

2726

THE NEW YORK
PUBLIC LIBRARY
ASTOR LENOX AND
TILDEN FOUNDATIONS

WASHINGTON NEWS LETTER

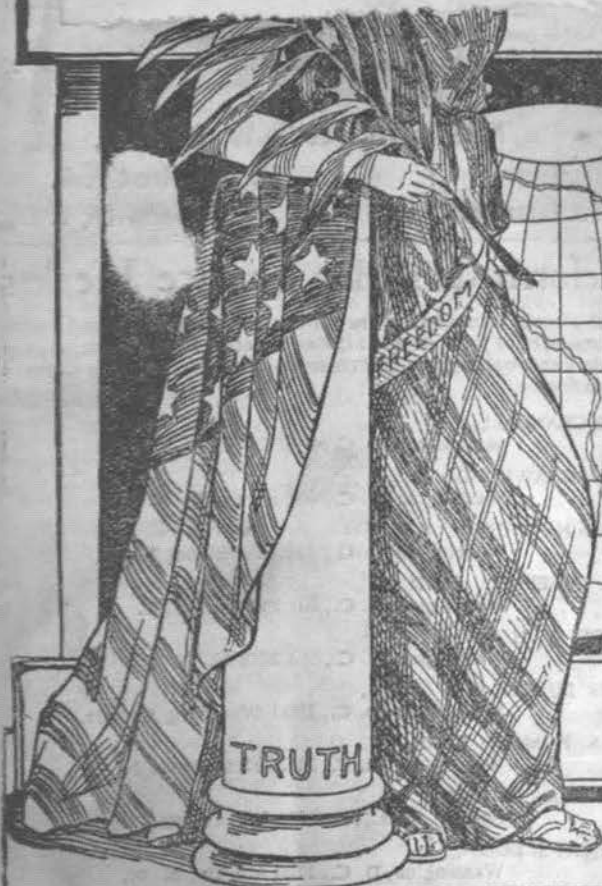
No index published, probably no title
page

Pub. Aug. 2, 1900

Office, Aug. 11

TOP
ER

GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

WITH MALICE TOWARD NONE AND CHARITY FOR ALL: LET US
BE FIRM IN THE RIGHT • AS GOD GIVES US TO • SEE THE RIGHT •
LINCOLN

Vol. 5.

WASHINGTON, D. C., U. S. A., OCTOBER, 1900, No. 10

Lackey & ...

272726

THE NEW YORK
PUBLIC LIBRARY
ASTOR LENOX AND
TILDEN FOUNDATIONS

WASHINGTON NEWS LETTER

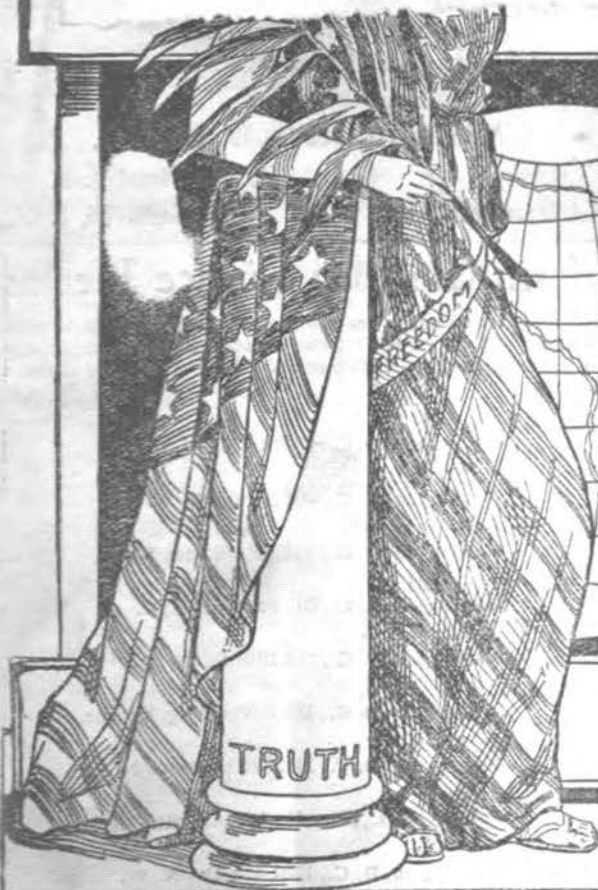
No index published, probably no title
page

TON TER

Pub. Aug. 2, 1900

Office, Aug. 11

E.
GOOD.
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

612 C

•WITH MALICE TOWARD NONE AND CHARITY FOR ALL; LET US
BE FIRM IN THE RIGHT •AS GOD GIVES US TO •SEE THE RIGHT •

Vol. 5.

WASHINGTON, D. C., U. S. A., OCTOBER, 1900.

Digitized by Google

News Letter Leaflet.

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	-	25c.
25 Copies, " "	-	40c.
50 " " "	-	65c.
100 " " "	-	\$1.10.
500 " " "	-	4 50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard.

ADDRESS:

NEWS LETTER PUBLISHING CO.,
512 TENTH STREET, N. W.,
WASHINGTON, D. C.

PATENTS

Quickly secured. FEE DUE WHEN PATENT OBTAINED. Send model or sketch with explanation for free report as to patentability. 48-PAGE BOOK FREE. Contains references and full information. Write for SPECIAL OFFER. H. B. WILLSON & CO., Patent Lawyers, La Droit Building, WASHINGTON, D. C.

SAMPLE COPIES.

We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

TUESDAY EVENING QUIZ.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Wyoming Avenue, N. W.

OLIVER C. SABIN.

News Letter Leaflet No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz. Copies (Postage Prepaid)	10c.
50 Copies " "	30c.
100 " " "	50c.
500 " " "	\$2 10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,

NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

Reform Christsian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

LEE CRANDALL,

Washington, D. C., 1332 W St. N. W.

T. O. CRAWFORD,

Washington, D. C., 407 Spruce St. N. W.

JOHN H. TURNER,

Washington, D. C., 512 10th Street N. W.

DR. JOSEPH Q. REED,

Washington, D. C., 201 Pa. Ave. S. E.

PROF. W. H. WATSON,

Washington, D. C., 512 10th St. N. W.

MRS LUTHER E. N OTTE,

Washington, D. C., 1800 Wyoming Avenue.

MRS. FRANCES KERR,

Washington, D. C., 1113 14th Street N. W.

CHAS. A. OSBORN,

Boston, Mass., Room 11, 176 Atlantic Avenue.

ALBERT S. DULIN,

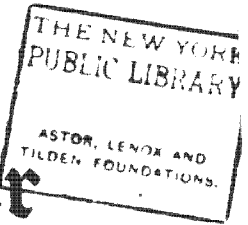
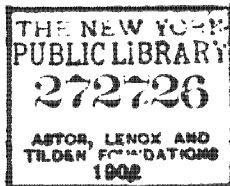
Washington, D. C., 1704 4th St., N. W.

EMMER P. DULIN,

Washington, D. C., 1704 4th St., N. W.

MRS. J. W. NORTON,

Washington, D. C., 2204 I St. N. W.



Washington News Letter

VOL. 5

WASHINGTON D. C., OCTOBER, 1900.

NO. 1.

APOCRYPHA.

[Continued.]

THE BOOK OF JUDITH.

In this book is commemorated the virtue, patriotism and prowess of Judith, the foremost woman in the annals of the Hebrews.

Through her beauty, courage and blandishments she saved her people from being put to the sword or carried into captivity by the army of Assyria and the Jews throughout the world still celebrate her heroic achievement.

That so renowned and subtle a military commander as Holofernes, who, as an Oriental, must have been versed in the ways of women, and the unlimited power of deception that lies coiled up in their hearts when deception becomes necessary to attain the ends they aim at, should so easily have been made the victim of her arts is most surprising. His mistake was in crediting her statement that she was a traitor to her country and had come to aid him in effecting its subjugation. He should have known, what all history attests, that no good cause was ever betrayed by a woman.

That she should have kept the nature of her terrible and momentous enterprise concealed from her kindred and her most trusted friends furnishes a very striking refutation of the popular error that a woman can not keep a secret.

It should be premised that the Assyrian army laying siege to the city of Bethulia, after several unsuccessful assaults upon its defenses, cut off the water supply that came from a spring at the foot of the mountain outside the walls of the city.

The consequence was that its people were reduced to the last extremity, and preferring to die by the swords of their enemies rather than to perish by thirst, clamored for the surrender of the city to the Assyrian army.

Its rulers finally yielded to their demand so far as to agree to make the surrender if relief did not come to them in five days.

At that juncture Judith appeared upon the scene,

and our citation commences with her appearance.

"Now at that time Judith heard thereof, and Manassas was her husband of her tribe and kindred who died in the barley harvest.

"So Judith was a widow in her house three years and four months.

"And she made her a tent on the top of her house and put on sackcloth upon her loins, and wore her widow's apparel, and she fasted all the days of her widowhood, save the eves of the Sabbath and the Sabbaths, and the new moons, and the feasts and the solemn days of the house of Israel.

"She was also of a goodly countenance, and very beautiful to behold, and there was bone that gave her an ill word, for she feared God greatly.

"Now when she heard the words of the people against the Governor that they fainted for lack of water, and that Othias had sworn to them to deliver the city unto the Assyrians after five days, then she sent her waiting woman to call Othias, and Chabris, and Charmis, the ancients of the city.

"And they came unto her and she said unto them: Hear me now, O ye governors of the inhabitants of Bethulia, for your words that ye have spoken before the people this day are not right, touching this oath that ye made and pronounced between God and you, and have promised to deliver the city to our enemies unless within these five days the Lord turn to help you.

"And now who are ye that have tempted God this day, and stand instead of God among the children of men?

"For if He will not help us in these five days He hath power to defend us when He will, even every day, or to destroy us before our enemies.

"Therefore let us wait for salvation of Him, and call upon Him to help us, and he will hear our voice if it please Him.

"Now, therefore, let us show an example to our brethren, because their hearts depend on us, and the sanctuary and the house and the altar rest on us.

"Then said Othias to her: All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words, for this

is not the first day wherein thy wisdom is manifested, but from the beginning of thy days all the people have known thy understanding, because the disposition of thy heart is good.

"Then said Judith unto them: Hear me and I will do a thing that shall go throughout all generations to the children of our nation.

Ye shall stand this night in the gate, and I will go forth with my waiting woman, and within two days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

"But inquire not ye of my act for I will not declare it unto you till the things be finished that I do.

"Then said Orla and the princes unto her: Go in peace, and the Lord God go before thee.

"Then Judith fell upon her face, and put ashes upon her head, and cried with a loud voice and said:

"O, Lord God of my father Simon, to whom thou gavest a sword to take vengeance of the strangers who loath the girdle of a maid to defile her and discovered the thigh to her shame, and polluted her virginity to her reproach, for thou saidst it shall not be so, and yet they did so.

"Behold the Assyrians are multiplied in their power, they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling, and know not that thou art the Lord that breakest the battles.

"Throw down their strength in thy power and bring down their force in thy wrath, for they have purposed to defile the sanctuary and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

"Behold their pride and send thy wrath upon their heads; give into mine hand which am a widow, the power that I have conceived.

"Smite by the deceit of my lips the servant with the prince; break down their stateliness by the hand of a woman.

"Now after that she had ceased to cry to the God of Israel she rose and called her maid, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and annointed herself with precious ointment, and braided the head of her hair and put a tiro upon it, and on her garments of gladness.

"And she put sandals upon her feet, and put about her her bracelets, and her chains and her rings, and

decked herself bravely to allure the eyes of all men that should see her.

"Then she gave her maid a bottle of wine and a cruse of oil, and filled a bag with parched corn, and lumps of figs and with fine bread, so she folded all these things together and laid them upon her.

"Then they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city Chabris and Charmis.

"And when they saw her that her countenance was altered, and her apparel was changed, they wondered at her beauty greatly, and said unto her:

"The God of our fathers give thee favor and accomplish thine enterprises, to the glory of the children of Israel, and the exaltation of Jerusalem.

"And she said unto them, Command the gate of the city to be opened unto me that I may go forth to accomplish the things whereof ye have spoken with me.

"So they commanded the gate to be opened unto her.

"And when they had done so Judith went out, and her maid with her, and the first watch of the Assyrians met her, and took her, and asked her, Of what people art thou? Whence comest thou? And whither goest thou?

"And she said, I am a woman of the Hebrews, and am fled from them, for they shall be you to be consumed.

"And I am coming before Holofernes, the chief captain of your army, to declare words of truth: and I shall show him a way whereby he can go and win all the hill country, without losing the life of one of his men.

"Now when the men heard her words, and looked on her countenance they wondered greatly at her beauty, and said unto her, Thou hast saved thy life in coming into the presence of our lord: now therefore come to his tent, and some of us shall conduct thee until they have delivered thee into his hands.

"Then they chose out one hundred men and they brought her and her maid to the tent of Holofernes, and there was a concourse throughout all the camp, for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

"And they that lay near Holofernes went out, and all his servants.

"Now Holofernes rested upon his bed under a canopy which was woven with purple, and gold, and emeralds: so they showed him of her, and he came out of his tent with silver lamps going before him.

"And when Judith was come before him and his servants they all marvelled at her beauty, and she fell down upon her face and did reverence to him, and his servants took her up.

"Then said Holofernes unto her, Woman, be of good comfort: fear not in thine heart, for I never hurt any that was willing to serve Nebuchadnezzar, the king of all the earth.

"Now therefore if thy people who dwelleth in the mountains had not set light by me I would not have lifted up my spear against them.

"But now tell me wherefore thou art fled from them, and art come unto us, for thou art come for safeguard.

"Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thine presence and I will declare no lie to my lord this night.

"For we have heard of thy wisdom and thy policies, and it is reported in all the earth that thou only art excellent in all the kingdom, mighty in knowledge and wonderful in feats of war.

"Therefore O lord and governor reject not my word, but lay it up in thy heart for it is true; for our nation shall not be punished, neither shall the sword prevail against them except they sin against their God.

"And now that my lord be not defeated of his purpose, even death is now fallen upon them and their sin hath overtaken them, for their victuals fall them, and all their water is scant, and they have determined to lay hands upon all their cattle and to consume all those things that God hath forbidden them to eat by the laws.

"Wherefore I, thine handmaid, knowing all this have fled from them, and God hath sent me to work things with thee, whereat all the earth shall be astonished.

"For thy servant is religious and serveth the God of heaven day and night, now therefore my lord, I will remain with thee, and thy servant will go out at night into the valley, and I will pray unto God, and he will tell me when they have committed their sins, and I will come and shew it unto thee, then thou shalt go forth with all thy army and there shall be none to resist thee.

"And I will lead thee through the midst of Judea, until thou come before Jerusalem, and I will set thy throne in the midst thereof.

"Then her words pleased Holofernes and all his servants, and they marveled at her wisdom and said:

"There is not such a woman from one end of the

earth to the other, both for beauty of face and wisdom of words.

"Likewise Holofernes said to her, God hath done well to send thee before the people, and now thou art both beautiful in the countenance and withy in thy words. Surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of King Nebuchadnezzar, and shall be renowned through the whole earth.

"Then he commanded to bring her in where his plate was set, and that they should prepare for her of his own meats, and that she should drink of his own wine.

"And Judith said, I will not eat thereof lest there should be an offense, but provision shall be made for me of the things that I have brought.

"Then the servants of Holofernes brought her into the tent, and she slept till midnight, and arose toward the morning watch and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

"Then Holofernes commanded his guard that they should not stay her, and thus she abode in the camp three days, and went out in the night into the valley, and washed herself in a fountain of water near the camp.

"So she came in clean and remained in the tent, and did eat her meat at evening; and on the fourth day Holofernes did make a feast to his own servants only, and called none of his officers to the banquet. Then said he to Bagoas, the eunuch, Go now and persuade this Hebrew woman that she come unto us and eat and drink with us, for it will be a shame to our person if we shall let such a woman go not having had her company, for if we draw her not unto us she will laugh us to scorn.

"Then went Bagoas and came to her and said: Let not this fair damsel fear to come to my lord, and to be honored in his presence, and drink wine and be merry with us, and be made this day as one of the daughters of the Assyrians.

"Then said Judith unto him: Who am I, now, that I should gainsay my lord? Surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death."

So she arose and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, that she might sit and eat upon them.

Now when Judith came in and sat down Holofernes was ravished with her, and his mind was moved, and he desired greatly her company, for he

waited a time to deceive her from the day that he had seen her.

Then said Holofernes unto her, Drink now and be merry with us." So Judith said, 'I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.'

Then she took and ate and drank before him what her maid had prepared.

And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

Now, when the evening was come his servants made haste to depart, and Bagoas shut his tent without and dismissed the waiters from the presence of his lord, and they went to their beds, for they were all weary, because the feast had been long, and Judith was left alone in the tent with Holofernes, lying along upon his bed, for he was filled with wine.

Now Judith had commanded her maid to stand without her bed chamber, and to wait for her coming forth as she did daily, for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

So all went forth and none were left in the bed-chamber, neither little nor great. Then Judith standing by his bed, said in her heart: "O Lord God of all power, look at this present on the works of thine hands for the exaltation of Jerusalem, for now is the time to help thine inheritance, and to execute mine enterprise to the destruction of the enemies that are risen against us."

Then she came to the pillar of the bed, which was at Holofernes' head, and took down his sword from thence, and approached to the bed and took hold of the hair of his head and said: "Strengthen me, O Lord God of Israel, this day."

And she smote him twice upon his neck with all her might, and took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars, and soon after she went forth and gave Holofernes' head to her maid, who put it in her bag. So they twain went together, according to their custom, unto prayer, and when they passed the camp they compassed the valley and went up the mountain of Bethulia and came to the gates thereof.

Then said Judith afar off to the watchmen at the gates: "Open now the gate; God, even our God, is with us to shew His power yet in Jerusalem, and His forces against the enemy, as He has done even this day."

So they opened the gate and received them and

made a fire for a light, and stood round about them, and she took the head out of the bag and showed it and said unto them: "Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy under which he did lie in his drunkenness, and the Lord hath smitten him by the hand of a woman."

"As the Lord liveth who hath kept me in my way as I went, my countenance hath deceived him to his destruction, and yet hath he not committed s'n with me to defile and shame me."

Then said Judith unto them, So soon as the morning shall appear take ye every one his weapons and go forth every valiant man out of the city and set ye a captain over them as though ye would go down into the field toward the watch of the Assyrians, but go not down.

"Then shall they take their armor and shall go into their camps and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but they shall not find him; then fear shall fall upon them and they shall flee before your face."

Then as soon as the morning rose they hanged the head of Holofernes upon the wall, and every man took his weapons and they went forth by bands unto the straits of the mountain.

And when the Assyrians saw them they sent to their leaders and they came to Holofernes' tent and said to him who had charge of all his things, "Waken now our lord, for the slaves have been bold to come down against us to battle that they may be utterly destroyed."

Then went in Bagoas and knocked at the door of the tent, for he thought that Holofernes had slept with Judith, but because none answered it he opened it and went into the bedchamber and found him cast upon the floor dead, and his head was taken from him, therefore he cried with a loud voice, with weeping and a mighty cry, and rent his garments, and when the captains of the Assyrian army heard of it they rent their coats, and their minds were wonderfully troubled, and fear and trembling fell upon them, and there was no man durst abide in sight of his neighbor, but rushing out altogether they fled into every way of the plain and of the hill country.

Then the children of Israel, every one that was a warrior, rushed out against them, and fell upon them with one consent, and slew them unto Chobal and chased them with a great slaughter until they were past Damascus, and spoiled them and were greatly enriched.

Then Judith began to sing this thanksgiving in all Israel, and all the people that were about her sang this song of praise.

And Judith said: "Begin unto my God with timbrels, sing unto my Lord with cymbals, tune unto him a new psalm, exalt him and call upon His name.

"To God breaketh the battles, for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuteth me, but the Almighty Lord hath disappointed them by the hand of a woman.

"The mighty one did not fall by the young man, neither did the sons of the Titans smite him, nor high giants set upon him, but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

"For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointments, and bound her hair in a tire, and took a linen garment to deceive him; her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

The Persians quaked at her boldness, and the Medes were daunted at her hardiness; then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished; the sons of the damsels have pierced them through, and wounded them as fugitive children; they perished by the battle of the Lord.

"I will sing unto the Lord a new song; O, Lord, though art great and glorious, wonderful in strength and invincible; let all creatures serve thee, for thou spakest and they were made; thou didst send for thy spirit and it created them, and there is none that can resist thy voice; for the mountains shall be moved from their foundations, the rocks shall melt as wax at thy presence, yet thou art merciful to them that fear thee.

"Woe to the nations that rise up against my kindred; the Lord Almighty will take vengeance on them in the day of judgment, and they shall weep forever."

THE WISDOM OF SOLOMON.

This book should be treasured by every Christian Scientist, for in it the wise Solomon in his views of sin and death sets the seal of his sanction upon fundamental principles of Christian Science. He stamps both as the creations of carnal mind,

and not of God, and shows that the mortal or material man can only suffer when self-damned.

"Love righteousness, ye that be judges of the earth; think of the Lord with a good heart, and in simplicity of heart seek him, for he will be found of them that tempt him not and sheweth himself unto such as do not distrust him.

"For forward thoughts separate from God, and His power when it is tried reproveth the unwise, for into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

"For the holy spirit of discipline will flee from deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

"For wisdom is a loving spirit and will not acquit a blasphemer of his words, for God is witness of his reins, and a true beholder of his heart, and a bearer of his tongue.

"For the spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice, therefore ye that speaketh unrighteous things can not be hid, neither shall vengeance when it punisheth pass by him, for inquisition shall be made into the counsels of the ungodly, and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

"For the ear of jealousy heareth all things, and the noise of murmurings is not hid, therefore beware of murmuring which is unprofitable, and refrain your tongue from backbiting, for there is no word so secret that shall go for naught, and the mouth that believeth slayeth the soul.

"Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands.

"For God made not death, neither has he pleasure in the destruction of the living.

"For He created all things that they might have their being, and the generations of the world were healthful, and there is no poison of destruction in them, nor the kingdom of death upon the earth, for righteousness is immortal.

"But ungodly men with their works and words called it to them, for when they thought to have it their friend they consumed to naught, and made a covenant with it, for they are worthy to take part with it.

"For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy, neither was there any man known to have returned from the grave.

"For we are born at all adventure, and we shall be hereafter as though we had never been, for the breath in our nostrils is as smoke, and a little spark in the moving of our heart which, being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air.

"And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away by the beams of the sun and overcome by the heat thereof.

"For our time is a very shadow that passeth away, and after our end there is no returning, for it is fast sealed so that no man cometh again.

"Come on, therefore, let us enjoy the good things that are present, and let us speedily use the creatures like as in youth, let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us; let us cover ourselves with rosebuds before they be withered.

"Let none of us go without his part of our voluptuousness, let us leave tokens of our joyfulness in every place, for this is our portion, and our lot is this.

"Let us oppress the poor righteous man, let us not spare the widow nor reverence the ancient gray hairs.

"Let our strength be the law of justice, therefore let us lie in wait for the righteous because he is not for our turn, and he is clean contrary to our doings; he upbraided us for offending the law, and objected to our infamy the transgressions of our education.

"He professeth to have the knowledge of God, and he calleth himself the child of the Lord.

"We are esteemed of him as a counterfeit; he abasheth from our ways as filthiness; he professeth the end of the just to be blessed, and maketh his boast that God is his father.

"Let us see if his words be true, and let us prove what shall happen in the end of him, for if the just man be the son of God he will help him and deliver him from the hand of his enemies.

"Such things they did imagine and were deceived, for their own wickedness hath blinded them.

"As for the mysteries of God they knew them not, neither hoped they for the wages of righteousness, nor discovered a reward for blasphemous souls.

"For God created man to be immortal, and made him the image of His own eternity.

"Nevertheless through the envoy of the devil came death into the world, and they that do hold of his side do find it.

"The souls of the righteous are in the hand of God, and there shall no torment touch them.

"In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace, for though they be punished in the sight of men, yet is their hope full of immortality.

"And having been a little chastised they shall be greatly rewarded, for God proved them and found them worthy for himself.

"They shall judge the nations and have dominion over the people, and their Lord shall reign forever.

"Better it is to have no children and to have virtue, for the memorial thereof is immortal, because it is known with God and man.

"But the multiplying brood of the ungodly shall not thrive nor take deep rooting from bastard slips nor lay any fast foundations.

"Yet though the righteous be prevented in death he shall be in rest, for honorable age is not that which standeth in length of time, nor that is measured by number of years, but wisdom is the gray hair unto men, and an unspotted life is old age.

"I, myself, also am a mortal man, and the offspring of him who was first made upon the earth, and in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood and the pleasure that came from sleep, and there is no king that had any other beginning of birth, for all men have one entrance into life, and the like going out.

"Wherefore I prayed and understanding was given me; I called upon God and the spirit of wisdom came to me, and I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

"I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from her never goeth out.

"All good things together came to me with her and innumerable riches in her hands, and I rejoiced in them all because I knew that wisdom goeth before them, for she is the mother of them all.

"God hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements; the beginning, the midst, and the ending of the times; the alterations of the turning of the sun and the

change of seasons, the circuit of years, and the motions of the stars.

"The natures of living creatures, the secret laws of life and health in man, the furies of wild beasts, the violence of winds, the reasonings of men, and the nature and habits of plants.

"For wisdom, the worker of all things, taught me, for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which can not be letted, ready to do good.

"Kind to men, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, a pure and subtle spirit.

"For wisdom is more moving than any motion; she goeth through all things by reason of her pureness; for she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty, therefore can no defiled thing fall into her; for she is the brightness of the everlasting light, the unspotted mirror of God's eternal power and the image of His goodness.

"And being but one she can do all things, and remaining in herself she maketh all things new, and in all ages entering into holy souls she maketh them friends of God and prophets.

"As for the illusions of art and magic she putteth them down, and their vauntings in wisdom was re-proved with disgrace.

"For they that promised to drive away terrors and troubles from a sick soul were sick themselves of fear, they died for fear, denying that they felt the air which from no side could be avoided.

"For wickedness condemned by her own witness is very timorous, and being pressed by conscience always forcasteth grievous things, for fear is nothing else but a betraying of the succor that reason offereth."

The Prayers That Healed.

We cite the following proof of the power of prayer for the healing of the sick from the New York Evening Journal of August 23, 1900.]

The truth of the statement is vouched for by the editor of that able newspaper, who has often assailed Christian Science with bitter criticism.

It is to be hoped that the case cited will serve to moderate his hostility toward Christian Scientists, whom he has been led to misjudge by a false conception of their principles and practice.

HER PRAYERS CURED CHILD AND HERSELF.

Belvidere, N. J., August 23.—Mrs. William Cooke, of Belvidere, is rejoicing over what she claims to be a cure effected through the medium of prayer and faith. She was afflicted with a severe bodily malady, and through prayer and the intercession of friends she is now a well woman. She gave her testimony in public last night, and when talked to on the subject she made this statement, the truth of which is not questioned, as she is a lady of unimpeachable character.

"I was afflicted with a disease that gave me great pain, and I prayed often and earnestly that the Lord would heal me, and He has done so.

"My little boy was also very ill, and last Sunday I prayed to the Lord to heal him also. When I returned home to him, having been out on a short visit, I found the little fellow much better, and in a few hours he was playing out of doors. He said to me: 'Why, mamma, all at once I got well and jumped out of bed.'

"On questioning him I found that he was healed in the very hour that I prayed God, in the name of our blessed Lord and Saviour, Jesus Christ, to restore my dear child to health."

This proves our contention that Reform Christian Science healing is only a prayer to God and answer thereto.

Telegraph Notice.

Persons sending telegrams to Mrs. Sabin or myself for treatment are requested to direct them to our residence, 1800 Wyoming avenue N. W. No answers will be given except when requested.

OLIVER C. SABIN.

The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

The Dissolution of the Earthly House of our Tabernacle.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"—2 Corinthians, v 1.

Religion is a very simple thing. Rightly understood it means bound back, or oneness with God; oneness in Being, in action, and the result of action. It means oneness of life, love, Truth, substance, power and intelligence.

The earthly house of our tabernacle is a figure of a speech, which stands for the totality of all beliefs and opinions based on the supposition of physical causation. If all the building based in so called physical causation were dissolved, we have a house of God—one made of Divine substance, and eternal in its nature. The only house of our tabernacle that can be dissolved is that which is not eternal—not based in God—for the house of God is based in heaven, in an eternal state of unity and harmony with its builder, co-eternal and co equal with God.

Each one is earnestly desiring to be clothed upon with that house which is from heaven. People do not recognize that the body they now have is from heaven. If they did they would very soon realize something of the eternal nature of its substance, and of its heavenly and harmonious state of Being for if it be that we now have a body that is eternal substance we are not found unclothed, but that for which we have hoped is come, what we have longed for is ours, therefore it is a privilege to claim it in word and deed and thus demonstrate the Truth of the doctrine.

To believe that the only way to get rid of trouble and the sense of limitation is to get rid of the body is to be unclothed, as it were. Let us prove that we do not believe ourselves to be unclothed. The dissolution of the earthly house has no reference to the separation of spirit and body, or to what is called literal death.

The mistake that the church world is making in its teaching is in separating spirit and body and presenting a dual doctrine based in opposing powers. The product of these theories is many inventions for the salvation of man. There are some metaphysical teachers of the present day who claim that the substance of man is eternal; that no part or atom of his body can ever be destroyed, but that the shape of the body is mortal and must be dissolved. Divine Science proves that the idea

of form is its shape, and is eternal; never a time it was not, and it can never cease to be.

The second verse of this wonderful chapter tells what all people desire: "We groan, earnestly desiring to be clothed upon with immortality our house from God;" to feel sure and certain that our bodies are safe and permanent. Many at the present day are seeking to understand, and are practicing different methods by means of which they wish to demonstrate immortality of body.

Paul's comment in the third verse shows that the recognition of Truth and the practice of it will enable us to bring about the demonstration. Divine Science proves that the demonstration is a matter of revelation. The revelation that "mortality is swallowed up of life." The fourth verse reveals the mental condition of all. We all want to know and to realize that our body is life; that it is not subject to mortal claims—a false view of things.

The fifth verse gives a reason why we should not be unclothed, or lay the body aside, and assures us that we are heirs of Spirit, or God, even the eternal life of sonship. Let us not forget what this Truth will do for us if we practice it in word and deed.

The sixth verse is an affirmation of the fifth. To be at home in the body is to believe that we dwell therein, that it is equally a source and cause for happiness and unhappiness, when in reality we are only at home in the Lord, which is the Truth of our Being. We live in Omnipresence and we walk by the faith of our true sonship. When the two first disciples of Christ asked him where he abode he invited them to come with him and see. His eternal abiding place is in the Father. To abide with him in the Father is to walk in Faith. Were we to walk entirely by sight, or what is seen, we would be absent, as it were, from the Spirit invisible and Omnipotent.

The following is the Greek reading of the eighth verse: "But we are confident, also, we are well pleased rather, to be from home out of the body, and to be at home with the Lord." We live in the body, and God in us, not in the body and God is us. I in God and God in me, is true from the standpoint of "I and my Father are one;" and "If you have seen Me you have seen the Father." Wherefore, also we are very ambitious, whether being at home or being from home, to be well pleasing to him. This, the Greek reading, conveys quite a different meaning from what is conveyed in the translation. It shows that because of

the Truth of oneness we are desirous to please God by doing godly things, or by acting out the Good.

To appear before the tribunal of the anointed is to judge truthfully of all deeds done in the body. The following advice from Paul is suggestive and practical at this point:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"For sin shall not have dominion over you: for ye are not under the law, but under grace."—Romans vi, 11, 14.

"What! Know ye not that your body is the temple of the Holy Spirit which is in you, which you have of God; and ye are not your own? For ye are bought with a price. Therefore glorify God in your body, and in your Spirit, which are God's."

Paul makes no distinction; both body and Spirit are one—are God's. This shows what the death is that he refers to. It is death unto separation, once and for all.

Living unto ourselves is living in separation, which is weakness. We should live unto Being expressed, unto the all.

Wherefore, henceforth we know no man after the flesh, because we know him after the Spirit. We know him as immortal throughout, one substance and not two. A new creature is one that is all one mind, one reconciled to be co eternal with the All Good.

Our work is to reconcile the world, ourselves, our bodies—man as a whole unto oneness, and do as God does, impute no trespasses unto any one.

It is a mistake to believe that we must impute trespasses or sin to people in order to help them. We are not to make the works of God over; to think this to be our work is egotistical and presumptuous; but we are to be reconciled to God as God, to Good as Good, to Truth as Truth, to things as they truly are, for all things are essentially good.

Now, then, we are ambassadors for Christ, the anointed. We represent the anointed; we come in the power and glory of our Being, and we pray you as the anointed be ye reconciled to Being as it is. Immortality is not dependent on anything. It is an eternal fact, and this fact is the basis for its demonstration—the source from which Jesus brought immortality and eternal life to light.

Let us affirm the following Truths:

I believe that my body is the temple of Holy Spirit.

That the Holy Spirit includes all substance, and I am substance.

I am clothed upon with my house, which is of God, and which is eternal in the heavens.

Heaven is within me. I witness its peaceful Love working within. I bear witness of the heavenly state of Being daily and hourly.

Complimentary.

Our good friend, Charles W. Smiley, the very able editor of Occult Truth, of Washington, D. C., speaks very kindly of us, as follows:

"HE SAYS: 'UNCHAIN THE TRUTH.'

"One Christian Scientist has at last found the Christ principle (unselfish service). Col. O. Sabin, who is fully versed in all the knowledge of Christian Science, and can heal, has come forward to teach the whole Truth without money and without price. Whoever wants everything that the Eddy Schools have ever taught for \$500, can get it now free of all charge in Washington from the lips of this eloquent lawyer who has found the Christ within. The teachings are contained in a 25 cent pamphlet which those can get who cannot come to this city, but you better arrange to come here.

Dr. Oliver Wendell Holmes On Materia Medica's Overdosing

We are apt to think of that delightful writer, Oliver Wendell Holmes, the author of the "Professor at the Breakfast table," and many choice essays, as an English classic only, ignoring the fact that he was a physician and instructor in physiology of the highest rank. Hence his testimony is all the more valuable when it condemns the practitioners of his own medical school.

In his address, delivered in May, 1860, at Boston before the Massachusetts Medical Society, entitled "Currents and Counter-Currents," he said:

"The world at large is overdosed. Our American communities especially are woefully bedrugged. The families of physicians are given less medicine than any other class, except the families of apothecaries, and we should be equally moderate in the treatment of those who are not of our own households.

"It may be safely said, and I say it in all sincerity, that if we except opium and one or two simple remedies, it would be of vast benefit to humanity if all the drugs used in materia medica practice were cast into the sea. It would be bad for the fishes but immensely better for the health of mankind."

The New-Old Christianity.

BY FRANKLIN H. WENTWORTH.

The manifestation of our devotion to Christ is in our love for humanity. This was the touchstone of the old Christianity; this will be the touchstone of the new. The law of service is never set aside by men that men do not suffer for it. If some men live without producing, then others must produce without really living. Until all shall serve to the utmost of their capacity, the Christian ideal can not be even approximated in the common life of the world.

It has always been the trick of the official church to hide what Christ really was in a mummy wrapped up in theological clothes and religious etiquette; thus the Church, from the moment it became an institution, has always been the handmaiden of tyranny; it has always proclaimed the sacredness of anything that is and preached patience and hope to the victims of base injustice. The people have been so long enslaved that their reliance upon institutionalism has become second nature. This blights, and dulls, and stupefies. It makes them the mere tools of the crafty and cunning, who always capture every institution, no matter how pure it may be at its inception. Reliance upon institutions, when hardened into a habit, makes analysis impossible. People then mistake the origin of many of the institutions they are deferring to. They credit them to God when they are frequently of the devil.

What the conventional church-goer of to day thinks is Christianity is really nothing but fetish-worship. Jesus would shrink from such mechanical religion. For if there were anything He did not stand for, or countenance, it was customs and opinions, books and clothes, creeds and manners. God wants men. He can not work out His supreme design with wooden Indians. Religion must be vital to be useful to God. It must not be a dead thing, nor the worship of dead things. It must be a continual creation—a working into common life tasks of Christ's principles and truths.

If the movement which Christ started had not been craftily captured and emasculated the world would have been really Christian to day. The exploiters of the human animal know but too well the apathetic failure of the common mind to distinguish between the real and the imitation. Deck out the imitation with pomp and authority and the people

bow low. Thus the Christianity of to-day is analogous to the socialism of Bismarck.

There is nothing so certain as the fact that the race learns its lessons through suffering. It goes on until the economic pinch comes. Eternal vigilance is only a phrase. If under the present mockery of Christ in the official church it were possible to achieve economic freedom, the people would never find out what Jesus really stood for. But after years of strife and stress, as the skirts of light begin to narrow, the file leaders of the people begin to think—they begin to look through the forms of things at the things themselves. Hence come revolutions and a temporary reversion to the real thing. Temporary economic ease secured, somnolence comes on again and craft begins its silent encroachments.

We are now at one of the periods of upheaval. The people are beginning to examine official Christianity, and they are writing down in their journals the word "hypocrisy." For they are discovering that the spirit which substitutes creeds for divine living, which thinks to purchase heaven with contributions regularly paid to the support of an ecclesiastical machine, is not Christianity at all, but moral meanness. Christ meant the church to be the protector and burden-bearer of the weak not the excuser and defender of their oppressors. As a matter of fact we have come to a point with our religion where the Christ must be once more dramatized in some way. You and I have got to die, if necessary, that this truth may live; and in the struggle we make for Christ the church will be on the other side—as it was in His time also. The whole official policy of both church and state is to-day a crucifixion of Christ.

According to the gospel there are two kingdoms; that of this world, whose Prince had nothing in Jesus (Christ who chose His own lot, having power "to lay his life down and to take it up," rejected all belonging to it, even shelter) and the kingdom of heaven.

Its gate is so far from that of this world that to enter it "a man must be born again." Its atmosphere is so different that the new man must be spiritual—"flesh and blood (animal love and desires) can not inherit it." Its time is now, its place is here: "the kingdom of heaven is within you;" its center is in the antipodes of self; that is, in God. Its law sets aside the pains and perplexities of earth as electricity does time and space. It brings out succor, rest and comfort from any condition without outward change—as the sun-power

draws out leaf and blossom and fruit, without leveling or smothering the heap of refuse or the mound of earth. It offers one model, a little child; one commandment, love; love that will give its whole life for another, a neighbor; that is, he who needs you, an enemy, a slanderer, a rival perhaps. It has one formula, secrecy in almsgiving, praying and well-doing; one reward, Eternal Life; "Because I live, ye shall live also;" one promise; "ask and it shall be given you."

The Reform Christian Science Church names itself a Spiritual Church. It has one Ruler, God; "a Spirit who must be worshipped in spirit and truth." It has a teacher and protector, a Holy Ghost. It is constantly attacked and accused by what one of your writers calls "an Unholy Ghost." It is in a state of warfare, for "Christ must rule till he has put down all enemies under his feet." And it wrestles "not against flesh and blood, but against Principalities, against Powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places," a hierarchy of infernal splendor, the Order of the Wisdom of the Abyss! That is to be triumphant for a time; for "it shall manifest itself with signs and wonders that might deceive the very elect," working miracles, worshipped by the world. It is not an infant hierarchy; for by what occult power did the Egyptian magicians parallel the wonders worked by Moses up to a certain point? By what occult power did she of Endor show the likeness of Samuel to the hard hearted Saul? What mighty power withstood for one and twenty days the messenger to Daniel, that messenger robed in whiteness of snow and dazzle of gold, shining from within as the burning of a gem in his clearness, his eyes as lightning, before whom Daniel, prince, prophet, priest, seer, wise in occult lore, the friend of angels, "fell as one dead?" Who were those who "withstood" while "Michael the great prince of the Jews alone was with him in these matters."

What darkly wise urging was that calling the fainting Messiah to use the power given him of God for selfish ends, and to cut loose from the Divinity; subtler, yet whispering him to prove that power and test the promises in the services of his pride? What is "this Power in the Air," and its "Prince" against whom Christ and Paul and John warn all believers, this Brotherhood of the Shadow that is "to prevail against the saints" till withered and shrivelled "in the brightness of the coming of the Lord." It is that Church that uses its spiritual knowledge to enslave the mental domain of its people.

Received Understanding Through the News Letter.

Marshall, Tex., August 27, 1900.

Colonel Sabin.

My Dear Friend and Brother: Your dear letter of 22nd inst. received. I thank you from my very soul for your sweet patience and constant care. Have also received the News Letter for September—blessed treasures. They carry blessing wherever they go; they breathe of freedom, truth and love, and have given me an understanding of my relation to God that I never had before. My Saviour becomes more real, nearer and dearer every day. God is certainly blessing you for the courageous stand you have taken to break the galling chain of bondage with which humanity is held. I never understood Christian Science till I learned through the News Letter an idea of the beautiful truth, although I have been investigating and studying Science and Health; also took lessons under Dr. Wickersham, who consigned me to perdition for referring him to John 1, 2 22, when he denied that Jesus was our Saviour. I rejoice to be relieved from the bondage of this sect. I was really ashamed for people to know that I was a Christian Scientist, but now consider it an honor. But I am trespassing. I have so many things to tell you that I forget myself. My condition has improved wonderfully the past week. Thank God for the Truth which makes us free. I am sure you are giving my case personal treatment. Please continue treatment a few days longer, for through you Truth will win the victory. Please notify me in regard to church dues. May the peace of God and the love of Christ ever abide with you, is the prayer of your sister in Truth and Love,

Mrs. F. M. PUGH.

Good Board—Elegant Rooms.

These visiting Washington on business or pleasure can be accommodated at reasonable rates. It is conveniently situated on Capitol Hill, near Capitol and Library. Street cars passing both railroad depots pass within three doors of the house. Call on or address

MRS. BERTIE S. THOMAS,

617 Maryland avenue N. E.,
Washington, D. C.

Healing the Race.

BY JOHN O. VARIAN.

TRUTH, or God in action, is the underlying basis of all the manifested universe. We can in no way evade it, for it pervades all things. All that is necessary for its manifestation is its recognition. No one can measure the ultimate power of Truth, for it has no ultimate limit. The healing thought, being one of the aspects of Truth, can only be limited by the conception of the healer. Let us see to what degree this conception can be expanded.

First and foremost we have the usual application of the power of Truth in physical, moral and mental disease. The great numbers of cures accomplished by this means is alarming material medica and promoting a higher Spiritual attitude in the race than at any time since the days of primitive Christianity. This is the first, or individualized, conception of the healing power. But Truth is limitless. We can not set bounds to it. The healing quality is one of its attributes. It can not be limited by the personal sense, for it is impersonal.

The next step in the expansion of our conception of the healing power includes the family, or those whom we immediately contact. We accept the idea that by having the right Spiritual conception we can and do help those connected with us to a higher manifestation of Truth—that is, heal them of their errors. Thus we can enlarge the conception of the healing power till we include the township, the city, the State, the race—humanity! This larger idea of healing must be true, because the power of Truth is limitless and is not bounded by any human conception of the infinite. But how is this glorious conception to accomplish its work? First, let us take thought as to what disease, or error, really is. Individual error, or disease, arises from the non-recognition or ignorance in the atoms or molecules of the central spiritual truth enfolded in every man. So in humanity disease arises from the non-recognition or ignorance of the Christ principle—Love, Unity, Brotherhood—and individuals striving only for personal benefits, instead of living for humanity. This of necessity breeds confusion and antagonism. Poverty and riches—the two poles of the same evil—one of the most tangible errors, will be impossible where Brotherhood is dominant. So we see that error in the race really arises from the same cause that dominates the false conscious-

ness of the individual. "All causation is spiritual," and failure to realize this great central Truth is at the back of all error, individual and racial. Ergo the race can be cured as a whole by the same means as that applied to the individual.

This is a vast undertaking, but nothing is impossible to Truth. It is a glorious opportunity to dedicate our existence to the noblest fight of all. Those whose awakened Spiritual perception impels them to join in this mighty effort on God's firing line, an effort which is already being demonstrated and accomplishing results greater than any but the Spiritual sense can comprehend, must press into the fray and come into conscious touch with the heroic souls who have blazed the way. Even now America is in the first stages of chemicalization. The power of Truth is manifesting on every side; the public mind is responding; a new conscience is awakening.

When the race is purged of error it can not be manifested in the individual. Plagues and diseases will find no sustenance on our shores, crime and poverty will cease to be, and "death shall vanish away as the light in the morning changes, as the light between twilight and dawn."

As there is an absolute principle which will heal any man of any ailment, the same principle will heal all men of all ailments. Individual man is but one link in the human chain.

Individualism is one of the most dangerous and insidious forms of evil, because it fixes man's thoughts upon the personal instead of the impersonal. Individualism is the prime minister of the god of self. The salvation of mankind must be accomplished by treating the whole race just as the individual is treated as an entity.

God and Good are synonymous and interchangeable terms. Good is abstract principle.

Evil is not a principle, but a lack of principle.

All that is Good is a manifestation of God. All that is bad is ignorance of Good.

When knowledge of God is driven out of the human consciousness, evil, which is mortal mind, enters to fill the void. This is the Fall of Man.

There is but one mind—The Infinite. Mortal mind, the human sense of things, evil, is absence of the Infinite or Divine Mind.

As evil is lack of Principle, so when Principle is brought in direct opposition to evil the latter is inevitably destroyed, just as the feeblest ray of light dissipates the densest darkness. Darkness offers no real opposition to light, because it is only absence of light, and is not itself a Principle. It is only a negation. So evil is but a seeming thing, without

Principle or real existence, and can offer no resistance when the Light of Truth is turned upon it.

The ignorance of God, manifested by mankind, is a negative condition, which is "mortal mind," and which must be destroyed by the light of Truth, so that the One Mind may manifest through the race, and the kingdom of heaven come on earth.

This Spiritual ignorance of the race is the cause of the terrible diseases which afflict the nations: as selfishness, partisanship, kingcraft, priestcraft, money worship, idolatry, which, in turn, each spawn a brood of kindred vipers to torture ignorance and inflame vice.

"As above, so below" These racial and national diseases must and will be healed by treating and destroying the cause just as the individual is healed of disease by destroying the mental cause thereof.

Had there been three godly men in Sodom or Gomorrah those cities had not been destroyed. Because in that case there would have been good hope of the salvation of those sinks of iniquity through the Spiritual thought of these three. In other words they might have healed the municipality of its collective disease and so purified the individuals.

There is but one Principle, which is God. There are no exceptions to His rule and no comparisons in His action. But this Principle is all in all; it is infinite. It can not be applied to the individual and denied to the race. It can not be accepted as a part and denied as a whole. If it will heal a man it will heal a nation; and if the nation is healed there can be no individual ailments. If it applies to the body it must have still closer affinity to the mind. If it is to constitute a religion it can not be separated from social, commercial and political life. Jesus made no distinctions of this kind. A religion which does not govern a man's actions will be a poor passport to those mansions of Our Father which He went before to prepare for us. It is a rule which works but one way—but that is the way to God.

KIND WORDS.

A letter says, "Oliver Sabin isn't a bit stuck up; he is as kind and just and generous as if he did not belong to Christian Science at all."

A good many have written kind things of Col. Sabin. It really seems as if he was going to be the leader of the Christian Science movement. As a leader he is altogether broader in his methods than Mrs. Eddy, even if not in his beliefs. Send for a sample copy of his paper, The News Letter, published at Washington, D C—Helen Wilmans, in Freedom.

AN INTERPRETATION OF THE LORD'S PRAYER.

BY CARRIE BARSTOW TOWNSEND.

Our Father, the all satisfying Good, who art within me now, all there is of me art thou.

Thy kingdom of consciousness of the omnipresent, omnipotent, omniscient, omnivictive, unlimited, indivisible, all-satisfying good, being all there is, is now come to me.

Thy will—even Thy way—of our acknowledging that all that we are and think and have and see is very good, is now done, without as well as within us.

Thou dost give us this day our daily bread, even Thy thought to think after Thee, as given us through our Lord Jesus Christ, and we consciously think them and speak them as being as true of ourselves as of Jesus of Nazareth, and we are not afraid of anything in doing so.

Thou dost forgive us our debts—the not having acknowledged ourselves as being equal with Jesus Christ in authority to do and be, and have and see in this world, since we too are Thy children—even as we forgive those who have not acknowledged this truth for us.

Thou dost lead us not into temptation to believe in any other presence than Thine, either within us or without us, but Thou dost deliver us from even the appearance of any other presence or power than the all satisfying good which Thou art; for Thine is the kingdom of Thy consciousness that Thou art the only presence and power in the universe, and Thine is the power of keeping Thyself in this consciousness of the Truth, and Thine is the glory of continually seeing Thyself reflected in all people, and in all things as all there is of them and very good, forever and ever.

We let it be with us as it is with Thee.

LEAFLETS.

A new Leaflet No. 2, has been issued for distribution by those who wish to help Unchain the Truth. This Leaflet has been prepared by Col. SABIN. To those who wish cheap literature to distribute Leaflets No. 2 will be furnished at cost of printing. Send in your orders and say which you wish, No. 1 or No. 2. See prices on another page of NEWS LETTER.

Apply the Principle.

The end of this century is especially remarkable for the universal diffusion of ideas and knowledge. Those things which were the rarest achievements of famous savants half a century ago are the common, matter-of-course text book possessions of our school children to day. Human knowledge has almost reached its apotheosis, by means of the printing press, among the civilized nations. Therefore we are gropingly, and with much misgiving and hesitation, preparing to take the next upward step toward real, or Spiritual, knowledge. And the first and greatest stumbling block to overcome in the new order of things is the inability, or rather the reluctance, of the average man to think for himself. For it is an undeniable fact that the people have so long had their thinking done for them that the faculty of real analytical and synthetic meditation has become more or less atrophied by disuse. The average man distrusts the conclusions of his own mind and waits to hear the fiat of some other personality from whom he has been accustomed to receive his inspiration and "ideas." By this means (so well understood by the rulers who prey upon the people) nations and races are kept in subjugation to the powers of evil. By this same method even the United States is enslaved to the same powers which we so bitterly and rediculously condemn in the "effete monarchies" of Europe. For mental slavery involves and controls all other forms of serfdom. And the average American sovereign, with all his egotistic and vainglorious boasting of star spangled liberty and empyrean freedom, is the mere slave and creature of the designing and clever demagogue who does his thinking. By this means doubt, distrust, envy, malice, sectionalism, partisan rancor, and all the emotions and passions which create strife, discord, want, and misrule among men are sowed and fruited. Thus men are led to doubt themselves, and have no faith in others; and being thus divided each against his neighbor the devil finds it a simple task to set up his kingdom and establish his own government among men, and so render earth, that might be heaven, the only real hell in the universe.

First in the order of the good works to be done we must get back to Principle, and know that there can be no other safe guide in any course in life; and we must look to Principle absolutely and wholly, without reservation, compromise, or qualification to decide every act in life.

We must learn to apply Principle—Abstract Truth—to common, every day affairs. If it will solve one problem it will solve them all. The true metaphysician knows that there is nothing supremely great in existence and nothing really little. All is one grand miracle and Principle. Divine Law, Truth, is the magic wand, the immutable, omnipotent force by which the wonders of God are performed. Many men are beginning to understand the absoluteness of Principle, but they have as yet to learn the utter simplicity of its application to week day life. Thus there are many who have read The News Letter with interest and faith, but it has never occurred to them to put into practice or to make a concrete application in their personal affairs of the lessons which The News Letter has striven to inculcate. They have, it is to be feared, looked upon these lessons as a sort of intellectual dissipation or pleasure, which might, perhaps, be realized on the physical plane some day in the far distant and indefinite future. They have never understood the statement of the Master: "The kingdom of heaven is within you." They have looked for it on some other planet, in some other age, in some other way than through themselves, and so, of course, they have missed it altogether. They have said, when these things were pointed out to them: "But this is too good to be true. How are we to bring it about? It can not be practical in this age. It is a beautiful dream, but it is hopeless to think of realizing it in practical, every-day twentieth-century life."

Is it? Think a moment. Do you, reader, desire the coming of the kingdom that is prophesied? Do you desire the inauguration of that time when there shall be real peace on earth, good will among men; and when each man's hand shall no longer be against his neighbor, but all shall live in Love and plenty? Of course you do. Well, so does your neighbor and his neighbor, and all the rest of us. Then let us have it. True, you have traded away your birthright of liberty for something worse than a mess of pottage, but we can revoke it—and then one united effort together, as brothers not as enemies, and the victory is won.

Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, R. C. S.

PROGRESSING.

Dear Col. Sabin: Thanks for the two missing numbers of News Letter, June and July.

I have also a card acknowledging \$1, renewal of subscription.

Had I read the lecture at Lynn, Mass., in June number I should have hardly written the "query" I inclosed in my former letter.

I am glad to see that you have taken such a decided stand in regard to some of the teachings of "Science and Health," which have always seemed to me to be opposed to the New Testament teaching, and therefore not to be ignored or explained away. How can the claim of inspiration hold good for both the Bible and Science and Health when there is such evident antagonism between the two on many points?

This greatly troubled me when I began the study of Christian Science after my own healing the year that Mrs. Eddy was first in Chicago (which was then my home).

Being impossible for me to pay the \$3 then required for class teachings I paid \$1 in cash, but got no teaching. I paid \$3 for the book, which was the same as so much Greek to me.

So for months I stumbled along, unable to accept the statements of Science and Health, very unhappy because all my early religious teaching seemed set aside, and I had nothing in its place.

I could not understand Mrs. Eddy. After some months spent in this way I found and read W. F. Evans' books, getting from them my first coherent thought about "Spirit and Matter," etc. Then I began to see what Mrs. Eddy meant by her ambiguous statements, and gradually it dawned upon me what she was trying to teach.

I took a course of study with Dr. Bradford Sherman, then in Chicago. Went to Minnesota and did considerable successful healing, but not being satisfied, and unable financially to go to Boston or take the Eddy instruction further, I took a course in Mrs. Emma Curtis Hopkins "Theological Seminary" in Chicago when that institution was in its highest prosperity. There I found the greatest freedom, but little real advancement.

Not until later, when I came into the understanding of my real Being, and into conscious relationship with God, as His child, have I been fully satisfied. Coming to this place less than two years ago I felt that it would be best for me to come as a member of the first Christian Science Church in

Chicago. There is a small church here, and I am one with them. Had your "Reform" church come before that I would have welcomed it as what I was desiring. Some of my friends who know of my trials think me hypocritical because I am in the Eddy fold. I am a stray sheep. I know, but what can I do? All the old "Truth students" are my personal friends, but there are none here. Indeed, there is very little interest in the Science here. A few months ago we heard of quite a remarkable cure by a traveling man, and later a statement of his relapse, because "he had been reading The News Letter." The statement was made that "Colonel Sabin was a good man, but had been led into error, and he would surely see his mistake and return to the only True way."

I was glad when my husband, who is not a Scientist, said: "Here is a dollar, send for The News Letter." He has been reading "Anderson's Law of Physic Phenomena," and understands it so well that he can heal himself. A few months ago he was a Materialist. This is progress. God speed the work you have in hand, and direct every step—as I am sure He will, for it is His own leading.

Yours in the freedom of Truth,

O'Maira, Kans.

I. G. WILSON.

Well Pleased.

Boulder, Col., August 24, 1900.

J. H. Turner.

Dear Brother in Truth: I have received my diploma, with supplement inclosed. I am well pleased with it, and trust God I may prove worthy of it. Please accept my heartfelt thanks. I can not speak too highly of your ability in preparing the lessons for class instruction.

I think the supplement lovely, and accept many thanks for answers to lectures.

I again thank you and Colonel Sabin, and may God bless and prosper you in the grand work you are doing. I have had some good demonstrations while studying your lectures.

Yours in Truth,

LIZZIE S. FLETCHER.

LEAFLETS.

A new leaflet No 2 has been issued for distribution for those who wish to help Unchain the Truth. This leaflet was prepared by Colonel Sabin. To those who wish cheap literature to distribute will be furnished at cost of printing.

THINKING IN THE HEART;

Or,

Easy Lessons in Realization.

BY KATE ATKINSON BOEHME.

In my experience with students I find that one and all ask help for stronger realization. All seem to know that mental action is aimless and void unless it tends toward a truer understanding of Life as it is and not as it seems. To get away from the seeming and into the reality is to walk the path of realization.

Have you not seen a child reaching out to a bit of flickering sunshine on the floor, and have you not smiled indulgently at its baby efforts to grasp the golden plaything? Your smile is born of superior wisdom, but you are just as ignorant of that which attracts you now, in your stage of the game, as is that baby on the floor. There was a time when you also cried and kicked in childish rage and disappointment because you could not seize that bit of sunshine in your chubby little palm. And here you are chasing it still. No longer, as in your baby days, do you creep after it, for with the growth of years you have developed the power of running and so you follow in swift pursuit your flock of sunshine all over the world—and never grasp it!

Hence it follows that you are either crabbed and embittered or else saddened and melancholy. From start to finish the sunshine you sought to grasp was a bit of happiness, but always and ever it turned to illusion just as your hand closed upon it. You have reached the darkness of night. The sun has set and there is no longer the tiniest speck of sunshine for you to follow. So you say and think, but, Oh, child in the house of truth, do you not know that the sun does not sink to rise to-morrow? To-morrow is coming and with it the sun. Possibly the clouds may obscure it, but there is another day after that. There is not a weather bureau in existence which will predict cloudy days forever, and there is a perfect analogy between the physical and mental world, so I am sustained by science in my fair weather prediction. Somehow, somewhen, somewhere, your sun will rise and shine, whether you believe it or not.

But you never can grasp sunshine in your hand. That has been your mistake. Moreover, it would not do you any good if you could so grasp it, for sunshine, by virtue of its fine, etheric nature, permeates you and fills you with its life-giving power, which it could not do if solid enough to be held in your hand.

Do not quarrel with the sunshine for being just what

it is, but place yourself in a certain relation to it and receive its influx.

Now, right here I wish to make an important distinction between consciousness and the thinking process. They seem at first sight to be one and the same, but they are not, for I can think and be conscious of myself as thinking, or I can think and not be conscious of that thinking. For instance, I may set out to give my undivided attention to a subject, and after a few moments of concentrated thought, off goes my attention to one or more extraneous subjects, and I busy myself with them until I pull myself together with a start and discover that I have strayed away from my subject. During the interval of thinking I was not conscious of straying, but now I know of it. Undoubtedly there are mental operations continually going on in me of which I am not conscious, for I am a much larger being than I formerly supposed myself to be. How large, do you ask? Why, as large as Infinity itself, for I am It and It is I. We are interchangeable terms; one in essence, but dual in the sense of being expressed or unexpressed.

If consciousness is awake only at the point of the ray, then I seem to be but a small being, but with a wider consciousness comes a wider sense of being; and so on until I come to the place where the ray joins the center, which is the place of All Consciousness. There, you and I are one, but all along the ray consciousness we seem to be two, and hence arise our relations one with another. We act and react upon the external side of life, impelled to it by the sense of separation. All this is right and beautiful when back of it lies the knowledge of oneness essence. Without that knowledge of unity in variety discord reigns, causing unrest of mind and disease of body. As a man thinketh in his heart, you know, so is he; therefore it makes a great difference to you what you think in your heart.

What does it mean to think in your heart? Does it mean anything more than thinking in your mind? Yes, it does. To think in your heart is to realize. A great deal of the process we call thinking has no more life in it than the rattling of dry peas in a pod, but thinking in the heart is live thinking or realization.

If you therefore think of yourself as a little pigmy which has somehow come into this world, with no more self-generative power than an automaton; you will believe yourself to be a weak thing indeed; a mere football to be kicked about by circumstances, a mechanical toy like the doll which cries when you touch a spring, or the horse which walks when you wind up its machinery and stops when it runs down.

To know that you wind up your own machinery, or better still, that you are the power house behind all action, and controlling it, is to think in your heart from whence are the issues of life.

Remember, there is but one Being, although there are many expressions of that Being, and those expressions we call human beings. Trace every one of these beings back to the source and they all come from it in a continuous flow, not separated in the least from that with which they are one.

If you can grasp this idea, though ever so faintly, you will begin to feel a greater sense of power. Consciousness will awaken at a place a little nearer to the central Being, a wider place in the ray which we will call your human being. It is really Divine Being, but, as it is limited or expressed in form in the ray, it becomes human being.

You are doubtless familiar with the word introspection, but possibly do not know what it means. Literally, it means to look into, or within. At any place in the ray consciousness, wherever you may find yourself, if you turn your attention inward, to ward the central Being, you are then introspecting.

And what will it do for you? What is the good resulting from it? Why, just this: Your weakest endeavor in this direction calls more Being into expression, so that your human being becomes enlarged, strengthened and vitalized. Then with each accession of strength your introspection grows stronger, and you are able to make larger drawing on the Eternal Supply.

Do not be impatient if a great flood of illumination does not come to you at the first. Sometimes it does so come, but more frequently not. Calmness and expectancy never fail to bring the longed for result in time, because you are working with the law; and that law is that every human being shall come into the knowledge of its radiant center. The path is not hard. Just a little quiet introspection each day, and there will dawn within you an ever-widening light which will at last unfold into the perfect day.—The Radiant Center.

NEWS FROM THE FIELD.

I have some good news for the readers of The News Letter in and about Boston who are interested in the success of the Reform Christian Science Church of Boston.

I am happy to say we have nearly completed our plans in which we shall have office and class rooms, also a lecture room for our church services. On or after October 1st we will be ready to teach those

who wish to understand Christian Science, how to apply it in healing of disease, and all the affairs of this life.

We have decided to open the church services in October at our rooms, where lectures on the practical application of Christian Science to affairs of life will be the order, and Wednesday testimonial meetings will be held in same rooms.

I have further news, which is the better part of this letter. After months of correspondence I have at last succeeded in gaining the consent of our sister, Mrs. A. L. Wright, of Chicago, an old Eddy Scientist of ten years' standing and great ability, to join me here in Boston, to help build up our Reform Church organization to a firm basis. This is no new work for her, as she has had large experience and of the successful kind, and she has proved the power of Christian Science on her own person and circumstances, and has demonstrated for others in hundreds of cases. I can say this for our sister, she is a thorough Reform Christian Scientist, and has the ability to impart it to all who wish to learn this truth that makes you free from all the discords of life; having known her for many years I can vouch for her.

Our rooms will be conducted somewhat after the plan of Metaphysical institutes, with classes afternoon and evening, except on Sunday and Wednesday; every morning (Sundays excepted) from 9 to 12 o'clock, to receive seekers of truth and freedom and answering correspondence.

I send an indefinite letter for the reason that The News Letter goes to print by the 20th, and I can not decide other dates until our sister arrives, but any date after October 1st I can give full information to those who will apply at my office. I also shall put this in the Saturday Evening Transcript.

CHAS. A. OSBORN, R. C. S. D.

President Reform Church of Boston,
176 Atlantic Avenue, Boston, Mass.

The secret of success is concentration; wherever there has been a great life, or a great work, that has gone before. Taste everything a little, look at everything a little, but live for one thing. Anything is possible to a man who knows his end and moves straight for it, and for it alone.—Olive Schreiner.

God appears in the best thought; in the truest speech, in the sincerest action. Through His pure Spirit He giveth health, prosperity, devotion and eternity to the universe. He is the Father of all Truth.—Zoraster.

HEALING TESTIMONIES.

Extracts from a Lecture delivered by Oliver C. Sabin in the Reform Church, Washington, D. C., Wednesday evening, September 12, 1900.]

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth forth not good fruit is hewn down and cast into the fire.

"Wherefore by their fruits ye shall know them."—Matthew vii, 15, 20.

In accordance with the rule laid down by our Savior the test of every tree is made by its fruit. As I have said before, if the Reform Christian Science Church and its work is of God its fruit is sure to be good; if of man it is of naught and will be of no account, and for these reasons I think it well to-night to give a few testimonies of healings which are being made by the workers in this cause. I trust that my remarks will not be the only ones along this line to-night. As remarked in past testimonies of this character, we have to be more or less personal in our remarks, and furthermore we have to be careful in giving the names of patients, but that necessity is rapidly passing away as the new treatment which has been given to us by God is a perfect panacea against the evils of malicious mental malpractice, and those who use that treatment are having immunity and freedom from those evil thoughts.

The first case to which I will call attention to-night is that of a little boy at Colfax, Wash. I received a dispatch from his mother on the 22d of August as follows:

"My son was thrown from a wagon August 20th; received broken arm, bad flesh wound, and severe bruise on leg. Doctor fears loss of arm. Treat immediately.

"(Signed) _____."

I telegraphed back that God would save the arm, and commenced treatment immediately. I received a letter, written twenty-four hours after the telegram was sent, in which the mother states that the little boy went to sleep about an hour after our treatment

commenced and had no pain in the arm. In a letter dated September 3d the mother writes as follows:

"My son's arm which I asked treatment for is doing finely. The wound is all filled out and the new skin is growing splendidly, but I do not know how the bone is, but feel it is as well as the wound is. He does not complain of the arm hurting him any. Thanking you for what you have done,

I am, dear brother, yours in Truth,

"(Signed) _____"

Up to the date of this writing that is the last letter we have received, but of course we know that the little boy has reached perfect harmony by this time.

The next case is that of two boys; that is to say, two young men, living in Cincinnati, who were taken down with typhoid fever. The mother wrote about the first one and asked for treatment, and before he had entirely recovered the elder son was taken. She telegraphed for treatment for him, and the last letter received from her, dated September 5th, is as follows:

"Dear Brother: I think I can say that both of my boys are now on the recovery and perfect strength. Many thanks to you and Mrs. Sabin for the help you have given them. You surely accomplish a great deal of good and reach people who are in need of your help. I wish very much I could meet you some day and extend to you my thanks personally. Wishing you all possible success, I am gratefully,

"(Signed) _____."

The next case is that of a lady living at Mechanics Falls, Me., who wrote for treatment for exzema. She writes September 6th and says she is healed of her disease and asks a great many questions about Christian Science, but winds up her letter with, "But never fear, I shall always say that Christian Science cured me of exzema and shall advocate the cause. Thanking you many times for what you have done for me, I still claim a place of a sister in Christ.

"(Signed) _____."

A lady writing from West Chicago, in speaking of The News Letter and her treatment, says:

"I read The News Letter every day and I have received a great deal of benefit from them and could not do without them. I have talked with friends and want them to subscribe for the paper and hope they will do so. The treatments I have had have been very beneficial to me, for which I can not thank

on enough, and I hope and pray I will not have my annual sick spell this winter.

Yours in Truth and Love,

“(Signed) _____.”

A lady writes from Italy as follows :

“I wish to give my testimony for your encouragement for the good work you are doing. It is five years since I began the study of Science and Health. It no doubt prepared me for the full realization of the Truth which I now feel to be mine, but it does not enable me to live what I had learned, but I shall always love it and study it for what it may have done for me. I know it failed to give me a logical understanding of how “To turn around and go the other way.” I used to read The News Letter up to September, 1899. After your separation from the Eddy school I decided never to look at the paper again, because I wished to be faithful and felt positively convinced that you had wandered off, and all those months your paper came only to be thrown aside without even the wrap being taken off. I have with me a young friend whom I wished to teach the light and lead into the Truth and have taught her English so she might read Science and Health. We read it together, and read it together now, but of course she is but a beginner and understands but little English. I tell you to show what a blessing she has been to me. I had an unspeakable longing to realize the Truth with power and to have the power of the Spirit, and for this power I would pray sometimes for hours. I cared for nothing going on around me, but would steal away and study Science and Health and pray longingly for power. I have longed to be so completely in the light that I might lead those dear ones and that they might be blessed, and the longing became stronger and stronger for the power of Good. My young friend when the last number of The News Letter came, was a little curious to know why I so discarded the paper and thought she could find something for herself but she could not make much out of it, except the letter from a “Higher to a Lower Plane.” She understood the opinion passed and told me about it. I decided then to look into the paper myself and, trusting to God for guidance, feared no evil. What a revelation it has been to me. I seemed to have been adrift all this time and have anchored in port. I have read the paper over and over to know that the answer to my prayer for power to give has come to me in The News Letter. It is due to you that you should know these things, and may God bless you more and more and lead you

higher and higher. My heart and mind have been flooded with light by that paper and now I wish to press on more than ever. I would be very much pleased if you would send me a reply with some advice, for I am now perfectly willing and ready to “Turn around and go the other way.” For the love of those people and the Truth I would turn to you and I know you will turn to me in love.

Yours most gratefully,

“(Signed) _____.”

I give the above extracts from this letter for the purpose of showing to our friends what The News Letter is doing in far-off lands. It is only one of the many testimonies which come to us from almost every part of the globe, showing that at first when the edict went forth to burn The News Letter many did so, but that in time one by one they were led to investigate the Truth, and in every instance it has shown forth the love of God, and brings them forth to new workers in the army of the Lord.

The next case I will call your attention to is that of a young gentleman living in Texas. A few days after treatment commenced we received the following letter from him. He had chills and fever:

Dear Friend: You can stop treatment, as I can now get along all right. I am well, many thanks to you. * * * God bless you in your work.

“Yours in Love,

“(Signed) _____.”

The next letter is from a gentleman in Ohio, whose wife wrote to us for treatment, detailing a long list of ailments, and showing him to be in a very bad condition. The last letter, of August 27, written by himself, is as follows.

“Dear Brother and Sister Sabin: You have been introduced to me as my healers, especially Mrs. Sabin, by correspondence with my wife, who has been acting as agent in my case. God bless you. You have requested my wife to let you know once a week how I was getting along, and I will answer for myself and say just splendid. My kidney trouble is almost gone, my legs are swollen but very little, and I have no more backache, and my claim of catarrh is well. My sense of smell, which left me more than a year ago, is now as good as ever; the sores on my mouth and throat are almost gone, and I am nearly well of rheumatism. Ten days ago I could not move without pain, and now I walk about without crutch, cane or pain. I am

quite a juvenile to be fifty-six years old, and an old vet. at that.

"Yours in Love and Truth,

"(Signed) _____."

The next letter was received from a lady living in Beverly, W. Va., who writes to Mrs. Sabin as follows:

"Mrs. B—— left here on Saturday. The baby was a great deal better when she left, and I have been waiting to hear from them before I wrote you, but I have not heard. You can stop treatment. Please send the number of treatments, and your bill, and I will remit. I thank you for what you did for baby. I could see an improvement in her every day, and I believe she would have died if it had not been for what you did for her.

"Yours in Truth,

"(Signed) _____."

The next letter is from Texas regarding a lady who was suffering from a complication of illnesses. Her husband, August 19, writes as follows:

"Dear Brother: I will write to you in regard to my wife, as she is absent on a visit. I received a letter from her this evening stating that she is all O. K., and so you can stop the treatment. I would have answered your last letter sooner, but was waiting to hear from her. I will state that myself and family have been greatly benefited by Christian Science. I was requested to say by my neighbor, Mr. B——k, to say to you that he is improving very much. I close with best wishes to you for your work.

"Yours in Love and Truth,

"(Signed) _____."

A lady in Boston wrote to me in the early part of August, or the last part of July, detailing a horrible condition of affairs in her mentality and business affairs. She was suffering most intensely. After treating her from two to three weeks I received the following letter, dated August 17, 1900:

"Dear Brother Sabin: I received your kind and God loving message. I am so well and hearty that my head is as clear as a bell. I will now take care of myself, for I have a good understanding of how to do the work. I read and re read your lectures and all your writings, and they are so helpful to me and so plain. Since the error of belief has left my head I am rid of the malicious mental malpractice that carnal mind was holding over me. I write to thank you more than tongue can express for your kindness in taking my case. For some reason I looked for you to be the great leader of Christian Science. If you deem it wise to allow

me to have the new treatment which is advertised in the August News Letter without taking the class course, you can have a copy sent me, and I will remit for same. You did not mention in your letter whether you would allow me to have it or not, but I will surely abide by your judgment. I shall always be grateful for your kindness to me.

"Yours in Love and Truth,

"(Signed) _____."

The following letter from a young gentleman in central Ohio was written after he had been treated a few weeks for a complication which was called spinal trouble. He writes, under date of August 9, as follows:

"You may stop treatment, as I am now well, and will thank you for your help through God's aid.

"Yours in Love and Truth,

"(Signed) _____."

A somewhat remarkable case came from New York of a lady who was afflicted with what is termed in medical parlance tic douloureux, a very painful and annoying disease, which attacks the face with a kind of neuralgia. She was treated two weeks, when she wrote the following letter:

"New York, August 20, 1900.

"Dear Brother: I am delighted to state that I am entirely free from that pain for which you have been treating me, and I feel that I do not need any further treatment at present, as I have been free from it for the last week. Should it return I shall let you know immediately. My heart is filled with gratitude to God, who, through you, I am sure has helped me, when I had almost despaired of ever being relieved. Gratefully yours,

"(Signed) _____."

A lady in California, who has been under treatment for a belief of consumption for a number of months, writes under date of September 3 as follows:

"Dear Brother: Your letter received, and I thank you very much for your kindness. I will ask you to stop the treatment, and if after awhile I feel as if I need any more help I will, by your kind permission, write to you again. I know your time must be very valuable, and I can not express the feelings of gratitude and thankfulness I owe you for the help you have given me. You have been most kind and patient, and the benefit I have received is worth a great deal to me. God has blessed me most wonderfully, and I know He sustains me, and in Him I do trust. I must tell you of a demonstration I made over a bad case of tooth-

ache. A young lady friend of mine was suffering from the so-called claim of toothache, and had gone to bed with it. I was given permission to treat the case. I treated her two days and last night she slept, and the next morning she was down eating her breakfast, with the toothache all gone. I feel so thankful to God for the power I have to help others. I shall continue to pray for you, and shall go on and help to spread this great Truth the best I can. May God's blessing be ever with you is my prayer. Yours in Love and Truth,

“(Signed) _____.”

A patient writes from Minneapolis under date of August 8. This patient was suffering from what is termed locomotor ataxia of many years' standing. He has been under treatment for a few weeks and writes as follows:

“Dear Brother Sabin: Yours of the 6th received and will report growth. Legs and feet still annoying out better than they have been for a month; body improving most notably. Last evening an old gentleman called, and as he walked into the parlor in his blunt way greeted me thus: ‘Well, I am glad I came, for just as soon as I came in your front door I was overwhelmed with the feeling that you were better, and I see you are better than I have seen you for years. Don't you know that many times I came over here expecting to hear you were dead. I did not think you could get well; had no confidence in Christian Science at all, but now I have changed my mind and I believe you will get well. You look splendid and I am glad of it. Well, well, I can not get over that sense of your health I received as I came in. Funny, wasn't it?’

“The old gentleman chatted on merrily. I think I have done well to have the atmosphere of my house so charged with love and health that people are affected thereby, don't you?

“Your brother in Love and Truth,

(Signed) _____.”

Another case to which I will call the attention of my hearers this evening is that of a lady residing in Marshall, Tex. She is perfectly safe and I might give her name because she has the new treatment and is under God's perfect protection, but I will give her letter and omit the name. The letter is in part as follows:

“Dear Brother: Yours of the 28th ulto received and appreciated. What should I do without your letters and The News Letter? They bring such sweet consolation to the fainting heart. * * * In reading your experience I find a similarity to my

own, and while the call came to you to ‘Unchain the Truth; it shall be free,’ I was also impressed with a call, ‘The Master is come and calleth for thee,’ and it was while I was rebelling so bitterly against the Eddy bondage. I took the stand for freedom and began to write poems. My friends were astonished and wanted me to have them published, but I did not. When the Eddylites heard of it their malice knew no bounds. I was a ‘traitor’ to the ‘Mother.’ I could not write such poems and be one of them. I had to stop writing or leave the Church, to which I replied that I did not consider myself one of them, and thanked them for my freedom. They warned me I would regret the step I took; that I would suffer, would be beaten with many stripes, and would lose my mind, and many other evil predictions; and, strange to say, two days thereafter my earthly life became a living death. This was ten months ago, and my condition was most horrible. I often prayed for death, but thanks be to God and you those evil claims were all destroyed one by one. Please forgive me for trespassing on your time, but I am alone and depend upon you so much. I would have died but for your assistance, and may God forever bless you for your kindness to me. I would that I had ten thousand dollars to give you for your glorious work. Kindly remember me in love to the Church. Divine blessings and love, and the peace of God ever guide and ever attend you and yours.

“Your sister in Love and Truth,

“(Signed) _____.”

Enough of these testimonies are received every month to fill The News Letter and very much more than I could attempt to read in the little talk I give to you this evening.

The work of healing goes on, showing conclusively that the fruit of the tree is good, thus proving that the tree is good. It will be noted that some of these cases get well sooner than others. The same Truth is given to all, but the surrounding circumstances may make a difference. We can not tell. I know in the case of my own self that it took nine months for me to be healed, but I was healed and the healing came just as soon as I came into the spiritual realization of the Truth of my Savior. The Savior tells us that ‘we shall know the Truth and the Truth shall make us free.’ We are not promised anything in reality until we have the knowledge of the Truth, and yet Jesus healed the sinner and said that His blessed gospel was for the healing for the sinner and not for the righteous. If

I had the power to send this Truth forth to all the world and let it know that God is with us, and to teach the stricken, the dying, the suffering, the sinner, and the sick that this great blessing was for them; that the hand of the Omnipresence was reaching out to relieve all and restore harmony; if I could bring the world's notice to this, what happiness it would be for me and inestimable good it would be to them, and yet, strange to say, the people who hear of these things, and could ascertain the truth or falsity of this blessed religion by a little investigation, blindly close their eyes and shut their ears, and refuse to see and hear, and go over the dam and suffer misery and death. On the other hand there is a ray of light. Every day more and more testimony comes that more are coming to the knowledge of the Truth and accepting the olive branch held out by the blessed Saviour, and are nestling under the shadow of the Almighty's wing.

Let each and all of us determine to work in this cause as long as we can do any good, so long as there is any suffering to alleviate, any sickness to cure, and any ignorance to destroy. Let the light go forth, and, in the name of Jesus Christ, do our work with love toward all.

DID SHE THINK HERSELF TO DEATH?

The Woman Who Died at the Time She Had Set for That Event.

The startling fulfillment of the prediction of Mrs. Elizabeth Horstman, of Mishawaka, Ind., made last July, when she was apparently in the best of health, that she would die on August 15 has set the press once more to discussing the probability of premonition of death. Mrs. Horstman, who was related by marriage to B'shop Horstman, of Cleveland, is said to be a person of great piety. It is not known that she was of a melancholy or superstitious disposition. Neither is anything known as to the motive that prompted her to make the gloomy prediction. It is known positively, however, that she made it, and that it was fulfilled to the letter.

There are, of course, numerous interpretations of this event. One of the commonest is that founded on the fatalist theory. Her day had been appointed, and she was informed of the time by some occult or supernatural agency. The spiritualist view, in its broadest sense, is hardly less common. She was advised by some departed near and dear

one as to the time when she should die. The rational belief is that which is advanced by the *Pittsburg Dispatch*: Her death is clearly an example of the remarkable power which the mind exercises over the body.

It is known that fatal results followed the experiment of making a man believe that he had been lanced and was slowly bleeding to death. The story of the practical joke played by a lot of French medical students on the janitor of their college is familiar. They accused him of some fictitious offense, gave him a mock trial, and sentenced him to death by decapitation. He was led to a block. On one side it was an ax. His upper body was bared and his eyes were bandaged. His head was forced down to the block. One of the students smote him across the neck with a wet towel and he was decapitated. It is held that it was not the ill-usage or the shock that killed him, but his firm conviction that the time had come.

There are many cases recorded in which people have predicted the time of their deaths. Then there is the case where a man predicted the very hour which he would give up the ghost. A few minutes before the hour struck he was told that he was about to die; that the clock had been set back three hours and that the appointed time was long past. He once recovered, and remained in good health many years. It is held that if Mrs. Horstman had been misled in regard to the calendar she would still be living.

SUNSHINE.

Put a bit of sunshine in the day;
Others need its cheer, and so do you—
Need it most when outer sky's dull gray
Leaves the sunshine-making yours to do.

Give the day a streak of rosy dawn;
Give it, too, a touch of highest noon;
Makes the ones about you wonder why
Sunset crimson should appear "so soon."

Sunshine making is a blessed task;
Cherry hearts, like lovely wide-blue sky,
Banish weary gloom and give fresh hope,
Check the rising tear or thoughtless sigh.

Put the golden sunshine in each day;
Others need the cheer that comes thro' you—
Need it most when outer sky's dull gray
Leaves the sunshine-making yours to do.

—Juniata Stafford, in "Flowers of the Grass"

The Beloved Physician.

St. Luke Not An Apostle.

A popular orthodox clergyman, whose sermons are frequently published in the newspapers, cited in one of them recently a verse from the Gospel of St. Luke, and referred to the inspired author of that Gospel as the "Apostle Luke."

In so doing he voiced a common error. An eminent physician (Goode), in a treatise on the Practice of Medicine, also fell into the same error; for, seeking to glorify his craft, he states that "Christ himself set upon the medical profession the seal of his Divine sanction when he chose Luke, an honored member of it, as one of his apostles," yet Luke was not an apostle. |

He could only have been one by the direct appointment of Jesus, or by being elected by the apostles to fill a vacancy, and thus maintain the authorized number of twelve, as was done when they selected Matthias to fill the vacancy caused by the death of the traitor Judas.—Acts 1, 26.

Nor does his name appear among the original twelve chosen and sent forth by Jesus. He was the traveling companion and devoted friend of the Apostle Paul, who thus refers to him in his epistle to the Colossians:

"Luke the beloved physician, and Demas greet you."—Col. iv, 14.

It should be stated that Demas became a backslider and abandoned the ministry in the face of bitter persecution, while Luke was faithful unto death, and suffered martyrdom with Paul at Rome, in the reign of the cruel Nero, thirty years after the crucifixion of Christ.

His Gospel is the only one that contains a preface, and that is addressed to an individual member of the church, setting forth his reasons for writing it, which would indicate that it was the first Gospel published, or at least the first complete narrative of the life of Christ from His birth to His ascension.

That he was among the first who declared their belief in Christ, and either had a personal knowledge of the events that he records, or derived them from the apostles, very clearly appears in the following words with which he prefaces his Gospel:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

"Even as they delivered them unto us, which

from the beginning were eye witnesses and ministers of the word;

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

"That thou mightest know the certainty of those things wherein thou hast been instructed."—Luke i, 1-4.

Luke states with greater brevity and explicitness than either of the other Gospel writers the nature of the commission conferred by Christ upon the apostles when he sent them forth on their first mission.

His words are:

"Then he called His twelve disciples together and gave them power and authority over all devils, and to cure diseases;

"And he sent them to preach the kingdom of God, and to heal the sick."—Luke ix, 1, 2.

Luke also wrote the Acts of the Apostles, and his not naming himself therein is due to the fact that he was not an apostle, although recognized by them and all the churches as of the highest authority as a teacher of the word of Jesus Christ.

He must be regarded as the first *Materia Medica* doctor converted to Christian Science, which was no small miracle, and thenceforth he well deserved his endearing title of "The beloved physician."

Many of the most worthy of his former drug-bound profession, doubtless influenced by his example to see the error of their ways, have since become eminent as Christian Scientists, and not a few in our day, and at the present time, are illustrating the power of "the faith that is in Christ Jesus," by healing the sick, and thus proving their faith by their works.

PASTE THIS IN YOUR GRIP.

Though you deal in liquid blacking
Dismal bluing and such things,
When you have a sale to manage
Do it as the robin sings;

Put some cheer-up in your business—
Be a chirper sort of man,
And, with other lines of notions,
Peddle sunshine if you can.

There's an awful deal of meanness
In this busy world of ours;
But mixed in with weeds the rankest
Ofttimes grow the finest flowers.

Wear a posy on your lapel—
It won't hurt the trade you plan,
And along with other samples,
Peddle sunshine if you can.

—Chicago Record.

THE TRUTH SHALL BE FREE.

BY MRS. ALICE BROUGHTON, SALT LAKE CITY.

Freely ye have received, freely give. As we give, so shall we receive; then unto us a new son is born, or more light shall and does come as we let our light shine. As we sow, so shall we reap. Paul says we have our feet (our understanding) shod with the preparation of the gospel of peace that we may run the Christian race with speed and safety, fearing no evil; no evil shall befall thee when we have on the breastplate of righteousness and the seal of God stamped in our forehead; in truth we are the beginning and the end, the Alpha and Omega, the first and the last, or, in other words, the A and Z. Each one of us have that spark of divinity that has been hidden as a candle under a bushel; after it has been watered with the word of truth it begins to give forth light, the true light. St. John spoke of that lighteth every man that cometh into the world, then we no longer walk in darkness, but come out of that dreamy condition we have been smouldering away in all these years. It is time for us to wake up and know "the still small voice" that speaks is God. Wake up, the Christ truth has come. Arise, and let your light shine; send forth the royal proclamation to all the world. Spread the glad tidings throughout the land. Tell them this Christ am He which was dead but am alive forevermore, amen. Man was never designed by God as a mere experiment, but entered the universe as a faultless, completed work from his creator. At the end of six days God beheld all that He had made, and behold, it was very good. And He created man the sixth day. The inspired writer says: "And God saw everything He had made, and behold, it was very good," declaring man to be the crowning work of His creation. And "in the image of God created He him; male and female created He them."—Gen. i, 27. And He gave man all power and dominion over heaven and earth. We are all sons and daughters of the Most High God. We are just learning who we are and what we are here for, since the veil has been rent in twain and the clouds have rolled away like a scroll to let the true light shine into our consciousness that we, too, can say, "Behold the Lamb of God that taketh away the sins of the world." Listen to what St. John says, (xiv, 12-15): "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my

Father; * * * if ye shall ask any thing in my name I will do it; if ye love me keep my commandments; * * * love God with your whole heart, mind and soul, and love thy neighbor as thyself;" that is, think and speak of thy brothers and sisters as you would want them to do by you. As a man thinketh, so is he; let no evil befall thee; let all thy words and thoughts be pure, for by our words we are justified and by our words we are condemned.

Jesus says, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—St. John xiv, 23.

How grand it is to know that by simply obeying the spirit of truth God will make His abode with us; that we may sup with Him and He with us; that we may have life, and have it more abundantly; it will be a well of living water, springing up into everlasting life.

Now, dear friends, are we going to arise in the dignity of our might and let our light shine that the world may know where we stand, or are we going to "hide our light under a bushel," and be as the blind leading the blind, and all be groping in the darkness together. We have been doing that for the last nineteen hundred years, and it has only brought us misery and trouble. I think it time we cease that way of living and make life more practical; practice the Jesus Christ way of living and see if we don't find more satisfaction. We have been Nathaniels long enough. We have been saying, "Can there any good thing come out of Nazareth?" But Philip saith, "Come and see." Then we, too, can say, as did St. John, "Behold the Lamb of God that taketh away the sins of the world."

Paul says, "I die daily." He meant he died away to his old beliefs, and he was transformed by the renewing of his mind. So must we be transformed by the renewing of our minds, and let our eyes be single that our bodies may be filled with light, the true light that lighteth every man that cometh into the world, and so live that others may say, "An Israelite, indeed, in whom is no guile." One may say, "But you can't do that." But we can, for our Master says, "Greater works can ye do." And when we say we can not we are doubting him, or, in other words, calling him a liar. Now, we had better stop our doubting and turn our course before it is too late. It is easier to make it right here than after we pass on, for how shall we escape if we neglect so great salvation (Romans). We can, by the

right thought and spoken words. By our words we are justified. We can create a new heaven and a new earth. Jesus says, "Behold, the Kingdom of Heaven is at hand." And again he says "The Kingdom of Heaven is within." Heaven is a condition and not a place. Our bodies are the new earth. As we have been transformed by the renewing of our mind so let us "press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians iii, 14. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men," * * * so they which receive "the gift of righteousness shall reign in life by one Jesus [Christ]."—Romans, v, 12, 17. Then let us be baptized with His words, that we shall also walk with Him in newness of life. His words are the bread of life, and they will "be a well of living water springing up into everlasting life"—St. John iv, 14.

Then we can sing—

"One prayer I have, all prayers in one,
Since I am wholly Thine.
Thy will, my God, Thy will be done,
And let that will be mine. Amen."

THE GALVESTON STORM.

Brother Sabin: An infinitely cruel storm has impressed the peaceful and helpless waves of the great deep sea into its nefarious mission, and with fiendish fury rushed in the nighttime upon poor, defenceless Galveston, strangling to death and sweeping to destruction by means of the very friendly waters of Galveston's great pride what the implacable winds could not otherwise overthrow.

Speak not unkindly of our good Gulf, for she will yet bear safely into the lap of now downtrodden Galveston's wind-stricken shores the glorious achievements and the riches of coming civilizations.

Now soft dirges and gentle requiems, heard at eventide, wailing at times for the countless dead, speak not in the tones of the bloody storm, now gone where the wild winds go, but in friendship's sweetest accents ever will they assure us that safe in her bosom shall the dead rest until that day when the seas shall give up their dead.

Then, bereft friend, go back to Galveston, to the deep sea's side, and there whisper a long, fervent "Forgive me," for imprecations so dire and thoughtless.

Who or what sent the wild winds? The cause be-

fore millions of jurors is now on trial; the answer must be made, the problem solved.

God did not send them, the good angels did not send them, the blood-washed throng did not send them. The Devil did not send them, for he only persuades, allures, decoys, and beats us at our own games. We always have means of escape from him. The powers of darkness are powerless to control the cyclones, the famines and the pestilences in the economy of Heaven.

Brother Sabin, thanks to scientific Christian investigation, it has come to pass that these are not the questions at all, but the question is, Who could have prevented the storm?

Whoever could have prevented that storm is as cold, as heartless, as ferocious, as relentless as the storm itself.

If you say that God is infinitely good, wise, merciful and powerful, then I dare you to keep your logic and say that God sent the storm, or that He could have prevented it.

Power to have prevented it must have done so, if only tempered with common human kindness and mercy.

God is good; then God is at all times doing the best He can for us. That is the way to talk about God, instead of always telling people about some great catastrophe, some dismal thing God has done. We ought to try to rescue God from such inhuman deeds. God will have mercy upon people who impute to Him such graceless and Godless deeds.

God could not have prevented that storm.

The good angels could not have prevented that storm.

The blood-washed throng could not have prevented that storm,

Our God, the angels and the throng could not have saved Galveston.

Then, who could have saved Galveston?

Man, only, could have saved Galveston.

Man, righteously in harmony with God, is righteously almighty.

Man has and shall work out all the salvation that he ever will get in this world and in the one to come.

God says so in the Good Book and in countless millions of daily revelations, that the logic of all the world can not overthrow.

Man shall save Galveston, and man shall raise his head above the page of anthropomorphism and view God in a clearer and sunnier atmosphere.

F. THEO. BARNES,
Kenedy, Tex.

WEAVE HIM A WREATH.

BY MRS. F. M. PUGH.

Dedicated to Col. O. C. Sabin, after reading "Unchain the Truth:
It Shall be Free."

Go, weave him a wreath, for the brow of care,
While the beautiful flowers are rich and rare;
For the weary heart with an echo sigh,
With a sad refrain from the tearful eye—
Weave him a wreath ere the roses die.

Weave him a garland while the rich perfume
Is cool and fresh from the heat of noon—
A chaplet fresh from the smiles of dew,
Which bring sweet odors, of rest to you—
Weave him a wreath ere the roses die.

While sweet perfume, with fragrance bring,
And bathe thy brow with the dew or Spring,
And sweet mementos that never shall fade,
An emblem of rest beyond the grave—
Go weave him a wreath ere the roses die.

A crown of smiles, while they linger near;
While the heart is filled with doubt and fear;
While the Star of Hope, with the rainbow's hue,
Entwines sweet tendrils of love for you—
Weave him a wreath ere the roses die.

Then clusters of jewels in the crown of Love
Will be waiting for you in the courts above.
Go weave thee a laurel, fresh and pure,
With the buds of love I have brought to you,
Go weave thee a wreath ere the roses die.

While the sweet Dove of Promise
Will bear on her breast
The olive branch of freedom,
An emblem of rest,
To bind the wreath ere the roses die.

TESTIMONY.

BY PROF. J. H. TURNER.

[Given in the Reform Christian Science Church, Wednesday
evening, September 12, 1900.]

All the good and all the pleasure which comes from Christian Science is not in healing the sick alone. Most people are afraid of something all the time. They have a feeling of fear hanging over them which makes them worry. It is worth a great deal to get rid of such feelings. It gives me as much pleasure to know that I do not have to worry about things and fear that something is going to happen to-morrow, next week or some other time,

and worry myself sick about it, as it is to know that I do not have to be afraid that I am going to have hay fever, or catarrh, both of which tormented me continually before I came into Christian Science. It makes a new life, and talking about passing from death unto life what greater passing could one wish than to pass out of this thing fear, worry, and trouble, and know that God is with you all the time, and that God directs you in the right way.

Christ said: "I am with you even unto the end of the world." If we are really going to believe God let us believe Him. The trouble with most people is that they deceive themselves and do not really believe Him and take Him at His word. They say that they read the Bible and believe it, but they do not act on it, and when people believe anything in earnest from the heart they generally act upon it, and the greatest prayer ever offered to God is to appropriate and make use of the promises which He has given to us. When God tells us to do a certain thing, and by the doing of certain things other things will happen to us, and we do not take hold, but hang back and say: "I believe that such things will come to me if I have faith," we never will get there. We have not a particle of faith. If you go and take hold you will show by your works that you have faith, and you will make a demonstration of the fact that you do have faith. If you are God's child what business have you to go around with aches and pains? It shows that you have no faith in God at all, because if you had faith as a mustard seed all evil would go out of the way and you would be happy.

I have had some very good demonstrations lately. As one of the sisters has said to night, it is good to know that you can help your fellow-man. I suppose most of you remember a very tall young man who took class instruction here last winter and left three or four months ago. He attended our services regularly while here. After he left he was very badly afflicted with a belief of asthma. He wrote me to treat him, for he had it so very badly that he could not do anything himself, and asked me for help. I commenced to treat him at once, and treated him about two months. At first it seemed to be a very stubborn case, and yielded very slowly, but I kept up the treatment from day to day. I received a letter from him yesterday saying that the asthma had all left him and that he was feeling splendidly. He has been in Ohio with some of his kinsfolk. I also treated him for financial success. Now he has a good position. He was out of a job, and was in

quite a distressed condition, and now tells me that he is getting along all right.

Another instance was that of a lady who was suffering from female trouble and had paid doctor's bills until her husband had nothing with which to pay anything else. Her husband was a man who had very little faith in Christian Science. She wrote to me for treatment, and I commenced to treat her about one month ago. I received a letter from her one day this week saying that she was not entirely well, but was so much better than she had been for several years that she felt as if she was almost well, and there can be no doubt as to her final and complete recovery.

I give you another case, which is a remarkable one on account of the length of time that it took to heal. Most cases are healed almost instantly and others will go on for months. This is something we can not understand. A lady, who was partially paralyzed, her hand was so that she could hardly use it and her entire side had a feeling of numbness which disqualified her for any kind of work, wrote to me for treatment. She was a lady whose means were very limited. I paid no attention to this, however, but commenced to treat her about six months ago, and the paralysis has just given away. I received a letter from her a few days since stating that the numbness had entirely left her, and that she felt better than she had for years, showing the benefit she had received from Christian Science.

It is very gratifying to know that we can do this kind of work. God is no respecter of persons, and there is not a person in this house but that God will teach and help them to do this very work. God made all of us in His image and likeness, and we live, move, and have our being in Him, and we can be useful or not just as we choose. Some people say; "How I would like to get hold of this Truth; how I would like to heal myself and heal others." You do not want it very badly or you would get it; there is no doubt about that. We think we do when we really do not. I tell you if you get down to this thing, and be absolutely honest with yourself, and honest with God, and go to work and study and ask for inspiration, ask God to teach you and to help you, you will get all you ask for; but so long as you go at it half hearted, as long as you waver you will not get it. There is no compromise. God will not compromise with you. You can not serve God and mammon. Just as soon as you are willing to turn to God and be directed by Him, and do away with the teachings of carnal

mind, and determine not to be governed by it, you will get all the help that is necessary to make your own health and life perfect and to enable you to help others.

Under What Condition Can We Enter Unbidden.

[EXTRACT FROM A LECTURE BY COL. O. C. SABIN.]

Now, if you will bear with me for a few minutes I will talk to you on another subject. The question has often been asked me, in writing and verbally, why I hold in my writings that a person dare not enter the mentality of another without the consent of that person who is to be treated? I wish to be more explicit in regard to this matter, and explain a little.

All general rules have exceptions, and this general rule is no different from others. As a general rule the proposition as laid down is correct. I have no more right to enter into your mentality without your consent, you having the power to request, than I have to steal your property—none whatever; but if I have an interest in you; that is, if I have a legal right and interest in you, such interest gives me the right to act for your good and to be your protector. If you are my child, if you are my wife, or a very near and dear relative, or one who is depending on me for support, or one whose mind is not competent to ask for yourself; or, if you were overtaken by an accident which did not give you time to ask for help, then in all such cases it is not only my right but my duty to extend to you this loving thought which heals and which restores harmony. I could give a number of instances of this. I saw a boy fall from a milk wagon. I gave him the thought instantly as he fell and again after he had fallen, and it was but an instant and the boy was alright. The boy knew nothing of Christian Science, and does not to-day know that I treated him. I saw a young fellow cut his hand open. I gave him a thought; he did not know of it, and he went on with his work alright. I saw a man stricken with sunstroke; the thought healed him, but he knew nothing of it.

You have the right to extend the healing thought for the good of the person but not for the control of their minds. Now, I think, with these restrictions, that the text-book as written is correct.

THOUGHT AND FEELING.

BY ZENO M. TIFFANY.

It doesn't take a fair-minded person long to admit that our best and holiest thoughts are never spoken. We have a dream. A dream is nothing more than a train of thoughts, be it ever so abnormal. Our senses are wrought upon and the effects of the dream may stay about us for many hours. Let us undertake to relate it to others and its sublimity oftentimes vanishes—somehow we do not put a tithe of what we have experienced into word-form.

Let our friend think a thing with his or her heart (if such a figure of speech is permissible), and that same friend will be at a loss to give any very definite reasons why certain conclusions are arrived at, because of a lack of adequate word utterance. Question your friend too closely and you may dissipate his intuitive knowledge and set him to doubting his own opinion just given out. It is hard, indeed, to separate thought from feeling. The latter is the furnace of fire to keep the brain active and in a state of receptivity.

Imagine what a successful romance means in this day of high-pressure living, worry and conflict. The author has felt so deeply that when the story is done marks of grief or of deeply rooted joy can be traced upon his features. A spiritual illumination of some kind seems to have lighted up his eyes, and his voice has changed to a deeper tone, and his nature betrays a gentleness never before attained. This is the travail of that fiction which is written from the heart rather than from the head. Verily, it seems to us at times that no great thoughts ever truly reached humanity except through the domain of feeling. The patriotic outbursts of our revolutionary fathers were the result of feeling almost wholly, for, had they stopped to reason, a much longer day must have been consumed in gaining their liberty. We can safely estimate that they felt even more than they uttered, else the memory of their words would not have been so lasting in history.

Take the government of children. When a mother's command to her child goes forth without a parent's abiding love the child instinctively disregards the behest, and many times does not hear it, even. But let the true affection of a devoted heart temper the word and a sense of duty is immediately seen upon the child's face, and obedience follows as a matter of habit, not of compulsion.

Much in this life is to be implied rather than reasoned out. It is a sort of feel-it-in-my-bones way of knowing a thing—a way seldom to be understood by the mentality not attuned to the higher and deeper understanding. A hard task, you may say, to wrestle with cold facts in a world so commonly reared upon intellectual lines. Yes, indeed. But the sixth sense is upon us—it is the realm or borderland between the human and the divine. What one knows beyond the power of words to express frequently becomes as a flashlight sent into the dark places of earth, or into the heavens about us, or into the heart that loves us deeply. Mystics tell us that the time is to come when oral words will be employed only by the more undeveloped species of mankind. That a well directed thought will travel without regard to time or distance, and bring a ripple of response to the absent friend's face the same as a pleasant remark of to-day cheers and encourages us to greater endeavors.

It is pleasant to indulge in these prophecies, but are they impossible of realization? Had telepathy not already become a fact; had the sixth sense not manifested itself among us, or had science not already cast a searching glance of scrutiny upon the finer subtleties of mind we might not have dared to predict results so wonderful. But when we reflect that the universe contains so much that the united researches of all eternity will never exhaust it can we afford to doubt ourselves or linger in the shadows of ignorance and fear?

A holy thought engenders holy feeling; you can feel a base thought and you instinctively shrink from the person who projects it toward you. You likewise feel a truth, though to tell just why you sense it would be like trying to give audible expression to abstract meanings. As thoughts go in waves so do epidemics begin and end in distress. An unguarded and negative person may be overshadowed by the psychic thoughts of earth's unfortunates, both of the past and the present. China is said to be ruled by its dead kings, and consequently knows no future. Its present is only a remnant of its past, and to this past does the Chinaman cling tenaciously, daring not to move forward with civilization. To think and grow he must not, hence his thought and feeling are without enlightenment. They are exclusive and lacking in what we would term moral amplitude.

Separate thought and feeling and you divorce the mother from the child, the husband from the wife, the lover from his adored, and bring confusion and barrenness into the domain of reason. It is the

beautiful, soul-felt air that makes more profound the words of a song. Chants and requiems are more effective when sung with feeling. The easy flow of harmony, the artistic changes in tones and time beats, told forth in logical undulations of sound, open the hearts of every lover of the good. That prima donna who can put soul into her song while a smile of true Love wreathes her lips and chastens her beautiful brow, need have no concern about a fitting response from the listening public.

Let the life of a king be taken by violence and there is not a good citizen in our land who can express his deepest thoughts of pity—pity that the mistaken hand of an undeveloped being should commit a folly so monstrous that a whole nation must weep in bitterness. Words of condolence flash over the wires, but in the transmission their deepest meanings are lost. The sympathetic friend who indites them must leave the inner and true message to be implied.

Our inspirations to do and our impulses to delve deeper into the realm of thought are direct evidences that the wordless language far transcends the province of oral expression. A teacher, thoroughly in earnest, endeavoring to inculcate an important thought, can sometimes, by a simple motion of the hand, perhaps, convey to the pupil something which words are powerless to express. Frequently a silence, a smile or significant toss of the head, will give us the key to some thought which might be misunderstood if given us in words alone. A teacher, truly inspired, longs to impress the pupil with the deeper phase of righteousness and Love, but finds it necessary to leave much to be implied until the student shall develop inwardly the science of the heart, the soul and the intellect combined. Teaching is at best only suggestive; the person taught must evolve, not receive merely. It takes feeling to reach the world, to bring the flush of content to our friends' faces, to write poetry or romance, to succeed in the arts or to establish a faith. Even so does it take feeling to do a simple kindness, else our acts are performed grudgingly and with indifferent results. If our thoughts are such as the world needs, they will abound in truth; if they abound in truth they must come from the heart quite as much as from the head; from that reservoir of love which is exhaustless and eternal.

Is it not plain, then, that the most rational religion is the religion of soul bounty, of spiritual rest, of feeling, of such breadth that no frown from an opponent can turn it aside? Feeling is the twin companion of thought. Says Longfellow:

"Feeling is deep and still; and the world that floats
on the surface
Is as the tossing buoy that betrays where the anchor
is hidden."

Polished rhetoric may resound in church or cathedral, may be echoed from gallery to the magnificent ceilings and domes, but if it has not feeling it availeth little to the masses sitting below. Jesus taught, healed and visited the forlorn with feelings that words could in nowise express. At times he wept. Yet, so endowed with the Divine Principle was he that a single word from his lips could open the heart of the sinner and put him in rapport with God's Love, or disclose the doors of heaven to the benighted soul by the wayside. Not that that word expressed his feeling wholly; it did not. Yet it was the symbol that precedes the inpouring of all Light and indwelling Love when we are ready for it.

Conventional words, spoken in a sort of mad jest to supply the needs which society imposes upon us, fall idly upon the ear drum and rarely penetrate to the inner sensorium. To the student in metaphysics this is plain, for, must not a word have a background of warm feeling to give it weight? It is the cosy little side talks with our bosom friend that we remember. Those words, spoken to fill a void or for manners alone are lacking in feeling or effect. A cheery word from one who has felt a deeper pang than ours is worth more than gold or precious gems. Can we not all remember back when in our early school days we committed our lessons to memory, parrot like, without comprehending their first principles? Whole squares of Bible verses were learned by children that their fragile souls might be saved thereby when they ought to have been at play!

But the new day cometh, and every past error shall be forgotten. We need not dwell upon them. Already do people speak what they feel, and feel what they think. Living thus, we are cured of hypocrisy, which is a word that shall not have a place in the lexicons of the future. Anathema hurled at a fellow creature, if intensely and passionately felt, is a dangerous slip of the tongue, you may believe. On the other hand, the word spoken in Love, with dispassionate feeling, with sober tone of voice and with a smile of courage, carries a power untold, and endures until the end of time.

Never let your voice vibrate the passions. Regulate the sound of your voice in speaking, and speak on every occasion with the even, patient, strong tones of love.—Sara Thacker.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	- - - - -	\$ 1 00
Eleven copies, one year,	- - - - -	10 00
United States and Canada,	- - - - -	1 00
Europe, Asia, South America—in those countries in the Postal Union,	- - - - -	1 26
Oriental Asia, with postage additional	- - - - -	1 00

SINGLE COPY RATES.

One copy,	- - - - -	10
100 Sample copies,	- - - - -	\$ 33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

The onward march of the Truth during the past month has been very satisfactory. Many friends of The News Letter have rallied to its request for assistance, and have been sending in a great many new names, and others yet have to come, and we trust that the good work will continue until The News Letter will become a mighty power throughout the world. All that Christian Science needs is for people to understand what it is. It has been so envied around and about with an offensive personal worship of "man" until the Christian world has become disgusted with it, but that is no part or parcel of Christian Science. What we call Christian Science is God healing, the power of God which heals the sick as well as healing the Spirit and healing the sinner, and we invoke that power simply as the apostles did, in the same prayer "Through and in the name of Jesus Christ our Savior." The invocation which Peter gave to the poor cripple laying at the gate when he said: "Silver and gold have I none; but such as I have give I unto thee. In the name of Jesus Christ of Nazareth arise and walk,"

was just as effective a prayer, and no more and no less than that which is offered by every true believer, and to-day those prayers are being answered in the healing of the sick, opening the eyes of the blind, unstopping the ears of the deaf, casting out evil spirits, destroying all so called diseases, and restoring perfect harmony in the temporal and Spiritual world. God is healing our sick, and many are daily being taught the knowledge of the Truth. Yea, the Truth which gives us freedom.

It is our mission, our duty and our object in life, to scatter wide and broadcast this blessed Truth more and more until all the world shall know that God Almighty is with us, and that He is an ever present help in time of trouble, Omnipresent Good, Love, Wisdom, Power, until we are made to realize the Truth that we do live, move and have our being in Him, our Blessed Father; that our every act, deed and thought is controlled by Him; until we can see the reality of the good and understand the powerlessness of evil.

As before remarked, the most potent agency for the accomplishment of this great work is the dissemination of knowledge, and there is no better channel in existence in the world than The News Letter for this purpose. It gives more Truth than any and all other magazines published in the world, and gives it without ostentation and without pretense.

MOTHERS' AND CHILDREN'S DEPARTMENT.

It will be noticed that we have established a department for the mothers and children in this issue of The News Letter. The editress of this department is not only known in America, but also in Europe, and I do not think she has her equal in the world as a writer in the field which she has chosen. The children will soon learn to love this department, and the mothers will also find instructive, useful and practical reading, which will not only assist them in their moral character, but also in their every day life, and teach them how, in many ways, to bring their children up in the way they should go.

A SPECIAL OFFER.

A friend of The News Letter has devoted five hundred dollars for the purpose of spreading it among

new subscribers, and the offer is made in this way, and in order for us to obtain the advantage of it the conditions must be strictly complied with. The offer is this, that every person sending in the sum of one dollar and four new names to be added to the subscription list of The News Letter for the period of six months, that the additional dollar will be paid from this fund of five hundred dollars until it is exhausted. That is to say, that any person sending in one dollar and four new subscribers can have The News Letter sent for six months to those people and the additional dollar will be paid from this gift fund. Our friend thought that in this way that two thousand new subscribers could be added to The News Letter during the month of October. This offer holds good for and during the month of October only. I wish to say this to those of our friends who have money, and wish to assist in this work, that if they will send money to us for the purpose of this partial payment for the enlargement of the circulation of The News Letter that their money in that way will do double service; in fact, it does more, for any family taking The News Letter for six months and reading it is just as sure to come into the knowledge of the Truth as they are to breathe the breath of heaven. It is impossible to be otherwise.

NOTES OF HEALING.

We are written to by our students from various quarters asking us why it is that one patient will respond immediately and be healed, and another will linger on and with sometimes no apparent results.

The answer to this question involves a great many facts which come up, and whether I can be understood in explaining why I do not know. In the first place it may be the fault of the healer, but where a healer is healing other cases constantly and giving the same service, the same faith to the patient who did not respond as to those who did, it would seem to me that it would not be the fault of the healer. It often times is the fault of the patient, coming from various causes. A very prolific source of failure I have found in my experience has been that of SELF-RIGHTEOUSNESS. I have in mind a lady who came to me for treatment. She was a great worker in the Sunday School and in her church, and prided herself

upon her knowledge of the Bible, could quote almost any part of it. She was treated for about a month, with no apparent effect. Her child was healed during that time and treatment stopped, but that righteous little woman never paid a cent for her treatment and never was healed. Another case similar to this one is of a lady, a great worker in the church, who tried three other Scientists first, and then came to me, and I had no apparent effect, and every one of those who treated her I know to be good healers. Another source of failure is DISHONESTY on the part of the patient. A person will write to a healer and ask to have treatment commenced at once, giving at the same time a list of diseases, which will make the healer's very soul feel sad for that person, and he will commence immediately to treat for his relief. The healer will work on, on, and on, and never hear from that patient any more. The patient taking this means to obtain a weeks treatment, for which they pay nothing and is not healed, but, on the contrary, those who try to cheat the Holy Spirit and the work of God are liable to entail upon themselves additional ills and miseries, for every sin has its punishment. Another source of dilatory healing is the STUBBORNNESS in the patient. I give my own experience as one of that kind of patients. My mind had been inured to independent thought and self-reliance so long that it took nine months of earnest treatment to break down the barriers of carnality and let the Spirit of God come in, for unless we come to God as little children we can in no wise enter into the Kingdom of Heaven. The fact that a man or a woman has been leading a worldly life, careless about the things which belong to God, matters not if they in sincerity turn to God and ask for the healing it will come to them. A person does not have to believe in Christian Science healing in order to be healed, for that would be an impossibility in many instances, but as Jesus said the sinners are called and not the righteous. All we have to do is to go to God with a willing heart, our minds in a receptive condition and say in our hearts "Thy will be done." Another source which retards the healing of a patient very much is the disposition upon the part of the patient to DECRY THEMSELVES and to abuse them-

selves, and denounce themselves as unworthy to accept God's blessings, not knowing that they are the children of God, perfect in His image and likeness, and entitled to all.

THE GENERAL RULE.

The general rule of healing, however, is that God's truth takes effect and works out a perfect cure, sometimes in a week, sometimes in a month, sometimes longer; yet the work goes on, and when God's work once commences in the heart it is certain to continue until the patient is brought into the knowledge of Life, Truth, Love.

HEALING THE SOUL.

Christian Science, so called, is not especially for the healing of the body, but it is for the healing of the soul as well as the body, and for the restoration of God's love in the heart as well as harmony in the body. Those who take Christian Science simply as a medicine can be healed a few times, but the same diseases or others will come back the same as if they had been healed by medicine; and in order to make a perfect healing the soul as well as the Body must be purified, and God will do this work if we will only open the door of our heart and let Him in.

THE PERFECT RULE.

In order to obtain a perfect work in this God healing for the soul and the body we must go to God in perfect honesty, ask for the healing in perfect integrity, and walk in the light as God gives us to see the light, and do that which is right as best we can. If we do this God will give us strength, give us power to follow the leadings of His love, and give us happiness, health and holiness.

THE NEW TREATMENT.

We are receiving marvelous reports from various parts of the country of the work which is being done by the new treatment. I would not be deprived of it, or something similar to bring down this force and power for our benefit, for all the money in the universe, and every person on the face of the earth ought to have this treatment, and if when they receive it they find they are not yet fit to take the treatment because of malice in their hearts, let them go to work and pray to God to drive this malice out of them, and then go to him as a little child, and He

will give perfect harmony and perfect relief, and you will receive such happiness and peace as you have never known. It is an uplifting, as it were, into the very presence of God and into the knowledge of His blessings.

LECTURE COURSE.

Commencing with the first Sunday in the month of October, I will give a course of twelve lectures, free, at the hall, 431 Eleventh street N.W., Washington, D. C. These lectures will be free to those who attend them, and if they attend to their work and study closely, and do not miss one, and give their hearts to the cause, they will be enabled, through God, to heal the sick, at the end of the course. This course of lectures is likely to be the only course given by me during the year, as the wonderful success of those who are being and have been taught by the course of instruction by correspondence has demonstrated to us that that is the better way to teach them, for not only do they have the lectures with them but they have them at all times to read and re read, and they are very much more effective than where one simply hears a lecture delivered. This free course is given to the people of Washington, many of whom can not take the lesson course, which costs ten dollars. I would gladly give the lecture course every month, as I did last year, but my time is so occupied with other work that I can not do so; and inasmuch as there is no necessity, the work is being done better and the progress of Unchaining the Truth is not retarded.

We have much to be thankful for, and we thank God that He is with us and is blessing us, and is opening the eyes of the moral blind, and is shedding abroad His love so that thousands are being added as workers in the vineyard of the Lord.

I wish, in conclusion, to urge on those who have not done so to send us names of new subscribers for The News Letter. Remember, this is the work of God, and let us all push it.

Lovingly yours,

Oliver E. Sabie

TRUTH.

[Lecture delivered by Prof. J. H. TUNNER before the Reform Christian Science Church, Washington, D. C., September 16, 1900]

This is a subject that has engaged the earnest attention of students and philosophers from the earliest period of man's history.

We find that Plato, Aristotle, and in fact all the ancient philosophers had their definitions of Truth. We find all through the Old Testament Scriptures that the different prophets and kings had their ideas of Truth. In fact we find all the good and true men and women of all ages have worshipped at the shrine of Truth. While this is true it appears that no one yet has given a definition of Truth that is satisfactory. When Christ came and was preaching the new Gospel to the world and was showing man the way to eternal life, He was arrested by the Jews and taken before a Roman court to be tried and condemned for His ideas of Truth and for its propagation. Pilate, the Roman judge who constituted the court before which Christ was tried, was in some respects an honest man. At least he professed the desire to know what the Truth was, and among other questions which he asked the Savior during that trial was:

"What is Truth?"—John xviii, 38.

This Roman judge had undoubtedly read the ancient classics that had philosophized and reasoned in regard to Truth, yet he seems to have been dissatisfied with his present knowledge and conception of Truth, and finding that Christ was a great teacher and endowed with extraordinary power and wisdom, asked him this question: "What is Truth?"

Some people have seemed to think it very strange that Jesus refused to answer the question—that is, so far as we have any record. Christ seems to have absolutely ignored the question, and when we come to think of the matter and the conditions that surrounded Christ and the court at that time, we can not wonder that He ignored that question as he had ignored other questions under similar circumstances. Christ for three long years had been going up and down the country preaching the Truth and showing man how to attain to the Truth and eternal life. He had not only preached it, but His own life, His every-day walk and conduct had been an object-lesson showing man what Truth was so plainly that He thought it next to impertinent for a man like Pilate to ask such a question. Pilate had known of Christ's teachings, he knew of the great doctrine

which He had been preaching to the people; he also knew or had heard how He had healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, and even raised the dead to life. He knew that He was the perfect One; he was undoubtedly acquainted with the law and the prophets as had been given, and knew that He was the One who was to come as the Savior of the world; therefore, with all this knowledge Christ evidently thought that he should know the definition of Truth, because He had been teaching that very lesson for three years.

Christ had already said:

"I am the way, the truth, and the light."—John xiv, 6

There is no one word or term used so often in religious writings, and especially in the writings of a Christian Scientist, as the word TRUTH, and yet we fail to find where any writer on Christian Science has given anything like a satisfactory definition of the term. I mean something definite, so that when spoken of all could at once comprehend from the definition what is meant by the term Truth. To say that the Truth is the opposite of error and that it is not an untruth does not give us any understanding whatever.

Mrs. Eddy, in her book on Science and Health, page 461, in giving a definition of God, says: "God is Divine, Principle, Incorporeal Being, Mind, Spirit, Soul, Life, Truth and Love." She then asks the question: "Are these terms synonymous?" and answers it in the affirmative. Then, if her definition be correct, we can substitute the word Truth for God, and we have the following definition: "Truth is Love, Soul, Spirit, Mind, Life, Incorporeal Being, Divine Principle, God," and after you have this definition you have no clearer conception of what Truth is than you had before, because none of us can conceive of what God is. God is Infinite in all His aspects, and the finite mind can not comprehend what God is, the Infinite.

It therefore seems to me that it is very essential that we should have some definition of Truth that conveys to the mind a specific idea that we may distinguish this virtue wherever we find it. To human sense we find a positive and negative force everywhere. We find the real and the unreal, we find the good and the evil, we find the light and the darkness. One of these God created and the other has been brought about by carnal mind. The one that God created is Truth, therefore, looking at it from this standpoint, we can come somewhere in the neighborhood of getting a definition of Truth that

will give us a clearer conception of what is meant by the terms Truth.

TRUTH, ACCORDING TO THE STATEMENTS ABOVE, THEN, IS THE POSITIVE, OMNIPRESENT FORCE CO-EXISTENT WITH GOD; GOD'S THOUGHT CRYSTALLIZED; IT IS THE EVERLASTING GOOD. When the above is understood it is then quite easy to understand what we mean when we say that there is no life, Truth, intelligence or substance in matter. Matter is the opposite of Truth, and bears the same relation to it that darkness does to light. When we utter the word Truth, and it is understood to include and embrace every thing that God created—in fact, everything that was created at all—we then come to a definite understanding as to its meaning. In fact, the only true things, the only things of worth, the only things that count for ought, are the things which God himself created and pronounced good. The other things, such as sin, sickness, death, fear, worry and trouble, are things entirely outside of God's creation. They have no real existence in fact, because they are without a creator and come under the general head of evil, and they can claim no progenitor except mortal mind, the carnal mind, of which Paul speaks so often. Right in this very connection we find where so much false doctrine and materialism have crept into the world. The people have had no conception of the Truth, or of that which is true, real; they have confounded Truth with error; they have made error the work of God; they have given evil a power that is omnipresent and equal with that of God or of Good. Therefore we can not wonder that the world is so at sea in regard to God and man's relation to Him. The very minute that we settle in our minds what Truth is or what is true, and what things are imaginary or unreal, and are entirely outside of God's creation, then we come to an understanding that opens up to us God's storehouse of wisdom and Love, so that we can appropriate it to ourselves and by that means realize our oneness with God, our heirship with Jesus Christ, His son, and go forth to appropriate all the good that has been created for us. The conception of the Truth as fastened in the mind of man to day is that there is a devil, and that this personal devil is a power equal with that of God. In fact, a great deal of the preaching has the effect to teach, whether intentional or not I can not say, that the devil is all the while outwitting God, exercising a power superior to God, and that the road to God is a very narrow and contracted way, and that few there are who go in, and that the devil has built a broad highway, and that he has

placed attractions along the road, and that there are very many, indeed, a large number, greatly superior to the number who enter in God's way, are being attracted and taken in by this personal devil; that God created and gave him a hell of fire and brimstone, according to their preaching, that he might burn His children throughout all eternity, children that God created in His image and likeness. This teaching has grown out of the misconception of the Truth, and is, in fact, absolutely without foundation, and is the result of the teaching of fear as a means of making people better.

Christian Science is founded upon the positive—Truth—and entirely ignores the negative—evil—for it is entirely outside of and foreign to anything ever created by G-d. In Christian Science we teach that the application of Truth destroys error and heals the sick. In the first place we class all sin, sickness, and sorrow, etc., under the head of evil, and then as an antidote, a balm, a perfect panacea for all these things we prescribe Truth. In prescribing this Truth what is it that we want the patient to take? That is the question. If we were going to a man who had a belief of consumption, or who had leprosy, that disease which the medical doctor says is incurable, and we tell him that Truth will heal him and can heal him, the very first question that occurs to his mind is this: "I have tried allopathic, homœopathic, eclectic and all the other doctors that there are, and they have already said that there is no hope, that there is no cure, and that nothing but death would bring relief, and here you come and say Truth will heal. What is this thing you call Truth that you say heals?" I reply: "If I will give you instances where this Truth has opened the eyes of the blind, unstopped the ears of the deaf, raised people from beds of fever, cast out devils, and even raised the dead to life, will you then believe in the power and efficacy of this Truth?" To which he replies in the affirmative. I at once say that Jesus Christ said unto him, "I am the Way, the Truth and the Light," as quoted above, and then "Christ is the Truth and Christ is the remedy." There is no experiment about this, there is no depending upon the right diagnosis of the case, there are no technicalities to be overcome, there are no impure drugs or incompetent druggists to be encountered or dreaded, everything is of the kind that would bring about confidence and not fear, doubt is all swept away when we bring forth this full and all inclusive remedy, Jesus Christ, and this remedy that we bring you will not only heal you of all your material infirmities of this mortal body, but

It also purifies and clears your mind, understanding, and your morals, and brings you forth in a perfect state as God created you and intended that you should always be. In fact, it makes one free, it is the only antidote for slavery, and for fear, and for confusion. Jesus said: "Ye shall know the Truth and the Truth shall make you free."

Now, brother, how many things have you, or that you lay claim to, or believe you have, that you would like to be freed from? The emancipation proclamation was issued 100 years ago, and yet we find God's children going about in slavery, in bondage, in chains, and they do not know enough to claim their freedom and to take it and enjoy it. Men are continually complaining that they have this trial and that trial, and this trouble and this affliction in life, and out before them in the great future a great hell burning with fire and brimstone confronts them, they are burdened down with all manner of evils, they are absolutely slaves to fear and ignorance, and being slaves of this kind it seems that they are willing slaves and God seeing this condition of slavery 100 years ago commiserated His only son, Jesus Christ, and sent Him into the world to issue His proclamation setting all mankind free, and the proclamation was this: "Ye shall know the Truth and the Truth shall make you free." Then there is no excuse, there is no excuse whatever, that can be brought forth why man should be sick, or why man should be sinful, or why man should die, when God has issued His proclamation and set them free from all these things and given His children absolution and said unto them go forth and be free, and happy, and contented, and good. Then let us, as rational human beings, appropriate this proclamation of freedom. Let us embrace it every minute and declare ourselves free and independent of all these evils, and we will attain to a Spiritual understanding that will enable us to walk forth conquerors and to conquer.

Thankfully Received.

San Jacinto, Cal., August 27, 1900.

J. H. Turner, Dean.

Dear Sir: The diploma and supplement to the lectures were received. Accept my thanks. I am richly benefited by the lectures and by your kind encouragement. Be assured it is not my desire to lose what I have gained by inattention to these truths and lack of study. I hope to grow in grace by constant application.

I am, yours truly,

MARIE E. HALL.

\$500.00 to Unchain the Truth.

A friend of The News Letter has conditionally donated Five Hundred Dollars for the purpose of increasing the circulation of the magazine, believing that to be the most effective way to aid in the work of Unchaining the Truth.

Our friend's proposition is a simple one to cooperate with all the other subscribers and friends of The News Letter in increasing its circulation. The proposition is as follows: Send to the Washington News Letter a club of four new six months' subscribers and \$1.00, which will be 25 cents each for six months, and from the fund of \$500.00 the other \$1.00 will be paid, making the regular subscription 50 cents for six months. In other words, our friend proposes to pay one half of the subscription for 2,000 new subscribers for six months to The News Letter and allow the old subscribers to select the names and say who the new ones shall be. This method has been adopted because our subscribers in each community know where to place it in order that it may do the most good.

It may be that there are those who have money and would like to aid in this good work by adding to this \$500.00 donation; if so, the Editor and friends of The News Letter will be very much gratified, knowing that when The News Letter has been read in a family for six months, impressions for good have been made that will remain to bless throughout all eternity. "And this is Life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John xvii, 3.

It is a matter of knowing—knowledge—and there is no better medium in the world for spreading this knowledge than The News Letter. This is the time and the opportunity. Let all help. This proposition holds good for the month of October only.

Missionary Wanted.

Redlands, Cal., August 24, 1900.

Mr. J. H. Turner.

Dear Sir: The diploma was duly received, for which please accept my thanks. I feel that it is more than I deserve, but I am truly trying hard to add to my knowledge and to live the life that I feel a Christian Scientist should. How I wish there was some person that I could go to for information and advice. Are there no Reform Christian Scientists in Southern California, or in San Francisco? I wish some of you good people would come out here and do missionary work.

Very truly yours,

MRS. C. J. CRAFTS.

Medical Practice in China.

All Physicians Save the Native Doctors Have Troubles of Their Own.

Dr. Johnson, a well-known medical missionary, who was in New Orleans just before the attack on Tientsin, told some curious and interesting things about the practices among the Chinese. "They are very trying patients," he said, "and make a strong demand on any doctor's Christian forbearance. To begin with, no Chinaman can be trusted to tell the truth about the history of his case, he simply will not follow directions and, if possible, he will upset the treatment by eating all sorts of outlandish things on the sly—such delicacies as green peanuts, pickled pig's stomach, decayed fish roes, raw turnips and Chinese pears, which are hard as a rock and about as nutritious as sawdust.

"Our mission hospitals made the mistake at the outset of treating everybody gratuitously, and the consequence was that they were overrun with people who were amply able to pay and who had no sympathy whatever with the cause. There was absolutely no sense in giving away our time and medicine to such a class, and at present the mission hospitals have a fixed schedule of charges, ranging from 5 'cash,' or about a quarter of a cent, for a quinine powder, to 2,000 'cash' for a minor surgical case. The bona fide paupers, of course, are treated free. One of the large hospitals at Chefoo tried the experiment of posting a notice that patients would be expected to deposit whatever they were able to give in a box fastened to the front gate, and a charitable German visitor started the thing off by putting in £5. During the first month over 900 cases were treated indoors in clinic and the box was then opened. It was as empty as a drum. Even the £5 had disappeared. After that the fee system was introduced. The missionary doctors are occasionally called in by the wealthy classes, and generally charge a good, round fee for such service. I was sent for last spring to prescribe for the mother of a rich magistrate, and was informed that I would have to feel her pulse by means of a silk cord extending out from the bedroom. I went through the solemn farce and charged £20 'for style.' Subsequently I saw my patient face to face.

"A good deal that has been written about the strange methods of the native practitioners is all moonshine," continued Dr. Johnson, "but the truth is singular enough without any embellishment. The first task of a Chinese medical student upon entering the Imperial College at Shanghai is to learn the 300 'life spots' in the human body. A 'life spot' is supposed to be a place through which a needle may be passed without causing death. The Chinese believe firmly in demoniacal possession, and their doctors do a great deal of stabbing and prodding to make holes for the purpose of letting out the evil spirits that are causing the sickness. I was called to see one poor fellow who was dying of jaundice, and counted over eighty punctures in his chest and arms. The Chinese practitioners had furnished the demon with plenty of exits, but he declined to depart. When a criminal is executed the native doctors are nearly always on hand to secure sections of the body to use in compounding their medicines. A powder made of the thigh bones is believed to be a specific for the disease known to science as 'miner's anaemia,' which is caused by a parasite and easily controlled by proper remedies. Sore eyes, due to chronic cold, or 'catarrhal ophthalmia,' as it is called technically, is a very common malady in China and is treated with an astonishing prescription composed of powdered sandalwood, the 'skin' of eggs, and an oil made by boiling monkeys' toes.

"I could go on by the hour, recalling other preparations equally fantastic. There is absolutely nothing approaching the system in Chinese medicine. It is based wholly on humbug and mystification, and that is the reason why so many strange and outre substances are employed as remedies. The idea is to awe the patient. It is an amusing fact that during my stay in Chefoo I treated every doctor in the city. They wouldn't take their own nostrums. That was carrying the joke too far."

This is the day of the strong. He who would mould his own life, control the current of his affairs, and consciously cast his future destiny, will not show forth any moral weakness.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.—W. E. Channing.

INTOLERANCE.

One would think in this age of enlightenment and of universal freedom which is coming to the children of men at large, and especially in these United States where the freedom of the citizen is most zealously guarded, and most especially in the city of Boston, the center, we might say, of educational advancement, that it would be impossible for any system based and founded upon absolute tyranny and intolerance to prosper.

During the past month we have received letters from members of the so-called First Church of Scientists in Boston, stating that they had received instructions from headquarters reminding them, each and every one of these disciples, of their duty of complete and perfect submission to the wishes of the "Mother," and that they must not read any writings but her's or what are indorsed by the publication society in Boston. One of these letters came to me from Illinois (I presume the party had been spotted and reported as belonging to the Reform Church). The person written to emphasized her protest against the order by subscribing for The News Letter for a year for two of her neighbors, and wrote to me for treatment against their malicious mental malpractice, which she felt was being practiced on her.

Another one writes from Boston. The writer had been treated for several months by the Eddy school, and had abandoned them because they failed to do her any good, and wrote me for treatment. When the healer was notified to stop the treatment the patient was anathematized and told she would suffer severely for such conduct, and within six hours the patient was stricken with a most virulent and aggravating malady.

We have received letters from several States of similar character, showing that the agency of evil has become active again and feel that they must be active in order to sustain their power. The News Letter and its Editor seem to be their especial aversion, and if any one of the members of that church are asked anywhere their opinion of The News Letter they will give it in the strongest terms that it is nothing but error, and that no person can be healed who reads it, and so forth, and so forth. While the fact remains that the members of the Reform Christian Science Church are healing the sick daily who have been treated for months and years by the Eddy School, and they are healing diseases almost univers-

ally, if error was being taught by us such things could not be done.

Jesus' disciples came to Him and told Him that there was one outside who was healing disease and preaching in the name of Jesus, and they told Our Saviour that they had rebuked him. Jesus' response to them was to rebuke them for their action, and He said if he was doing it in His name that he was working for Him and not against Him. Simply because we do not charge one hundred dollars for teaching this trust, and then permitting only a few to teach it, and keeping the truth within a ring for the benefit of that ring's pecuniary advancement, surely such conduct is not a crime from a moral standpoint. It would seem, as before remarked, that it would be impossible for such practice to be, but yet it is sad to confess it to be true.

THE POWER OF IMAGINATION.

The following interesting experiment is described by E. B. Slosson, of the University of Wyoming: "I had prepared a bottle filled with distilled water, carefully wrapped in cotton, and packed in a box. After some other experiments in the course of a popular lecture, I stated that I wished to see how rapidly an odor would be diffused through the air, and requested that as soon as anyone perceived the odor he should raise his hand. I then unpacked the bottle in the front of the hall, poured the water over the cotton, and started a stop watch while awaiting results. I explained that I was quite sure no one in the audience had ever smelled the chemical compound which I had poured out, and expressed the hope that while they might find the odor strong and peculiar it would not be disagreeable to any one. In fifteen seconds most of those in the front row had raised their hands, and in forty seconds the 'odor' had spread to the back of the hall, keeping a pretty regular 'wave front' as it passed on. About three-quarters of the audience claimed to perceive the smell, the obstinate minority including more men than the average of the whole. More would probably have succumbed to the suggestion, but at the end of a minute I was obliged to stop the experiment, for some in the front seats were being unpleasantly affected and were about to leave the room."—Psychological Review.

The Chief Pillars of Christianity.

Preaching the Gospel and Healing the Sick.

There can be no perfect ministration of Christianity, or no real following of Christ, except by preaching the gospel and healing the sick. These two duties are joined together by the command of Jesus and can not rightly be separated.

He taught them by His own example at the very commencement of His ministry.

We are told in the gospel of St. Matthew that after He had chosen the first four apostles "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew iv 23.

The healing of the sick was indeed the necessary means of demonstrating His priesthood. Under the Mosaic dispensation all priests were healers, and they continued to heal the sick until they lost the power to do so through their grievous sins and utter corruption.

How corrupt they had become is thus declared by Malachi, the last of the Hebrew prophets:

"And now, O ye priests, this commandment is for you.

"If ye will not hear, and if ye will not lay it to heart to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts."—Malachi ii, 1-8.

Elijah was both a prophet and priest, and he raised from the dead the son of the widow of Zidon. (1 Kings xvii, 22) And Elisha healed of his leprosy Naaman, captain of the host of the King of Syria — 2 Kings v, 14.

When the son of the Shunemite widow was sick unto death she did not seek the aid of medical physicians, although there were many such in her country, and when he died she sought out Elisha, whom she knew as a priest, and he restored the child to life through his prayers to the Lord.— 2 Kings iv, 35.

There were no public hospitals, where the sick, poor and the insane could be treated in Judea, and hence the priesthood devoted much of their time to the healing of both classes, who sought their aid

daily, gathering on the porches of the temple and the synagogues. The Jewish faith, however, was national, and its priests were taken from a single tribe, that of Levi, and hence there was but a limited number of healers to meet the needs of the vast multitude of sick, especially in time of pestilence. Their faith was not propagated by preaching, and they not only made no effort to convert the unbelieving Gentiles, but excluded them from all places of worship where the Hebrews assembled to hear the discourses of their rabbis, and to celebrate their sacrificial rites. It was not the preaching of the gospel by Christ and His apostles that called down upon them the wrath of the Jewish hierarchy, for they were permitted to preach their doctrines even in the temple, but it was the assumption of the priestly office in their healing of the sick.

Christ did not assail the laws of Moses, for He was a Jew by birth, circumcision and religious training. He simply let those laws stand for what they were worth until His people could be educated beyond their narrow limitations by His teachings. They were addressed to the Jews, and were intended for their government alone, while His doctrines were addressed to all humanity, and designed to teach man his true relation to God and to his fellow-man.

The keynote of His faith and its benign universality were announced by the angels who proclaimed His birth to the wondering shepherds on the Judean hills, in the words, "Peace on earth, and good will to men."

The ultimate aim of the Mosaic dispensation was to establish in power and holiness the Kingdom of Israel over Judea. The religion of Christ is intended to establish and perpetuate the Kingdom of God over the whole world, and to bring all men into such perfect harmony with God that His will shall "be done on earth as it is done in Heaven."

To that end He ordained a priesthood that is not tribal but universal; a priesthood composed of all believers, and endowed each of them with the priestly function of healing the sick by the power of prayer, offered up in His name.

Christ was Himself the Supreme Priest. David predicting the coming of Christ's Kingdom thus declared his eternal priesthood.

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

"The people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth."

"The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchisedek."

St. Paul thus applies this prophecy to Christ:

"So also Christ glorified not Himself to be made a high priest, but He that said unto Him, Thou art my Son, to-day have I begotten thee."

And he saith also in another place, "Thou art a priest forever, after the order of Melchisedek."—Hebrews v, 5-6.

What that order of priesthood was the apostle thus explains:

"For this Melchisedek, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him."

"To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also King of Salem, which is king of peace."

"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually."—Hebrew vii, 1-3.

The prophet Malachi, predicting the coming of the Messiah, declared him a healer in these words:

"Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall."—Malachi, iv, 2.

Christ is here represented as bringing both health and plenty to those who believe in Him.

That he conjoined the two duties of preaching the gospel and healing the sick is shown both by His example and the instructions that He gave His apostles.

He preached but one sermon, but He made a vast multitude of healings.

When He sent out His apostles, gave them, as it were, their first marching orders, His command to them was:

"As ye go, preach, saying: The Kingdom of Heaven is at hand."

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—Matthew, i, 7-8.

St. Luke, who, though not an apostle, was regarded as of the highest authority among them, tells us in his gospel:

"Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases.

"And He sent them to preach the Kingdom of God and to heal the sick.

* * * * *

"And they departed and went through the towns preaching the gospel and healing every where."—Matthew, ix, 1-6.

The conversions made by the apostles were wrought, not by preaching alone, but by healing. One instance of giving sight to the blind, causing the hopeless cripple from his birth to walk, or raising the dead in the name of Jesus of Nazareth, proved more potent to attest the truth of the gospel than could a thousand sermons. Thus we are told in the Acts of the Apostles that:

"It came to pass as Peter passed throughout all quarters he came down also to the saints which dwelt at Lydda.

"And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

"And Peter said unto him: Eneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately.

"And all that dwelt at Lydda and Saron saw him and turned to the Lord."—Acts ix 32-35.

Eneas, the palsied man, it will be seen, dwelt near the saints, and had doubtless often had the gospel preached to him, but it was the healing of him and not the preaching that converted him and the people of the country in which he lived to the faith that is in Christ Jesus. They turned to the Lord when they "saw him" healed.

What the apostles preached needed to have its truth confirmed by healing, then, and why should it not require the same confirmation now, since human nature is the same in all ages?

When Jesus, after His resurrection and immediately before His ascension to Heaven, gave His final instructions to His disciples, He joined with His command, "Go ye into all the world and preach the gospel to every creature," the inviolable guaranty that the power to heal the sick, with which He had previously endowed them, should be extended to all believers, saying:

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark, xvi, 17-18.

The Apostle Mark tells us that the preaching of the gospel was made effective by the visible evi-

dence of its truth furnished by the healing of the sick.

He thus records the fulfillment of the promise of Jesus: They preached the word and He doing the works.

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Ibid, 20.

We should therefore beware of being pulpited, and be diligent in proving by undeniable "signs" that can be seen and known of all men, that Christianity is a practical working force for "the healing of all nations."

"Little Messenger of Love"

Chadbourn, N. C., September 17, 1900.

Dear Brother Sabin: Inclosed please find \$1, subscription for your little messenger of Love, The Washington News Letter, which I can truthfully say is lovingly and tenderly causing me to realize that there is but one power, and that is God—Good. I ask myself, How, how is the little paper teaching me this? And I hear the guardian angel of Love whisper, Because 'tis full of Grace and Truth and shows me that "now is the day of salvation." I find its teachings are every day realities that I can practice in all my work and toward all creatures. Jesus said, "Preach the Gospel, good-will to every creature," and I am so happy to know I can do as he said, and keep His commands.

A few short weeks ago I was in sore trouble, because I thought I was too poor to renew the subscription for the little paper, but I held to the Truth of Omnipotent Good and was led to write to you asking for the August number of The News Letter. You did more, you sent me both the August and September numbers, and also a pure, perfect, thought, and they have all been appreciated and made manifest. So you see the year was up with the July number, so please date the subscription then.

Now, I will tell you how I felt the power of your good thoughts. When I wrote you I was seemingly in the clutches of the poverty thought—extremely so—and as I wrote you I said There, now, all these seeming evil thoughts must go, for I have your to God Good for help, or to the way He has given us at this day to learn, for I understand God is with The News Letter, for it teaches us the way of salvation here and now, and how to be made free from

all trouble, and thinks I, it teaches us to be pure in thought by denying all evil or discordant thoughts, and also it teaches if we want the Good we must, through denials, affirmations, thankfulness, and earnest seeking, keep our minds in vibration with the all good, so every time I was tempted to begin to worry or have any anxious thoughts whatever I would say "No, No, No," there is no good in thinking so and so, and 'tis the Kingdom of Good I am seeking, and if I am to vibrate and catch all the Good thoughts Colonel Sabin will surely send out I must keep myself in readiness—tune—and so I fought it off and passed my time happy as could be, and the second day after I sent the letter I was reading one of your lectures, and I could just understand every word, and there seemed to be such a new force to them. All at once I saw so plainly just how it means when God said: "In the day that thou eatest thereof thou shalt surely die." Why, when we let our minds get full of the thoughts that Life is in matter or that the claims, so called, are real we are eating of the tree of good and evil, and we must be ever watchful and on our guard of those thoughts and cast them out as quick as they seem to come. Is that not concentration in the word?

Well, within ten days I had work, and now rejoice to know the strong true deliverer has led me on so I see and realize God-Good does care for us and is an everpresent help in time of trouble. I am daily surrounded by those that have not learned of this Truth that makes us free, so I shall work, watch, and pray that I may so live and reflect the true Life and help others to come into the Light of Divine Love and learn of Him whose yoke is easy.

I am your sister in Truth and Love,

MRS. BURNIE LEWIS.

Church Notice.

Immanuel Church of the Reformed Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Vinall, pastor, hold services Sundays at 10.45 a. m. and 8 p. m. Wednesday 8 p. m. experience meeting.

Never neglect a duty. Only the weak shirk duty. Strengthen yourself by doing that which you know you ought to do, be it ever so irksome. The faithful performance of the present duty will pave the way to meet and carry out in due time the full demands of the higher self.—Sara Thacker.

Christ the Rock.

"In the multitude of my thoughts within me thy comforts delight my soul."—Psalms xciv, 19.

Amid all the conflict, contention and confusion of this material world there is a realm where all is peace and quietness and joy supreme.

What a comfort it is to know that though men may differ in their understanding of the Truth, and have various methods of teaching it, Truth remains unchanged because of its eternal unchanging nature, for Truth is God.

What a comfort it is to be assured that though differing systems, claiming to be founded upon the same general principles, may be, and often are, found opposing and reviling each other, the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His."

If we get away from the foundation we are building upon the sand there will be downfall and ruin.

Jesus said, when he was leaving his disciples, "I will not leave you comfortless; I will come to you;" and it is this comforting presence that so delights the soul amid the changing scenes and the varied opinions and teachings regarding spiritual things in these latter days.

The closer we can come to the simple teaching and example of our great Master, Christ, the sweeter will be our comfort and the more power we shall have to bless and comfort those about us.

Only the soul filled with the delightful consciousness of oneness with the Father is in any measure ready for the work Jesus laid upon the hearts and hands of his chosen ones when he said, "Go, preach the gospel, Heal the Sick," tell the good news of a crucified arisen—a living Savior. "And lo, I am with you always, even unto the end of the world."

"The end of the world" has not come yet, so we may know, as his followers, what our work is and be sure of the fulfillment of the promise of his presence.

Looking out over the field we see the harvest truly ripening, but alas the laborers are few.

Thank God for the few who are brave enough to "Stand for the right as God gives them to see the right," to "Unchain the Truth," to "break every yoke," and "let the oppressed go free."

Thank God for those who are loyal enough to the fundamental truths of the New Testament to point out the errors of teaching which are leading souls

astray, namely, the teaching that Jesus never died or rose from the tomb.

I am glad to see that this is regarded by the Reform Christian Science Church as an error subversive of foundation principles, which can not be indorsed; and truly if the foundation be destroyed what can the righteous do?

And it is a comfort to know by our own experience that success in dealing does not depend upon the endorsement of any man-made creed or theories whatever, but solely upon the clear understanding of our relation to God as His children, and our consciousness with Him, through Christ, the Life, the Truth, the way. Filled with the love that gave all to the world, those are the sent ones, who go forth with this healing for soul and body, rejoicing in the Omnipotent Good and singing always,

"On Christ the Solid Rock I stand,
All other ground is sinking sand."

A TRUTH SEEKER.

It Is Prayer.

J. H. Turner, Dean International Metaphysical University, Washington.

Dear Brother: Have just received my diplomas, with the accompanying supplement to lecture No. 10. Please accept my thanks. I have found the course of lectures very beneficial and so easy to understand. The supplement to No. 10 is fine.

Heretofore I had not been quite able to free myself from the thought that treatments were in some degree mesmeric, but the treatment in the supplement is so nice and so convincing. After reading it the voice within whispered "it is prayer," and my soul answered "it is prayer, simply prayer, and nothing more." It is the prayer of acceptance; talking to God in acknowledgment of his benefits; talking through God, acknowledging for another the benefits of God to him. Our thoughts are messengers which, in treatments, pass through the storehouse of God's bounties, and these, freighted themselves with His blessings rap at the door of one's consciousness and say, Here, behold what God hath given you. Here is health, happiness, prosperity, all your own.

Yours in Truth,
Boulder, Colo.

Mrs. BELLE S. LIPK.

Virtue is a quality of the mind not of the body.

Condensed Lesson in Divine Science.

THEN studying the Scriptural promises we find they are all for this world, for the here and the now. The promises are fulfilled by, and experienced within, each one who keeps the commandments. The question may arise with beginners: What commandments do you mean? We mean the commandments written by Moses, and all of the commandments of Jesus, and any other that fulfills the law of Being."

"A new commandment I give unto you, that ye Love one another. Thou shalt Love the Lord thy God with all thy heart, and with all thy sou', and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt Love thy neighbor as thyself. On these two commandments hang all the law."

If these commandments are fulfilled, all the other commandments are fulfilled. Their fulfillment, then, consists in letting the Love of God rule in our hearts toward all people.

Every word spoken that is true of principle, which is omnipresent Spirit, applies alike to all persons. Neither time nor place can change the Truth nor its living word. What do we mean by living word? We mean a body, your body, any body, or any living form or thing which is composed of living or eternal substance. There is but one substance.

A mere belief that there is a power that can heal is not sufficient to "bear away" undesirable conditions of disease; we must fulfill the law of our being, which is Love, for fear is negative, is not power. "God has not given us the Spirit of fear," so let us affirm now, and keep on affirming, that healing is knowing whatever we speak or ask in the name of the One All, God, the same have we received, and are now manifesting.

What is it to ask in His name? It is to think, speak and act for Him, or as if you were the perfect image and likeness of God. What you thus ask in my name you shall receive. Speak that which is true of God and you speak in His name, for you speak as He would speak; know what is true of God is true of man, and you will know what it is to speak and act in His name; that Truth will be yours which to know makes free. "Hold fast my name." It is the Father's name that is written in your forehead.

We have found in Divine Science that absolute Truth is the power that quickens anew, and proves

the body to be as free from inharmony as is the mind, or omnipresent Spirit, of which it is an expression. Then will the body be free from inharmony if we go on and do what we wish with the body, without recognizing the five senses. Recognizing or not recognizing the five senses does not make the body what it is—the substance of God—but a correct understanding of the senses, that they are Spiritual in their nature, enables us to illumine them from the plane of Spirit, and to use them with knowledge and power. They are not master, but are of use.

Faith supplies, desire wants; by faith all living things are made by means of the word. What word is this? It is the word that is true of God. It is His "Let there be," and it is so. Try "letting it be" for a while and see if it will not be so.

The way to practice the Truth presented in these lessons is to live the life of loving affirmation. What one may ask is, Does not one's own intuition guide him as to what is best for his own constitution? What is meat for one is poison to another, is it not? There is no higher intuition than that of loving affirmation. "Each one's intuition" suggests many phases or grades of intuition, when, in fact, intuition is One. Each person is guided by intuition when he guides his words and deeds by loving affirmation. It is frequently said that what is Truth to one is falsehood to another, but it does not mean anything any more than to say what is meat to one is poison to another. Truth is an undivided whole; but many say what is true to day is not true to morrow, to which we must justly say they are endeavoring to practice liberality without a basis. Such statements ignore the Truth of Being, and have no basis but false belief and opinion, which the understanding of Divine Science eradicates. God gives not a spirit of fear, but gives the spirit of love and of power and a sound mind. If we have but one self, and that self is the higher self, where does the spirit of fear come in? How can there be so many manifestations of deformity at birth? There is no law save the nature of Supreme Being; so God's will and power to manifest perfection are one. There is no power, therefore, in opposition to the law. Where it is known that there is but one self, and that self-hood is Godhood, the spirit of fear does not come in at all, and the reason why there is seeming deformity at birth is because of the beliefs in duality, of good and evil, and of separation from the Good, and of the many states of fear and forms of anxiety that arise from these beliefs. They are not power; they fall

short of power, hence they are powerless to produce; they can make no appearance but that of lack.

To reveal and actualize the Truth of God one must give it form in spoken word and demonstrate the same in deed. If any man shall do His will he shall know the doctrine. The question has been asked at this point. Do we not demonstrate evil or bring it into manifestation by seeing or believing in it? This is a vital question. What is called evil is only a belief, and a false one at that, so the point is right here: We should stop believing in falsehood in any conclusion that falls short of Truth. If one can show forth that which falls short of Truth by believing in the same, the thing to do is to cease believing in that way, and believe in the reality and goodness of Being.

Divine Science knows not human authority. It offers self-evident Truth as Truth absolute of the infinitude of God, and proves that the universe and all things in it are not alone sustained and enabled by Infinite Spirit or Mind, but are themselves that spirit or mind, the last analysis of which must be that the whole is not merely intelligent, but is intelligence itself; hence the phenomena of the universe are operations of supreme intelligence, and are in their essence not material, but are spirit or mind substance. The question has been asked at this point, Are all things we see intelligence; that is, God? If the whole is intelligence, how can the whole be operations or intelligence?

Yes, all things we see are intelligence, but without divine knowledge of what things are we may look at all things without seeing their intelligence; human beliefs and opinions are blind to Truth. The whole vast visible universe is God expressed, but without the knowledge of Truth we may look at it without seeing God. The whole can not be the operations of intelligence, since only the phenomena or expressions are the proof of the operation of intelligence, and where there are operations there is an operator. Expressions are proof that there is an expressor, and as like expresses like, that which is born of Spirit is Spirit; everything that is begotten within and of omnipresent Spirit or Mind, and all things living live unto God—live and move and have Being within Him.—Harmony.

Telegraph Notice.

Persons sending telegrams to Mr. Sabin, or myself for treatment are requested to direct them to our residence, 1800 Wyoming avenue N. W. No answers will be given except when requested.

OLIVER C. SABIN.

PASSING THROUGH THE WORLD.

What are you letting the great world do?
Stifle the conscience God gave to you?
Sully the thoughts that are pure and true,
And blur the beauty your childhood knew?
Say, what are you letting the great world do
To that soul of thine, as you pass through?

What are you letting the great world know?
Not all the trials you undergo,
Not all the burden of care and woe,
Not all the smart underneath the blow?
Hush! What are you letting the great world know?
These are the secrets of how souls grow.

What are you letting the great world see?
Not what you do for sweet Charity,
Not your poor efforts to set souls free
From their self-wrought chains of misery?
Ah! What are you letting the great world see—
Aught which belongs but to God and thee?

—Anna F. Granniss, in Christian Register.

The Eternal Law of Progress.

The key to every man is his habitual thought. The wise Solomon well said: "As he thinketh in his heart so is he."

The thought is the helm that he obeys, and the silent force that moulds and impels his life.

But this life of his is immortal, and within it beats the eternal law of progress that man may ever advance nearer and nearer to that All Good, Eternal God, whose express image he is.

Hence the life of man may be justly termed a self-evolving circle, controlled, indeed, by his thought, but which is ever rushing on all sides outward to new and larger circles, the compass of which depends upon the power and the Truth of the individual soul.

The fact which to-day he deems final, will be revealed to him to-morrow as only the first in a new series of facts, lying at the base of the everlasting pyramid of Truth instead of crowning its apex.

Behind each seemingly coarse effect is a fine cause which further research discloses to us as the effect of a finer cause.

Every fact that we discover, if rightly viewed and its true nature discerned, is a prophecy of the next fact to come.

We are bounded by no wall, and there is no everlasting circumference round about us. What seems most permanent is but in a stage of transition to that higher development which, when at-

ained, will propel it forward on its ceaseless march toward the highest.

New discoveries, and the application of forces formerly unknown, succeed the old arts and devices in unlimited progression. The great aqueducts built in the olden times, with hundreds of massive arches, to supply the populous cities with water from distant streams, have been superseded through our newly acquired knowledge of hydraulics; fortifications impregnable to gunpowder are crumbled and blown to air by dynamite; the turnpike roads and canals have given away to steel railways; the bellying sail that once sped the good ship on her far career has been furled up, and her prow now beats the salt sea into foam as she is driven on against wind and tide by the irresistible might of steam, while steam as a motor is being rapidly displaced by electricity, a more subtle and potent force.

Let him who is deemed wisest draw a circle, to circumscribe the limits of the attainable, and he will soon find that another, who has advanced a step further than he toward the Perfect Truth, has drawn around it a still broader circle, to be followed by other and greater circles, which continue to denote the ever-expanding limits of the Knowable.

Thus ever does immortal man steadily move upward and onward in his approach to the Great I Am, whose eternity is imaged in him, and whose omniscience may be likened to an infinite circle with its center everywhere and its circumference nowhere.

Christian Science, in divesting man of the burdens laid upon him through the delusions of carnal mind, fits him to advance with no halting march toward a perfect realization of Truth to attain which is the supreme and final object of all this increasing progress. It fits him to obey the command of Christ, "Follow me," the last that he gave when about to ascend to Heaven.

To all true believers who "seek Christ and His righteousness," He has given the power to obey that command.

But obedience to it does not consist in mere doctrinal teachings.

To follow Him we must do His works—be like Him in deeds as well as words.

A wise Persian poet wrote "Words are the daughters of Earth, but Deeds are the sons of Heaven."

Christian Science recognizes no one as a follower of Christ who does not realize that "God is love," and has not come through that realization to regard

all mankind as in the fold of a common brotherhood. Moreover, it teaches that to be Christlike we must heal the sick, and thus translate our faith into practice.

This is what the Apostle Paul meant when he wrote to his co worker Timothy: "Make full proof of thy ministry." 2 Timothy iv, 5.

Questions and Answers.

How can one ask questions when going into silence? You talk to an imaginary being within you just as you would talk to a friend and listen for the answer in the same way. It comes in a "still, small voice." Sometimes it is a feeling not quite formulated into words. Practice will enable you to talk with this "God" the same as with men and women. For the purpose of becoming sensitive enough to hear or to feel "God" you try to stop thinking and rest absolutely inactive. "Be still and know that I am God" is what this stillness impressed upon a seeker of old. Thought is noise. God never thinks. You will exchange vibrations with this source when you get thought stilled. Get so that you can feel instantaneously in lieu of the slow processes of thinking and talking.

What is the difference between mediumship and profetic insight? The latter is direct communication with the Source, the former is through the agency of some intervening person, carnate or discarnate. Don't meddle with mediumship till fully aware of its dangers and disadvantages. Go direct to Omnipresence. No agent or peddlers are required. You can go direct if you want to do so.

In the silence we can not talk. How, then, can we get God's aid? There is a finer mode of communication than talking or thinking. In the silence you are in the actual presence of all Truth and can feel it. After asking questions relapse into utter stillness.

Should one go in the silence at regular hours? David did morning, noon, and night. So did Peter on the house top at noon. That was to the vision he saw. You can see visions as well as Peter. But much work is done automatically and one can be in the silence while his body saws wood. Soldiers sometimes sleep while on long marches an hour at a time, the body moving just the same. So do horses sleep while traveling.

How long stay in silence? Just as convenient or you feel inclined. Let common sense guide you in all these matters. Begin with a few minutes and

increase to hours. Your ability will depend on your state of mind and of heart. When you get to enjoy it you will make great use of the silence.

What is meant by overcoming the world, the flesh, and the devil?

You will have overcome the world when you positively do not care a straw for property, for money, for honor, for reputation, for enjoyment, for everything that average people want; the flesh, when the sensations connected with eating, drinking, or carnal appetite are dead and have no attraction for you; the (d) evil, when you know that evil does not exist, that there is no devil, that there are no sins, no mistakes, no undesirable events, nothing but infinite wisdom and goodness everywhere, in everybody, in everything, and that what seems wrong only seems while in reality it is right.

Are milk and eggs animal food? Yes, but as life is not destroyed to obtain them we eat them till the appetite for them is taken away by advanced spiritual conditions.

What quantity and kind of food should we live on? Exactly as much and of the kind your appetite demands. Appetite results from soul and heart and conditions. A man with a cruel heart must eat meat, drink whisky, beer, etc. One who thinks there is evil in the earth will eat animals, too, because recognizing evil gives him an appetite for meat and other degrading foods. Conquer the world, flesh, and evil, and your appetite will call for practically no food. The little it asks will be raw fruits and nuts.

What is the occult of sneezing? C. S., N. Y.—It means change your thought, your position or your occupation. Either stop what you are doing, leave where you are sitting, or else think different thoughts. It means change and change immediately. A little introspection will enable you to decide which is applicable to the circumstances.—CHAS. A. SMILEY in Occult Truths.

Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E. J. H. TURNER, R. C. S

BEAUTIFUL FOREVER.

ROSA B. MURCH.

"Somewhere there is a radiant land,
All beautiful forever,
A world by balmy breezes fanned,
With skies unclouded ever;
Upon that stormless shining shore
Falls music as in days of yore,
Forever and forever.

That radiant land with its visions of beauty is what we are seeking. The thought of entering it in "the sweet bye and bye" is not wholly satisfactory. One reason why it is not may be that in our eager grasp for something beyond our reach we overlook many blessings contained in the Now, and this brings to us a feeling of unrest. The future when it becomes ours will always be the Now. Then the present time seems to be our field of cultivation.

Thankfulness is a factor that binds us very closely to the present. In Hebrew xlii, 15, we find these words. "By Him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name." In this we have the keynote to true thankfulness and true worship; by Christ we make sacred, pure, holy our thoughts, then the fruit of our lips is truly a praise service to God continually. This worship, expressed or silent, fills the souls with praise, and will ever abide within the trusting heart a welcome guest, and this brings a feeling of contentment, of rest. And like the occasional note of some bird whose morning song has long ceased, there comes to us a note of joy, a ray from the glory. In this we have a knowledge of that radiant land, the Kingdom of Heaven within, that is more to us than vision or song.

This heavenly state of mind has many forms of expression aside from lip service. It imparts health to the countenance and elasticity to the movements. And while these glad tidings are being conveyed to every part of our being, and moulding the affairs of every day life, they are not for ourselves alone, they are our value as companions. Both consciously and unconsciously we convey to others our knowledge of this land, this "Beautiful Forever," and prove the words, "Behold, now is the day of salvation."

"Here close at hand, before our eyes,
Unveiled by Love's endeavor,
That land immortal round us lies,
All beautiful forever.
Seek not some distant dreamland shore,
But here Love murmurs o'er and o'er,
Dwell ever and forever,
Beautiful forever."

At the Experience Meeting.

[Extract from talk by Oliver C. Sabin, September 19, before Reform Christian Church, Washington, D. C.]

There is one thing that we can not emphasize too strongly, and that is that Christian Science, the teaching of the Reform Christian Science Church, is the teaching which believes in answer to prayer, and every healing and every response we receive is a direct answer to prayer from God. We pray in and through the name of Jesus Christ, for only through His name are we promised anything. When Jesus gave His last command He told His followers to take the Gospel which He had been teaching, preach it throughout the world, and in MY NAME shall you do so and so.

There is a certain class of persons who claim to be Christian Scientists who do not believe in the direct answering of prayer, but I am happy to say that we do, and we trust all to God, ask all of God in and through the name of Jesus Christ, our blessed Savior. If the Christian world knew this, instead of Christian Science being a hiss and a by-word and only spoken of with a sneer of derision, people would flock to us by the hundreds, thousands, and tens of thousands, and would be only too glad to march under the banner of Jesus Christ with healing on its wing. Let us give these thoughts to the world and emphasize and reiterate in season and out of season that we are religionists who believe in Jesus Christ and take Him for our sole guide the WAY, the TRUTH and the LIGHT.

In speaking at these meetings of healings each can only speak of what they know themselves, and, as I have said time and time again, I have a delicacy always of speaking of what comes within my immediate knowledge, and yet if no one told anything the world would know nothing of the mighty work which is being done through us in the name of Jesus Christ. I will speak of two or three cases which will show you that this blessed Truth is healing the sick.

The first case I will mention is that of a lady, who wrote to me four days ago, from the city of Syracuse, N. Y. She was suffering from a complication of diseases of an acute character. I received a letter to-night stating that she was perfectly well and restored to health and harmony, and praising God for her recovery.

Another case is that of a gentleman in Denver, Colo., who was suffering from consumption—by the

way, he is a member of the other church, as I understand it, and had been treated for years. He could not sleep except in a sitting posture, and then only in fitful, tired naps. After treatment for twenty-four hours these evil symptoms passed away, sleep became perfect, and the letter received day before yesterday stated that he had just returned from a walk of ten blocks.

Another case is of a gentleman suffering from rheumatism. He lived in a little town down in the southwestern part of Missouri. The symptoms passed away in three days' treatment.

Another case is of a gentleman living in Honolulu, who was suffering from tumor in the bladder. I received a letter from him the other day that all symptoms had passed away and his health had been restored to harmony.

Now, I mention these cases, as most of them were acute in their character. It has been said by those who were not Scientists that we might heal those cases where the mind was mostly involved, but if we take acute cases it would be impossible for us to heal them. Within the last ten days, in our practice alone, we have cured two cases of appendicitis, many cases of fever, chills, etc., and there is not a day goes by but what we receive telegrams from this or that part of the country to treat acute diseases, and almost universally one to ten days' treatment restores harmony. We lose no cases.

Now, our experience is the experience of every one who is in this practice, and it is growing, broadening, and widening, and people will finally know that we are telling the Truth, that God Almighty does heal the sick, and they will know that the fruit of this tree is good.

The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

A Student at Work.

Scotia, Cal., August 22, 1900.

Col. Oliver C. Sabin.

Dear Sir and Brother in Truth: I write to let you know that I am doing quite well, both mentally and financially, and I have made some demonstrations since I wrote to you last. The first was a woman who (to mortal sense) had a belief of poison oak. She had been attended by an M. D. for ten days, but was (to belief) getting worse. One foot was swelled to more than twice its normal size, and by the use of some strong liniment the whole upper part of it was a big scab. She had to use crutches as a help to locomotion, her face was affected, and one eye was swelled shut. She sent for me on Sunday evening, July 29, Monday morning she didn't need the crutches, and by Wednesday morning she left on the train for Eureka, where she joined her husband and went the same day per steamer for their home in Oakland Cal.

Well, sir, it was a perfect pleasure to treat her. She surely is near to the Kingdom of Heaven, for she was as truthful and confident as a child, and absolutely drank in the Truth when I quoted Scriptures to prove that she couldn't possibly be sick in reality.

The second was an old lady who was taken with a belief of "ulcerated tooth." This was on Sunday night, August 12 and 13. She didn't sleep a wink, and Monday forenoon she sent and asked me to treat her, but as I am working in the mill, and my peculiar work consisted that day in counting shakes as fast as they left the saw, without hardly any stop, I could do very little treating. Still I benefited her some, and after work at night I gave her a good, long, absent treatment and she went to sleep early and got up next morning and cooked breakfast for the family; no pain nor a sign of swelled cheek. She said it used to take weeks of suffering when one of those spells come on (to belief) and she was very happy that the Truth had made her free.

The third was a baby boy, with a belief of constipation. The 15th of July the father came and awoke me—10:30 in the evening—and asked me to come over to the house. I said it wouldn't be necessary, and I began treating at once, both it and every one in the house for fear. The father told me next day that the baby was asleep when he got home, and kept well (it never was otherways).

Besides these three I got six cases of so called chronic diseases—catarrh, asthma, sore and inflamed eyes, nervous dyspepsia, indigestion, and one case

of consumption in its last stage (as it is called), given up by the doctors, but not by God, probably because her means were small. She had also had Christian Science treatments for two months by a Science Church reverend gentleman in New Jersey.

Well, my dear brother, I got her case through a brother who is living here, and if I continue to get patients at this rate I will have to stop doing manual labor and put in all my time treating them. As it is now it takes me to nearly midnight before I get done, and I will not slight any who confides in me not any more than I would that God should slight me when I trust in Him and ask Him for assistance.

God bless you, sir, you have got me back to where I can commune with "Our Father" again, after those long months of Spiritual darkness you have made the light appear, and how exceedingly bright and glorious it is after that long night. I sometimes feel (to belief) a few twinges of animal magnetism, but I do not let it get any hold of me, but I tell it to "Get thee hence satan," and the angels (good thoughts) come and minister unto me.

Please do not publish this if it can be avoided, for if I have to continually treat myself against malicious mental malpractice I can't do justice to my patients, but do as you think best.

Lovingly, yours,

A. G. MALMBERG.

Living, like every other science and art, has both technique and expression.—Helen Augusta Fussel.

THE FISHERMAN'S PRAYER.

Lord God, thy sea is mighty,
Lord God, our boats are small,
But thy heart's open haven
Will save us one and all.

God of the meek and lowly
God of the tempest tried,
Be with us when we struggle,
And stand our wheel beside.

The grace and grit, oh give us,
Until life's cruise shall close
To batten down the hatches,
And ride out all the blows.

And when the toll is ended
And when the fishing's done
Grant us in Thee to anchor
After a voyage well run.

—ANONYMOUS.

THE MASTER'S CHARGE.

BY MRS. F. M. PUGH.

Peter, Simon Peter, lovest thou me?
Feed my sheep, and after them see,
Stay with flock, look after the fold,
Tenderly, lovingly lead them to the goal.

Thou knowest that I love thee, Lord of my soul,
Though have often been meek when I should have been bold,
I love thee, my Savior, and thy commandments will keep,
And forever hereafter look after thy sheep.

I love thee my Savior, I love thee indeed,
And gently, and lovingly, thy sheep will I lead,
To the glory of thy kingdom where thou dost abide,
And never again shall thy name be denied,

I know that thou art able thy people to maintain,
And give them the victory again and again,
I promised to follow thee, but my promise never kept,
My fears overcame me, and I left thee and wept.

Though thou hast been faithless, fearful and meek,
I trust thee to feed and look after my sheep,
I give thee my promise I'll leave thee my peace,
My sheep thou must nourish and from bondage release.

They are lonely and scattered, and have wandered from the fold,
For their shepherds were greedy for silver and gold,
My lambs are neglected, my sheep are oppressed,
Their shepherds have deserted them to seek their own rest.

Be gentle and patient, their confidence gain
And the cause of the needy thou must always maintain
There shall be one shepherd, and all of one fold,
Thou must lead them for Love, not silver and gold.

A Wonderful Experiment.

BY PROF. W. H. WATSON.

[Reform Christian Science Church, Pierce Building Copley Square,
Boston.]

IN the historic city of Durham, England, I was interviewed by Prof Hutchinson, a member of the Psychical Research Society, who came to visit a young man at the University, who was susceptible of falling into a trance, and consequently a puzzle to the medical fraternity. During his convulsions he spoke incoherently, and could not intelligently answer a question, and we concluded that his faculties were inert, when in this state of catalepsy. In his normal condition he seemed to be another person, and when in his right senses was John Hume, the most gentlemanly man I ever met. He was sorry to have been born with this affliction, inherited, as we supposed, from some remote ancestor.

The Professor desired me to assist him in the in-

vestigation by using any endeavors to calm the perturbed spirit of the young man, by teaching him the harmonies of blue colors. To be more explicit, I painted a blue ground upon canvas, upon which I introduced complimentary colors, yellow flowers with green leaves very sparingly, the blue predominating. I took from the studio all pictures that were not of a blue or cold atmosphere. John Hume became a willing pupil. Fully impressed with the idea that blue suited his nerves better than any other color, he became calmer under that influence, ceased to be entranced, was less spasmodic in action, and quite happy when working or gazing on the harmonies in blue.

We tried a reaction, placing before him a large yellow screen, and immediately he became restless, ready to shed tears, a discordant vein had been struck, he was supersensitive; the yellow made him miserable, after being wedded to the blue environment of the studio.

When he subsided to his normal state we placed before him a canvas wholly at variance with all laws of harmony. It was a red canvas, upon the surface of which were placed blue and yellow flowers. He became painfully nervous and agitated, clutched his hands as if to tear the picture into shreds. His eyes glared wildly, a condition which made us pity him, and we at once took the obnoxious picture away. A metamorphosis took place somewhere in his being, as we again entered the studio, and found him happy among the harmonies in blue. From a fierce antagonism against a supposed enemy every virtue took its place; from abnormal lines of horror on his face the change was an expression of kind and calm contentment. Discordance in color developed the evil, harmony in color glorified the good. In the evil moment his countenance betrayed a murderous villany; in the happy moment we read on his countenance benevolence and Love. This formed the basis of the experiment. With the color of blue was worked out a successful trial of the new sense, known as telepathy.

The Professor, being in constant attendance upon us, tried to throw his thoughts upon Hume, without using the means employed by hypnotists; it was an honest and fair concentration, the same thought every time a mere trial of the power of will, which was successfully photographed on the pupil's mind when in the blue studio. The Professor drew blue lines secretly, gazing on them with a wish to throw them on Hume's mind, until that young man perceived them with his mental vision at such times when conditions were favorable for the reception of the thought.

We never discovered the qualities of these conditions nor what was necessary to create them; sometimes the blue lines would fall into obscurity, at other times they were legible and decipherable. It was my duty to ask him what he saw or thought about, and quite often it agreed with that of the Professor, but somehow Hume's own thoughts would often protrude themselves.

John Hume sat at his easel drawing with white chalk upon blue paper, making all sorts of designs, as they came spontaneously to him; they were meaningless to me; he allowed his chalk to wander over the surface without effort. He was an automaton, and whatever he imagined—finished or crude—was jotted down.

At this stage I was told to remain perfectly neutral, not to influence him beyond teaching the beauties of art, so I was purposely kept from seeing results, as my mind might act unwittingly against his, preventing the test. In the investigation I was kept in ignorance, to act only as recorder and harmonizer.

It was thought advisable that we should visit Withy, on the Yorkshire coast, where we amused ourselves by sketching the scenery, but at 9 o'clock every evening John Hume sat drawing his impressions on paper. The sea air had improved him, for I noticed that his designs began to take intelligent form; sometimes words were written of one syllable, but no sense could be made out of them.

One day he was elated, having sketched a successful view of the bay in water color, his perseverance led to signal success. With a new feeling, a happy mind, and true growth in artistic culture, he sat down to the blue paper at the usual hour, and drew distinctly before my eyes a circle in which he placed a Maltese cross. The circumference of the circle was exactly two inches. Nothing more did he draw, feeling no inclination, and his thoughts came to a full stop.

The next day a letter came from Durham, bidding us return to compare notes. Upon the university table I placed the papers with Hume's markings, and at the same time the Professor placed his there. Upon comparison we found the first papers to be dissimilar, but a recognizable similarity was discovered as we approached the later papers, and the last were almost identical.

Every evening precisely at 9 o'clock Professor Hutchinson sat trying to throw his thoughts to Whitby, which experiment met with astounding success. He placed his thoughts on blue paper with white chalk, which, by some unknown means, were transferred to the brain of John Hume, who was 60

miles away, and he in turn placed them on paper at the same moment the Professor did, annihilating both time and space.

There was no collusion, no letters between them, all being done in the interests of science, to more fully establish the fact of telepathy and undeveloped sense which may supersede the telegraph, and the telephone.

The circle and the cross made at Whitby were identical with the same made at Durham, with the exception of a slight variation in the strength of line, caused by different handling of the chalk.

A NOTABLE CURE — THE POWER OF PRAYER.

We cite the following notable case of healing through prayer, as taught by Christian Science, from the New York Evening World of August 30, 1900:

"THIS FAITH CURE WAS A COMPLETE SUCCESS—LAME WOMAN, BEYOND THE CURE OF DOCTORS, PRAYED FERVENTLY AND THEN THREW AWAY CRUTCHES.

"Evansville, Ind., Aug. 29.—Prayer and faith have cured Mrs. J. B. Hoover, of Greencastle, after earthly physicians had pronounced her case a hopeless one.

"To day she is strong and well and the happiest woman in all Indiana. Eleven years ago Mrs. Hoover was injured in a railway accident. Several of the lower vertebrae were crushed. The doctors could not cure her.

"One day last spring she heard a sermon on prayer, which deeply impressed her. 'Ask and ye shall receive,' was the spirit of the discourse. She then began to pray with fervor. 'Suddenly,' says Mrs. Hoover, telling of her experience, 'I heard a voice which said: 'Throw away your crutches. You can walk if you will.' 'I threw away my crutches and walked.'"

I am conscious of the influx of the spirit of Wisdom which gives me ability, judgment, efficiency and power to accomplish whatsoever is best in my chosen work.—Jane W. Yarnall.

Minds at first must be spoon-fed with Truth;
When they can eat, babe's nurture is withdrawn;
I fed the babe whether it would or no;
I bid the boy to feed himself or starve.

—Robert Browning.

HEALING PARAGRAPHS.

BY FANNIE M. HARLEY.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

There is no more prolific cause of disorders in the physical, the mental, or the moral realm than an angry temper. It is the cause of many of the so-called diseases of the flesh. No one can realize a strong, healthy intellect who is prone to anger, neither can the moral nature exercise healthy activity in the soul of one who allows himself to become angry, either in business transactions, in political or religious discussions, or in the domestic matters which daily call for advice and direction.

Stomach troubles, kidney troubles, paralysis, cancer, dimness of vision, constipation, general debility and nervousness are largely due to the poisoned condition of the blood which anger causes. Indignation not only poisons the blood and causes it to flow with irregularity throughout the physical system by taxing the heart with abnormal stimulation, but it depletes the nerve forces and contracts the tissues and muscles. In short, every outburst of temper is a dose of self-administered poison, deadly or not, according to the measure to which the consciousness has abandoned itself to the sway of the angry feeling.

A healthful mentality, one whose unprejudiced, impartial judgment may always be counted upon, is not found with one who is given to habitual anger. On the other hand, unreliable judgment, intellectual weakness, and captious disposition may be looked for in one who allows himself to remain the possessor of an angry temper. Again, a hasty temper and true morality are incompatible, because morality and ethics are synonymous, and are the daily practical application of the golden rule. He who is able to possess his soul in peace, to be master of the passions, is to be a ruler of the region within which is the much-longed for kingdom of heaven.

There is a yearning within every soul to attain the kingdom of heaven, ever so debased, or despairing of its own ability of self-reformation though it may be, or ever so untaught as to the omnipresence of the good. Really the soul only longs for its own rightful possession, and this when reduced to its final analysis is satisfaction or peace of mind. "He that ruleth his spirit is greater than he that taketh a city." Spirit, used in this sense,

means temper or disposition, or ability to govern in the use of thought force. To be even tempered, then, to be so poised as to be superior to having one's vibrations lowered by the words and acts of others, is to have attained that state of consciousness when one can say with Paul, "None of these things move me."

What is anger that the authors of the books of Job, Psalms, Proverbs, Ecclesiastes, Matthew, Romans, Galatians, Ephesians, Colossians, Timothy, Titus and James should so specially warn us against its evil effects? Anger is an emotion of displeasure at the conduct of others which sometimes so stirs every part of the consciousness that it includes a strong desire to see and help to bring retribution upon the offending party. Why does a human soul ever become angry? Broadly, anger comes from fear, because it includes impatience at the delay of the carrying out of one's wishes and apprehension of the failure of their realization. It also includes annoyance that others have interfered with one's own plans, and distrust as to one's own ability to attain them; also envy and jealousy that one's own opinions and preconceived prejudices have been interfered with.

What is the cure for anger? Surely it must have an antidote. In Proverbs we are told that "A soft answer turneth away wrath," but we want to know its cure. First let us find its cause. Anger is a result of the fleshly birth and its consequent erroneous beliefs; of believing that materiality can satisfy, that accumulation of material things are real possessions and their loss a real loss, etc. All of these error beliefs make a material consciousness. Mindedness does not bring peace nor cause health nor teach the cure for any ill under the sun. Where, then, is to be found any ill under the sun. Where, then, is to be found any healing for ill temper and its train of evil consequences? "Ye must be born again."

If birth into a physical and material state of consciousness has not brought peace and satisfaction it is safe to assume that to be born into the contrary consciousness will bring the desired effect. Are we not told that, to be Spiritually minded, is life and peace? "Unto you is born this day a Savior, which is Christ the Lord. * * * Glory to God in the highest and on earth peace, good will toward men."

The Savior which will redeem you from all your sins has begun to gestate in you from the instant that the Holy Spirit causes it to flash through your consciousness that the Lord is your own true Ideal Being, and that your own aspirations accelerate the

possibility of his manifesting in your consciousness as the Christ. Praise to God is the highest prayer that human heart and lips can frame; and this practice by those recognizing their own Being to be the expression of God, will bring to manifestation in their consciousness that peace which is the realization of God-likeness, and which feels and teaches and practices in every thought, word and act "good will toward men." Anger is the manifestation of a belief of bad will from another to one's self or others, or of the fear of another's injustice, carelessness or dishonesty. An erroneous image set up in one's mentality regarding another will bring its manifestation in conduct.

When the problem of existence is looked squarely in the face it soon becomes evident that there is no circumstance that will justify anger, because it can never be indulged in without leaving some error effect; either in the impairment of the nervous system, vitiating the blood, injuring the sight, weakening the brain, disturbing the heart action, lowering the morals, besides decreasing the power of self-control. To desist from anger is, therefore, self-preservation; and to practice self-preservation is to fit one's self to be able to help humanity. Could one ever become a professor of mathematics if he had not first devoted the time and effort and paid tuition for instruction in that science? This is true along any line in which one may desire to evolve one's possibilities and fit oneself to render aid to humanity. Learning how to do anything precedes the ability to teach it; self-help is prior to the power to assist others; the process of self-perfectionment must have begun in one's own soul before one is fitted to intelligently or acceptably aid others by either precept or example.

In most cases anger is the out-picturing of fear of encroachment upon one's rights, or of a feeling that an insult has been offered or that a trust has been neglected. Mr. Horace Fletcher, in his admirable book "Menticulture, or the A,B,C of True Living," says: "We quarrel most frequently with what *we* fear is thought or intended by our adversary, and least frequently with what he actually does or thinks. On the other hand, our adversary endows us with intentions which he himself creates, and each puts his own fuel on the fire, to increase the heat of the controversy." Since it is readily seen that anger is both unnecessary and harmful, it can easily be believed that the wiser plan will be to try to eliminate it from our passions by the deliberate and intentional cultivation of calmness and repose. This state of mind fostered by daily indrawing of

the spirit of peace will constantly increase one's capital stock of good will to men, and this will be as a resource upon which one may draw in the times when any experience arises that would otherwise flame the temper to anger.

When a soul awakens to the fact that it contains a certain error that must be eradicated it is the height of folly to waste any time in regrets over the past manifestations of this particular fault. What is past is past. It should not be continually resurrected. To do so only gives the error greater reality in one's consciousness. Nothing eats out the heart like regret, and nothing depletes the consciousness of spiritual force like constant recollections of the past and its mistakes. Know this, that all errors, even all calamities, are limited as to the duration of their results, while the Absolute Good is eternal. The greatest evil that we can imagine as ever coming to us will some time have run its course, while the blessed Good is Principle, without beginning and without end. It is always ready to be appropriated by every individual at all times and in all places. As it becomes more real and precious to us, the evils of existence become less real. As spiritual conceptions increase, evil realizations decrease. As long as the beliefs of the reality and power of any material thing to give happiness or cause misery are nursed, the consciousness is clouded and unable to perceive true ideas; hence selfishness and fear of evil will be the dominant quality of consciousness and an unreliable disposition and fits of temper its outpicturing. It will profit such an one nothing, though he should gain the whole world, if he does not also gain a realization of his true Being. "Wash me till I am whiter than snow," must be the cry of every honest soul; for, remember "He that ruleth his spirit is greater than he that taketh a city."

With the rising vibrations of the incoming century every individualizing soul will more and more clearly hear the tender admonitions of our ideal Being, "Come out from all the error beliefs of mortality and be ye separate; touch not with your beliefs the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons and daughters."

Babylon (self-love and love of materiality) must fall within every consciousness before the soul and heart can sincerely say: "Alleluia! Salvation and glory and honour and power unto the Lord our God." The sincere Truth-seeking soul allows only the fittest to survive within its consciousness. In the process of the survival of the fittest nothing is de-

stroyed, but all things are transmuted, hence every nature and every faculty and every power becomes "fittest." The intensity and power that is to day manifested in a fit of temper will be transmuted into intense love of the ideal, and the mighty power—thought force—will be used to make the ideal become the practical.

Proneness to anger is sickness of the soul. Its cause is belief in two powers and in two substances. Soul health will be evolved through understanding of the changelessness of Absolute Good, the one eternal Spirit Substance, and it will be manifested by calmness, repose and spiritual strength. By this way we know that we have no condemnation, that we have mercy and tenderness toward both self and others until divine love has melted all error away.

Let us use and assimilate the following soul prescriptions:

Monday. I am neither self-willed, obstinate, prejudiced nor self-opinioned, but, because I am the child of God, I am docile and teachable of spirit.

Tuesday. I fear no evil, because I know that the Absolute Good is working in me and through me and by me and for me to full and complete manifestation.

Wednesday. I have faith in the omnipresent and omnipotent Good, and in my own ability to appropriate and manifest it.

Thursday. In quietness and confidence do I realize strength.

Friday. I am heir to all the wisdom of the ages.

Saturday. I am God's good child.

Sunday. My joy and my peace passeth understanding, because I know that only the good is true.

—*Universal Truth.*

Making Monsters in China.

The Psalmist must have had the Chinese in view when he wrote "The dark places of the earth are full of cruelty."

Of all races upon the earth they alone have attempted to change the human form Divine into that of a beast.

They accomplish this by first stealing a young child, place it in the hands of a doctor, who removes the skin in small particles from the entire surface of the body, and to the bleeding parts applies bits of the hide of a bear, a wolf, or a dog, which gradually adhere and present the appearance of being the natural covering of the otherwise human figure. After the person has had his skin entirely

changed, and has been made mute by cutting the vocal chords, he is known as a man bear, a man-wolf, or a man-dog, and exhibited in public as such by travelling showmen.

A Chinese journal, bearing the title of Hupao, in one of its recent issues gives a detailed description of a monster manufactured and on exhibition in the province of Kiangsi, in Southern China.

His entire body was covered with dogskin, the hair long and curly. He could stand erect, although sometimes so mutilated as to compel the seeming beast to walk on all fours.

On being asked if he was a man the transformed creature answered with an affirmative nod. He also indicated in the same manner that he could write.

A pencil was given him, but he could not use it, as his hands had been deformed to resemble the paws of a dog.

A smooth layer of ashes was then placed on the floor in front of him, and he traced in them five or six characters indicating his name and country.

Investigation made by order of a Mandarin showed that the man dog had been stolen when a child, imprisoned for years, and subjected to cruel tortures.

His master, when placed on trial, testified that only about one child in five failed to stand the transformation. He practiced it according to an old formula, known only in China.

It should be stated that the worker of the horrible transformation, who was the real monster in the case, was beheaded.

With the aid of utter darkness and certain drugs the Chinese manufacture a curious specimen of a child which the Bonzes or priests exhibit in the temples, termed Joss houses, as a living Buddha.

The child selected, after passing years in a dark cellar, becomes very white, and his muscles are so trained that they become rigid in the posture of the god Buddha. A description of one of these manufactured divinities states that he had been kept motionless for years, no one had ever spoken to him, and he had grown in a cellar as a mere vegetable fungus would have done. This mute, blinking, living statue, was worshipped by vast multitudes as a real God.

Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough, and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity, for it embraces his integrity also.—Thoreau.

Treat Children Politely.

TREAT children politely and sooner or later they will love us for it and be courteous in return. Was there ever a boy who did not feel honored by being called a gentleman?

In the schoolroom, when the teacher says "Stand up" it is apt to suggest to some boys and girls a feeling of unwillingness to obey the command, and in their hearts they say "I won't," while "Will you please stand?" invites and, I have always found, secures obedience.

The street, the playground, and alas too often the home, give a child a taste for loud, coarse talk. The school, even at its best, is none too powerful to counteract these manners and to engender a taste for the beautiful in word and deed. But you say "One can not always be pleasant with some children." Ah, I think you can if you really feel the need.

They must be corrected, of course, but never in impatience or anger. One impatient or angry word may undo the work of a whole day of kindly feeling.

Always in the end our patience is rewarded with a sight-proof of the truth of that old proverb: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Practical Talks to Mothers

.. and ..

Those Interested in the Care of
Young Children.

By H. L. C.

This Department of The Washington News Letter is in charge of a Mother, who wishes to help other mothers in the care of their children.

May 1908. See 120 and 121
of my work.

55

"Feed My Lambs."

BY HARRIETT LINCOLN COOLIDGE.

ONCE upon a time there was a dear Good Shepherd, the best Shepherd you ever heard of, and he took good care of all his flock of sheep and little lambs, no matter where they lived, or of what color, whether they were big or little creatures, he loved them all alike. He called them by name, and if one strayed away from the fold he walked a long distance until he found it, and then if it seemed cold or troubled in any way he comforted it and carried it in his loving arms.

All the little lambs knew the voice of this Good Shepherd, and he used to lead them into nice green pastures and beside still waters, and when the little lambs slept at night often this kind Shepherd stayed awake and watched over them all.

But at last a time came when this Good Shepherd was called away to live in his Father's home. So he called some of his friends to him and he said

to support; it is only their dependence that gives them their claim, but they do not hesitate on that account. They are bidden, and they come with unquestioning childlike confidence. It may be that they have done wrong, have disobeyed your wishes or expressed commands, but still they come, sorry for their wrong-doing but never thinking that they ought to stay away from the family table on that account.

Can we not learn a lesson from the sweet implicit faith of our little ones? If our erring, human love will provide bread for our children, and will always welcome them to a seat at the table without questioning whether they have earned or merited a seat there, shall we not go to the Lord's table with equal confidence? Shall we not trust our Father's love as our children trust our affection? Let us gather at His board with our hearts full of love and penitence for disobeyed commands and neglected wishes, but with no thought of disregarding the invitation because we feel our unworthiness. The very reason why we should come is because we are dependent upon the love that has bidden us to the banquet; and if we would come in in the spirit that will please our Father we must come even as our little children come to the table which our love has spread for them.

Thoughts for Mothers.

NOWHERE is the Saviour's tenderness more manifested than when He asks the simple question, "Children, have ye any meat?" It may be one of the most homely and practical duties of parents to provide food for their children, but it is glorified by this instance of the Saviour remembering to inquire with loving familiar interest, "Children, have ye aught to eat?"

He remembered the seeming needs of their bodies, and while he ministered unto them of the Bread of Life He did not forget their other needs.

Let us learn from our little ones how to become more childlike when asking for this Bread of Life.

How do the children gather about the family board? They come trustfully. There is never a doubt in their confiding hearts but that the table will be spread with sufficient for their needs. They do not fear that you may have forgotten them, or that they may not be welcomed. They are confident that they have a place at the table and are welcomed there. To be sure they have contributed nothing toward the meal; they have not earned their right

to one of them: "Do you love me?" and when this friend answered, "Yes; you know I do," the Good Shepherd said, "Feed my Lambs."

Then again he asked this same question twice more, and when the friend answered, "You know all these things; you know that I love you," so the kind Shepherd repeated this command twice: "Feed my Sheep. Feed my Sheep."

All this happened long, long ago, but still it was meant for *all* people and all time. Often people have obeyed this loving wish of the Good Shepherd, but in some places they have not.

I think he meant that any kind, loving person should obey this command. He didn't say exactly how these little lambs should be fed. He didn't say in what country or at what time they should be fed, but he only used very simple, loving language. First, of course, he wanted to know *if* the friend loved him, and when he answered that he did, that was enough. He didn't want to lay down any rules or laws which should bind these friends.

So to-day when the call comes to anyone of us, "Feed my Lambs," first we must answer the all-important question, "Lovest thou me?" and then if

we truthfully answer, "Yea, Lord, thou knowest that I do," what need we care what the people in the world or the churches or the homes say of us? If we truly feed the little lambs and sheep, too, in the way God shows us in His Holy Book (which should, of course, be our guide in all things), we are not responsible to anyone but God.

If we are working in His vineyard and going only to Him for our orders, how can we feed these little lambs with anything that they should not have?

They do need different food, that is more simple than the food for the sheep, or else the Good Shepherd would not have made the distinction as He did.

We must be willing to be as much like a little child as possible if we are led to feed these little lambs, and He gave as a model to go by when he placed a little child in the midst of His disciples and said, "Except ye become as little children ye can not enter into the Kingdom of Heaven."

I think God does not call anyone to do His work unless He fits them for it by giving them different kinds of talents. To some He gives the talent of preaching, some healing, some teaching, some writing, but in all these different lines of work if we

take our orders directly from the Master of the Vineyard and are willing to be led by His command, not working for our own glory or for great gain, how can any blame be attached to this kind of labor?

Are we not all children of the one Father? Is He not leading us all? He makes no distinction with His gifts to us, but He does ask us to use them to His glory and not to our own.

He does not wish us to bow down to any material law or to be held in bondage in any way.

We know that "Where the Spirit of the Lord is there is liberty," and we can not ever be held by the letter of the word.

I wish to say to all who are unhappy or seeking work in this beautiful vineyard (the world), answer first the question of the Good Shepherd, "Lovest thou me?" and if you can answer "Yea," truly and simply, study God's holy word and in childlike, pure language (that is simple food), Feed His Lambs.

Copyright, 1900, by Harriett Lincoln Coolidge. All rights reserved.



8

GOD WANTS THE BOYS AND GIRLS.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.

God wants the boys, with all their joys,
That He as gold may make them pure,
And teach them trials to endure.

His heroes brave
He'll have them be,
Fighting for Truth
And purity.

God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.

God wants to make the girls his pearls,
And so reflect His holy face.
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.

God wants the girls.

(Selected.)

No. 1.

LEAFLETS FOR THE LITTLE ONES.



CHILDREN'S DEPARTMENT

—OF THE—

WASHINGTON NEWS
LETTER,

512 10th St. N. W., Washington, D. C.

A Letter to the Little Children.

DEAR LITTLE CHILDREN: We have not talked together for a long, long time, have we? But we have never for one moment forgotten each other, nor the loving messages that passed back and forth last summer.

Now Divine Love has brought us together again, and we will gladly take up our work, which was only laid aside for a time. We must not be idlers, for God has much work for you and for me to do, and your work is very beautiful, for you are the ones whom Jesus called to Him, and would not allow His Disciples to turn away; you can always look to Him, even now, for help, and you will find it.

Last summer you sent me drawings of your favorite flowers, and I still have them here in my desk, and they have been a great pleasure to me and to all who have seen them. Sometimes it really seemed as though these little flowers spoke out loud to me. I am sure they led my thought

ures, and people think that silver and gold are very precious things. You can tell your mamma, if you wish, about the name I have given you."

So he did tell mamma, and she replied: "Yes, indeed, you are my 'Silver and Gold Baby,' but not for that reason. I have a better one than that for your pretty name."

"What is it, mamma?" he asked.

"Well, it is because God gave you golden hair and a bright silvery shine in your eyes, and you are such a happy sunshine boy that you make us feel that we have in our home a treasure much more precious than real silver or gold."

The little fellow seemed to understand what his mamma meant.

I know that boy now. He is a grown man, but he is still going about in this beautiful world finding treasures of silver and gold; not always for himself, but for others. The place that he is in seems bright and shining like those precious metals.

Now, little children, the school days are here again, will you all try to be "Silver and Gold" boys and girls? You can if you try.

thought it was much better for her dear little boy to be out in the green fields and woods than in the city streets.

One day, when this little baby had learned to walk, he found a piece of silver money and he brought it right to his mamma in his little fat hand, and nearly every day he picked up something of value off of the floor or in the fields.

You see he used his little bright eyes so much that he saw almost everything, and he didn't put these treasures into his mouth or hide them away, as so many babies do, but he always gave them to his mamma or whoever had the care of him.

When he was old enough to go to school he still continued to pick up or find things which other children passed by, and once he picked up a gold ring, and another time a gold sleeve button. Then people began to go to him when they mislaid anything and asked him to find it, and he was usually successful.

One day a lady asked him his name, and he replied, "Bright Eyes," my mamma calls me.

"Well," said the lady, "I think I shall call you 'The Silver and Gold Baby,' because you are always finding treas-

to your homes where you so patiently and lovingly drew them and wrote your little letters. These I have also folded carefully in a box and tied with ribbon.

I want to ask if you write to me now (in answer to this letter of mine) to please tell me something about your vacation days this summer, and tell me also about the books you have read or the visits you have made, and what you have seen and heard in this beautiful world. I say beautiful for it is all truly beautiful, you know, but if it does not always seem so to you it is because you do not help to make it so.

Do you know that the whole world and the people and creatures in it can be led and made loving and kind if every little child in the world will do his or her part and grow up to be good loving men and women? This is true. Wouldn't it be pleasant to feel that there could not be any more war and no unkind things said or done?

There would be no need of any of these prisons or police stations, or any of these disagreeable places.

"Why not?" you may ask.

Because all people would be kind and loving to each other, like good little children. Even the animals would be

kind and loving; the bears and lions would allow a little child to lead them, and they would not hurt him.

So if you all do your part right where you live now, in the home and school life, you can help to make this world a much pleasanter place to live in than it seems to be at present.

Often a little child can lead and teach people the Truth when older people can not understand it. So let us begin together and do all the kind loving things that we can for every one. Remember that you are God's little messengers of love, and He will help you in all things if you ask Him in the right way.

You can write to me whenever you want to, you needn't wait a month to do so. Send your letters to care of News Letter, 512 Tenth street N. W., Washington, D. C., and if you are a little Christian Science child tell me about some of your demonstrations, and if you are not and do not understand this God given thought, let me know what your trouble is and I will try to help you.

H. L. COOLIDGE.

The Silver and Gold Baby.

ONCE upon a time there was a dear little baby born in a pretty house in one of the New England States. This little child was a little boy, and he had light golden curls on his little round head, and he had bright blue eyes.

Of course his papa and mamma loved him dearly, and so did his big sister and big brother; in fact, every one was very fond of this baby, and he had such a merry laughing little face that sometimes folks used to stop his nurse or mamma when they had him out of doors and say: "Oh, what a happy, joyful little baby you have! Is he always so happy?"

Then the answer would be: "Yes, he is usually just as you see him."

Well, now, I suppose you will want to know how it was that he had such a funny name as "Silver and Gold," so I must tell you.

He used to go away to the country in the warm summer days, because the city home was very hot, and his mamma

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Class Instruction.

Begins on the first Monday in September. Lectures are given at 8 o'clock P. M. The Regular Course embraces Ten Lectures. Terms: Ten Dollars.

Post Graduate Course.

Without extra charge for those who wish to become Teachers and Lecturers.

Lecture Rooms, No. 1800 Wyoming Ave. N. W.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we will teach Christian Science by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th Street N. W.



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities. Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

You Can Fill Your Life With Joy!

If you will read "Seven Essays on the Attainment of Happiness" by Kate Atkinson Boehme, Subjects: 1. Rest; 2. The Universal Heart; 3. The Universal Mind; 4. The Conquest of Death; 5. Immortal Youth; 6. The Secret of Opulence; 7. The Source of Health and Beauty. Thousands of readers are testifying to the wonderful power of these Essays to uplift the mind and lead to mastery of adverse conditions. They bring Health and Prosperity! Price only \$1. Address the Author, Kate Atkinson Boehme, 2016 O street, N. W., Washington, D. C.

(12)

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAMER, - - - Editors and Publishers.

Subscription, \$1 00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843.

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers.

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin

Feb 17.

THE HYMN BOOK OF THE NEW THOUGHT

Size 8 X 6 Inches.

Thirty-one Original Hymns. } Words by WILLIAM H. WATSON.
Beautiful Words and Music. } Music by BERTHA M. SNOW.

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents }

WASHINGTON, D. C.:

W. H. WATSON.

512 Tenth Street N. W.

NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

•WITH MALICE TOWARD NONE AND CHARITY FOR ALL; LET US
BE FIRM IN THE RIGHT •AS GOD GIVES US TO•SEE THE RIGHT•

WASHINGTON, D. C., U. S. A., NOVEMBER, 1900. No. 2.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	-	25c.
25 Copies, " "	-	40c.
50 " " " "	-	65c.
100 " " " "	-	\$1.10.
500 " " " "	-	4.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,
512 10TH ST. N. W., WASHINGTON, D. C.

PATENTS

quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to patentability. 48-PAGE BOOK FREE. Contains references and full information. **Write for SPECIAL OFFER.**
H. B. WILLSON & CO., Patent Lawyers,
Le Droit Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service.

WOOD'S Commercial College,

INCORPORATED.

SIXTEENTH YEAR.

'PHONE 1738.

311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at small expense. Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00.

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service Question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz. Copies (Postage Prepaid)	10c.
50 Copies " "	30c.
100 " " " "	50c.
500 " " " "	\$2 10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,

NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

MRS. M. C. SABIN,
Washington, D. C., 1800 Wyoming Avenue.

O. C. SABIN,
Washington, D. C., 1800 Wyoming Avenue

T. O. CRAWFORD,
Washington, D. C., 407 Spruce St. N. W.

JOHN H. TURNER,
Washington, D. C., 512 10th Street N. W.

DR. JOSEPH Q. REED,
Washington, D. C., 201 Pa. Ave. S. E.

PROF. W. H. WATSON,
Washington, D. C., 512 10th St. N. W.

MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Wyoming Avenue.

CHAS. A. OSBORN,
Boston, Mass., Room 11, 176 Atlantic Avenue.

EMMER P. DULIN,
Washington, D. C., 1704 4th St., N. W.

MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.

MRS. BELLE S. LIPE,
Boulder, Colo., 2312 Hill St.

MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.

Washington News Letter

VOL. 5.

WASHINGTON D. C., NOVEMBER, 1900.

NO. 2.

MOSES AND THE PROPHETS.

The First Healers by Prayer.

TO the Jews in all lands the term Moses and the Prophets expresses not only the faith of their once Imperial, but now scattered, nation, but declares the bond of union that binds them together as one household, cherishing in common through all the bitter disasters to their race the same hope.

That hope is for the coming of the Messiah, of whom those prophets prophesied. He came, but they knew him not, for their sins had blinded their eyes, although they stood face to face with Him, and the Roman Judge, as if nothing should be wanting to condemn them, pointed to Christ, standing silent before the judgment seat in his crown of thorns and band bade them:

"Behold the man."—Luke xix, 5.

Then did they, shouting out their hate against the sinless "Healer of the Nations," go on to crucify Him, although warned against the unspeakable crime by one of those same prophets who, predicting their rejection of the Messiah, and His cruel death at the hands of those He came to save, spoke thus:

"And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of my friends."—Zechariah xiii, 6.

Because of that crime, which sent a shudder through all nature, history, reversing the summons of Pilate, bids us behold the Jews, "a by word and a hissing in the gates of all cities," the wounded of the nations, who have no healer in their midst.

We do not, however, propose in this article to treat of the prophecies or the religious degeneracy of the Jews, but only of the healings by prayer recorded in the Old Testament.

The world appears to have been prayerless and without any form of Divine worship until the third generation after the creation of man.

The offerings made to the Lord by Cain and Abel of the fruit of the ground and the firstlings of the flock, respectively, were not in the way of worship,

but of tribute, only acknowledgments of the supreme sovereignty of God.

It was only after the birth of Enos, son of Seth and the grandson of our first parents, that men became worshippers of their Maker and sought His aid through prayer.

This change in man's spiritual life is thus recorded by Moses:

"And Adam knew his wife again, and she bare a son, and called his name Seth; For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord."—Genesis iv, 25, 26.

Primitive man doubtless had no need for prayer, for, his life being true to nature, he was in harmony with God, and, exercising that right of dominion over the earth with which he was endowed at his creation, he was sufficient unto himself, a sovereign crowned by the Eternal King of Kings, and needed not to become a suppliant, since he had no want to be supplied by the direct interposition of his Creator.

Prayer is in effect an appeal to God, for the restoration of the person praying, or the person prayed for, to harmony with God, for all of man's happiness consists in maintaining that harmony.

Sin is but a jarring note in the divine harmony of things, which comes from the breaking of the law of God, whether natural or revealed.

Adam, conforming to that law, continued to live on, and we have no doubt that when he did die, at the age of nine hundred and thirty years, his death was due to some violation of natural law, as God made him to live and not to die. This view is confirmed not only by the fact that man was made in the image of God, the Eternal Life, and is therefore by his very nature exempt from death, unless by his own election, he being made sufficient to stand yet free to fall; but the wise Solomon tells us in words of solemn warning how it is that men come to die, his words being:

"Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands.

"For God made not death, neither hath he leas-

ure in the destruction of the living.

"For He created all things that they might have their being; and the generations of the world were healthful, and there is no poison of destruction in them, nor the kingdom of death upon the earth," (for righteousness is immortal) "but ungodly men, with their works and words, called it to them, and when they thought to have it their friend they consumed to naught, and made a covenant with it, because they are worthy to take part with it."—Wisdom of Solomon, I, 12-16.

The earliest generations of mankind, therefore, not having been subjected to sickness through the delusion of carnal mind, had no need for healing and hence needed not to pray.

The first recorded case of healing by prayer was that of Miriam, who was stricken with leprosy for leading in a rebellion with Aaron against the authority of their brother Moses "because of the Ethiopian woman whom he had married."

We are told that "Miriam became leprous as white as snow."

"And Aaron said unto Moses, Alas, my Lord, I beseech thee lay not the sin upon us wherein we have done foolishly, and wherein we have sinned.

"And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee."—Numbers xii, 11, 13.

She was healed, though "Shut out from the camp seven days," as a warning to the Israelites against sedition.

It is remarkable that the great Hebrew lawgiver was never of the priesthood, and his was the only instance among the Jews in which a healing prayer was made by one who was not an anointed priest, the healing of the sick among them being deemed a religious act to be performed by the priests alone, whose special office it also was to pray for the people instead of the people praying for themselves, and thus making their appeal direct to God, as we are taught by Christ to do.

That such was the system of praying by priestly proxy among the Jews is indicated by the fact that one of his disciples, who was reared under the Mosaic dispensation, said to him, "Lord, teach us how to pray, as John also taught his disciples." It was in response to that request that Christ gave his apostles the Lord's Prayer, which is the prayer of all humanity, declaring as it does the brotherhood of man by its appeal to God as "Our Father."

The prophet Elijah, who was an anointed priest, as were all the Hebrew prophets, furnished the first instance of treatment for poverty.

After dwelling by the brook Cherith, in the valley of the Jordan, during a great famine in Judea, and there fed by the ravens until the brook dried up, the word of the Lord came unto him, saying:

"Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee."

He obeyed the command and repaired to the widow, but there never was a more unpromising outlook for food for a hungry visitor than she afforded, for the famine had borne heavily upon her home, and she was stricken with poverty, having but enough for a single sparse meal for herself and son, a meal so small that she went out of the gate of the city to gather only two sticks to cook it with.

Yet she had faith in the man of God, for on his promise that if she served him first with her little store of food, the barrel of meal should not waste, neither should her cruse of oil fall, until the day that the Lord should again send rain upon the earth. She gave her all of sustenance to him. "And the barrel of meal wasted not, neither did the cruse of oil fall, according to the word of the Lord which he spake by Elijah."

It appears that the prophet uttered no prayer to replenish and maintain the widow's store of meal and oil, for no prayer was needed since he had the word of the Lord that she would sustain him, and he knew that according to natural law she had to be provided with food to do so, and the simplest way of providing it was to prevent her stock of meal and oil from being exhausted. It was otherwise when her son fell sick, "and his sickness was so sore that there was no breath left in him."

Then, as we are told, upon the appeal of the grief-stricken mother to heal her child, the prophet "took him out of her bosom."

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O, Lord, my God, I pray thee let this child's soul come unto him again.

"And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived.

"And Elijah took the child and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, See, thy son liveth."—1 Kings xvii, 22, 23.

The Prophet Elisha encountered a still more desperate case of poverty in the widow of one of the sons of the prophets, for she was without even bread, having in her house "nothing save a pot of oil," and she was also in debt and her creditor had

come to take away her two sons to be bondmen until they had worked out the debt.

But prayer is more powerful than poverty, and the prophet bade her to borrow vessels of her neighbors, in addition to those she had in the house, and she filled them all from the oil in the pot, and the oil still stayed.

"Then she came and told the man of God, and he said, Go, sell the oil and pay thy debt, and live thou and thy children of the rest."—2 Kings, iv, 7.

Elisha's raising of the dead, however, was not done in the lowly habitation of the poor in the mansion of the rich.

In gratitude to a great woman at Shunem, who with her husband had entertained the prophet hospitably "as oft as he passed by," and was childless, he promised that she should give birth to a son, although her husband was old, and the Lord heard Elisha's prayer, and a son was born unto her.

That she should have sought the prophet's aid in after years when the son was taken "sore sick" among the reapers in the harvest field serves to prove our statement that the priests among the Jews were healers.

There were not wanting *materia medica* in those days to dose humanity with their pills and lotions, but she passed them all by and went a far journey to Mount Carmel that she might see the prophet Elisha and implore him in person to go and heal her stricken son. It will be observed that the prophet first sent his staff to be laid on the face of the child and afterwards being constrained by the mother, who clung to him, was going with her to her home when he was met by his servant Gehazi, who told him that he had done as he was bidden, but that there was neither voice nor hearing in the lad.

The prophet had evidently made the mistake of assuming that he could heal the sick or raise the dead without prayer.

He may have been led into that error because he had been endowed with a double portion of the spirit of Elijah, and thought, therefore, that he could restore the sick to health, or call back the voiceless dead to life, without invoking the aid of Him in whose hands are the balances of life and death.

It was otherwise when Elisha, as we are told, "went in and shut the door upon them twain, and prayed unto the Lord," for he soon after "called Gehazi, and said, Call this Shunammite. So he called her. And when he was come in unto him he said, Take up thy son."

"Then she went in and fell at his feet and bowed herself to the ground, and took up her son and went out."—Ibid. iv, 33, 37.

Elisha did not pray though for the gift of any special power, or for Divine intervention, when he was appealed to by the people of Jericho to heal the corrupt waters and the barren land around and about their city. He but exercised the "dominion over all the earth" with which man was endowed at his creation. Fully realizing his God-given sovereignty over all inanimate nature as well as over "the beasts of the field, the fish of the sea, and the fowl of the air," he declared unto the inhabitants of the city.

"Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

"So the waters were healed unto this day according to the saying of Elisha, which he spake."—Ibid. ii, 21, 22.

But Moses and the prophets, great as they were and holy ministers of the Most High God, were as compared with Jesus Christ as the gray light of the dawning day compared with the meridian splendor of the noon day sun. They were burning and shining lights in Israel, but Jesus is the "Light of the World."

The Hebrew prophets ministered at the altar of a national religion, but Jesus is the High Priest of Humanity, and the whole earth is His temple.

They were human, He is Divine, for He is the sinless one whose coming was foretold by Isaiah, the chief of the prophets, in these words:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called WONDERFUL, COUNSELLOR; The Mighty God, The everlasting Father, The Prince of Peace."—Isaiah ix, 6.

They were healers, but He was, and is, the Healer. He is the "Healer of the Nations," the Holy one, whose advent upon the earth was thus predicted in the last prophecy uttered by the last of the Hebrew prophets.

"The Son of righteousness shall arise with healing in his wings."—Malachi iv, 2.

"Their's was a tribal priesthood, to whom the power to heal the sick was limited, but the priesthood of Christ is universal, composed of all 'them that believe.'"—Mark xvi, 17, 18.

A new leaflet No 2 has been issued for distribution for those who wish to help Unchain the Truth. This leaflet was prepared by Colonel Sabin. To those who wish cheap literature to distribute will be furnished at cost of printing.

The "Twelve Apostles."

Their Spiritual Significance to the Individual.

SINCE the Master said, "I AM THE WAY," the way He went must be our "way" to go if we would make the highest attainment possible. In other words, "the way" of His earthly experience represents by correspondence our "Way," or Spiritual experience in the Christ Life, from the manger to Calvary, from Conception to Resurrection. "I Am the Way" can mean nothing else.

Then the Christ born within "shall abide with you forever." All that pertains to the Christ we shall, if we look, also find the Mother, the Herod, the Wise Men, the John, the Twelve Apostles.

Spiritually considered, the "Twelve Apostles" are the Twelve Great Powers of the Mind, which we must call to "follow" the Christ. Then are we following Him with all our powers, "with all thy might, mind, and strength." This is the requirement.

Adopting Matthew's order the names of the Twelve Apostles are:

1. *Simon*, the name signifying "One who hears," represents a listening, respective faculty. That receptive faculty is Faith, and as Jesus surnamed him, "Peter" ("Rock"), so Faith is the solid Foundation of the "Kingdom of Heaven within you."

2. *Andrew*, stands for Confidence, Trustfulness. The narrative shows this. He is that faculty which readily believes without question. Trust never doubts. It is first in order of action, while Faith is first in order of importance. Confidence always precedes Faith in mental action. Thus Andrew first finds and accepts Christ; then he finds Simon and brings him to Him. Now, Trust is not Faith, but is kindred—a brother. Andrew and Simon were "brothers." Confidence readily believes; Faith following accepts. This is the mental process.

3. *James*, stands for Hope. } These two are Brothers.

4. *John*, stands for Love. } They are also "sons of Zebedee," and Zebedee means, "Given of Jehovah," showing Hope and Love to be Divine gifts. These two Jesus surnamed, "Boanerges," "Sons of thunder"—lightening, heavenly fire—because they were able to "bring down fire from heaven." Hope and Love, when working together in the "Way," have power to bring down the "consuming fire" of the Holy Ghost. When working together their power is greatest.

5. *Philip*, stands for the understanding or Sound Judgment. For Philip means, "Lover of horses," and the horse signifies the understanding. Jesus saw him "under the fig tree," and the "fig tree" signifies "natural good," according to Swedenborg. Hence Jesus said of him, "behold an Israelite, indeed, in whom is no guile." Thus sound judgment or good common sense is a natural good of the human mind, worthy to be enlisted in the cause of Christ. You must use your common sense in the Christian Life. Call it to Follow Christ.

6. *Nathaniel or Bartholomew*, stands for honest investigation, whose initial step is criticism. "Can any good thing come out of Nazareth."

He criticized, investigated, believed, then followed.

By the power of investigation we find Truth, demonstrate the Truth, then make it our own.

7. *Thomas*, stands for Reason, whose initial step is Doubt. "I will not believe except I see the print of the nails." An honest doubter is always a good reasoner, and through his reasoning doubt is overcome. Call your reasoning powers to follow Christ. All your powers must be called.

8. *Matthew*, stands for Acquisitiveness. It is the "Tax-Gatherer" of the mind which compels every experience and every observation to pay a tax in Wisdom, the silver of the Kingdom. "Wisdom is the principal thing, therefore get (accumulate) Wisdom." We are to learn Wisdom by experience and observation. It is the wealth of the Kingdom of Heaven.

9. *James*, "The son of Alphaeus" (chief) also called "James the Just," brother (or cousin) of Jesus, stands for the principle of Justice. Thus the principle of Justice is kindred to Righteousness, since James is kindred to Jesus. "Christ our Righteousness."

10. *Thaddeus, Lebbeus, Jude*, stands for Courage, because "Lebbeus" means, "courageous." Then as "Thaddeus" and "Jude" mean "praising" and "praise," so courage is a praiseworthy faculty of the mind. It requires as great courage to carry out the principles of Christ as to face the canon's mouth.

11. *Simon*, The "Cananite," the "Zealot," stands for Zeal, Enthusiasm, Eloquence—a faculty, which, called to "follow Me," becomes an engine of great power in advancing the Kingdom of Heaven.

12. *Judas*, stands for the Business Faculty, because he was the "business man" of the twelve. On the Spiritual plane Judas denotes "praise of God," the bestower of Spiritual bounties and bless-

ings. Judas received all the moneys and bestowed all gifts and benefactions. In this work he was no doubt a true apostle until through handling money avarice was developed, which is the perversion of this great and praiseworthy power. Avarice is "the Thief," which will always betray the Christ. It was one of the three sins by which Saul lost his kingdom. But with the other eleven powers true and faithful the Christ must triumph, and the triumph of the Christ is the death of avarice—"Judas hangs himself." Error left alone will destroy itself. So men say of an error worker, "give him rope enough and he will hang himself." But the Business Faculty, in its true relation, is a Divine gift. For after the death of Judas they chose another, "and the lot fell upon Matthias." And Matthias means "the Gift of God."

These Twelve Powers of mind are each and every one essential to success in every department of life. Called to follow Christ they assure complete success in "The Way."

—The first four—Faith, Confidence, Hope and Love—are called "Fishers," because they have power to draw to themselves whatever they desire. They bring to pass, they bring success as well in spiritual as in material things.

Without the concurrent action of all these four powers, all called and following, you can not succeed for "without Faith it is impossible to please God."

Without confidence you can not have Faith.

Without Hope you are in despair.

Without Love you disintegrate the bond of Hope.

The negative, Doubt will render Faith void.

Distrust will destroy Confidence.

Discouragement will defeat Hope.

Coldness will disintegrate the bond of Love.

This is the Spiritual significance of calling the Apostles, saying to them "Follow Me."

R. C. DOUGLASS.

Boston, Mass.

What Is Truth?

The Roman Judge, Pontious Pilate, awed into earnestness by the Divine presence of the prisoner who stood in silence at the bar of his court, and greatly perplexed between his sense of duty and considerations of policy that led him to yield to the clamor of the people, and the demand of the Jewish priesthood, asked Jesus "What is Truth?"

But he did not wait for an answer from Him, who

alone could answer the momentous question that had vexed the minds of the sages and philosophers of all the centuries since the grey dawn of human history.

Yet Christ had already fully answered the question when he declared himself "the Way, the Truth and the Life."

From His teaching we can answer, if asked, what is Truth? That it is the principle of harmony in the moral universe derived from God, who is Eternal Harmony.

It is differentiated from error in this, that all error is embued with discord, and hence the old saying, that "A lie never holds together." There is always somewhere in it a jarring note.

The common application of the term Truth, and its derivatives supports this view.

Thus men speak of a true circle, meaning a curved figure so harmonious in all its parts that every point in its circumference is equally distant from its centre.

We speak of a true aim, meaning that the lines of vision are so perfectly harmonious that they focus the sight directly upon the object aimed at.

So the geometrician speaks of a true perpendicular, meaning a line that is upright or harmonious throughout, and forming with the line at its base a right angle; that is, an angle of ninety degrees or one-fourth of a circle.

We speak of a true man, meaning one who is upright and in harmony with sound principle, and never false to his duty.

It is as the eternal embodiment of all harmony that the Psalmist terms the Almighty, the "Lord God of Truth."—Psalm xxxi, 5.

This Divine harmony comes from within. It is not a voice flung upon a sounding board that returns in a wave of melody to the listening ear. It is heard and felt by the soul alone. It is the eternal pulse of truth set to music, which ever beats in unison with the heart of humanity.

Love for God and Love for man is the supreme law of its being.

The soul of man is most deeply conscious of being pervaded by this heaven-born harmony, which brings to it "the peace of God which passeth all understanding" (Phillipians iv, 7) when it feels most sensibly that one blood rolls in ceaseless circulation through the hearts of all men, like many mighty seas that have but a single tide.

LIFE.

LIFE is diffused throughout all organic nature. Its silent pulse beats in every plant, leaf and flower. It throbs in the heart of the rose as really as in that of the bee that extracts its sweets.

It is manifested in the ceaseless vibration which, as admitted by all Scientists, is shown by the leaves of the trees and every blade of grass. The aspen's ever tremulous leaf is but a visible type of all vegetable nature. That life, however, which is due to the operation of natural law is organic, and is thus widely differentiated from man's life, which is a spiritual unit, created by the fiat of God, the Eternal Life who is Spirit.

This life the mere naturalist can not elucidate, for he deals with a life that is dependent for its duration on material organisms that are visible beneath his microscope, and like the greyhound, he runs by sight.

What and where it is, whence it came, and whither it is bound can be revealed to us only by Divine metaphysics, which enables us to truly understand and faithfully interpret the teachings of Him who declared "I am the way, the truth, and the life."

Furthermore, the life of man is as distinct from animal life in its nature and duration as that of animals is from the life of plants.

This clearly appears both in the light of Scripture and philosophy.

The terms "life" and "living" are sometimes used in the Scriptures as identical in meaning, and yet they are far from being the same in their true import, for living is only the objective, or outward, visible manifestation of the subjective, or inward and invisible life. It bears the same relation to life, in the sense that it is used in the Scriptures, that the flame does to the fire that burns beneath it.

Thus Moses, forbidding the Jews to destroy fruit trees in their wars, says:

"When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for the tree of the field is man's life) to employ them in the siege."—Deuteronomy, xx, 19.

Here the term "life" is used in the sense of "living," or sustenance.

It appears in its higher or truer sense in a subsequent chapter of the same book.

Thus the great Hebrew lawgiver, enjoining his

people to keep the commandments and statutes of the Lord, said unto them:

"See, I have set before thee this day Life and Good, and Death and Evil.

"That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord swear unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."—Deuteronomy xxx, 15-20.

The religious system of the Jews, under the Mosaic dispensation, was grossly material. Their worship of God was celebrated with the sacrifice of bullocks, goats and sheep, and their high priest ministered at the altar of the temple "with garments rolled in blood."

To them the Deity was the "God of Battles," whose was the red right arm of slaughter, the Omnipotent avenger.

It remained for Christianity to declare, in the words of John, the gentle Judean fisherman whom "Jesus loved," that "God is Love."

The whole Mosaic system of religious worship was condemned when Christ declared that—

"God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth."—John iv, 24.

As man is made in the image of God it follows that he is spiritual, and that therefore his soul is his life, which must be immortal, being the reflex or image of God's eternity.

It is in this sense our Lord used the term "soul" when he described the rich man who lives for this world alone as saying:

"And I will say unto my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?"—Luke xii, 19, 20.

Here the term "soul" is used as synonymous with life.

Christian Science is in perfect accord with the teaching of Him who spoke as "never man spake," on this subject as on all others.

Materia Medica physicians teach dogmatically that life consists in the circulation of the blood, and that such circulation is due to a purely material organization of which the heart is the vital motor. This is to confound the effect with the cause, for the Christian Scientist knows, as a fact demonstra-

ted in his practice, that the soul or mind is man's life and controls the action of all the material organs through which life is manifested.

Every physician recognizes this fact whenever he utters words of encouragement to buoy up the sinking spirits of his patient, well knowing that what is termed a man's "nerve" is but the asserted supremacy of the soul over the body, of mind over matter.

There can be no question that the habitual thoughts of the individual are reflected in his face, not specifically, but as indicating whether he is living a moral life in general or is given over wholly to vice. Hence we refer to men as having good or evil countenances, interpreting their inward and invisible souls by their outward and visible features.

Lavater, the founder of the Science of Physiognomy, clearly demonstrated this principle, and mankind generally practice it in their daily lives.

Life must therefore be deemed an element of the soul, as inseparable from it as is the sunbeam from the great orb that radiates it or as is light from the white fire of the morning star.

It is a stream flowing through time, indeed, but having its never failing fountain heard in eternity.

He who would understand fully the law that governs its rise and fall, its flow and its ebb, as manifested in the varying conditions of the human body must study the soul, in which man's life has its eternal seat. The soul is a deep mystery to carnal mind and the philosophy of all the ages has failed to reveal what is hidden in its secret chambers. It is not an organ, yet it controls all organs. It is not a function, such as memory, reason, judgment, yet it contains and operates all mental functions. Though silent to the human ear it yet speaks to and through man, ever admonishing him of his divine origin and his glorious destiny.

It is, as it were, an indestructible instrument whose soundless music is the voice of the Eternal God within it.

Time and space and organic nature all fade away before the sublime revelations of the soul. It is ever advancing, knowing no halt on its everlasting march that began before "the morning stars sang together," and will still continue when, perhaps, their song has ceased to mingle with the harmony of the spheres.

As the true nature of the soul comes to be known more and more man will attain nearer in his life to the All Perfect, of which the soul is the express image.

Whatever may be the diversity of our mortal

lives, however varied our acts, running through all changes of good and evil, the soul remains always true to its eternal orbit, the immovable vitalizing force that regulates the being of man—the embodiment of "The Ancient of Days," The Eternal Oneness.

Yet is it varied in the manifestations of its nature and powers—manifestations which, though differing in their effects, still constitute one harmonious whole, for the soul is an integral part of The Eternal Harmony—a segment of that infinite circle, whose centre is everywhere and its circumference nowhere.

When it acts through the emotions perfected through its purity we have the Galilean fisherman declaring that "God is Love."

When it acts through the reason Newton appears and weighs the stars and the earth in the balances of his mighty intellect and unfolds the law that holds them in harmonious relation.

When it acts through the imagination we have Milton, who seems to soar aloft on the tireless wings of the archangels, of whom he wrote, until lost to sight amid the music of his glorious song.

Christ devoted no words of His divine discourses to prove the immortality of the soul, for He proclaimed it by His very presence upon earth as "perfect man," and yet no less He who, as foretold by the prophet Isaiah, was and is "The Mighty God, The Everlasting Father, The Prince of Peace."—Isaiah ix, 6.

He declared it when He said "I am the way, the truth, and the life," for He, being from everlasting to everlasting the life in Him, which is the soul of man, must be immortal.

And yet He, the All-Good, Omnipotent and Eternal God, being made flesh, "Himself took our infirmities and bare our sicknesses."—Matthew viii, 17.

He did not come in the awfulness of His Eternal Majesty as the Creator of the Universe, who stretcheth out the heavens as a curtain and walketh upon the wings of the wind, "who maketh His angels spirits, His ministers a flaming fire."—Psalm civ, 4.

Though Divine, He came to us humanly, for, as we are told by the Apostle Matthew, "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people."—Matthew ix, 35.


And the Apostle Peter tells us "How God anointed Jesus of Nazareth with the Holy Ghost and

with power, who went about doing good and healing all that were oppressed of the devil, for God was with him."—Acts x, 38.

The final command given by Him after His resurrection, and just before His ascension to Heaven, was "Follow me."

That was, as it were, the last marching order given by "the Captain of their Salvation" to all them that believe, and Christian Science teaches us that it is best obeyed in following Him who was "the Life," by "healing the sick," for to follow Him is not only to preach His gospel but to do His works.

What Is Truth?

 N reading Professor Turner's able lecture on Truth I felt prompted to add a few ideas that I trust will reach some soul that is still in doubt about how to reach a practical understanding of Truth as a working principle. Truth, in its broadest sense, has always been a difficult word to define, and yet is a word so constantly in use among the followers of "The New Thought" that it should be clearly comprehended in its various applications to the "Science of Mind," and in the demonstration of its power.

All believers in a Supreme Being consent to the statements "God is Truth," "God is Life," "God is Love," "God is Wisdom," "God is Intelligence," "God is Power," etc.

We may add every principle, every aspect or quality that is good and eternally the same: Health, Strength, Peace, Joy, Freedom, Harmony, and many more. We combine the whole and call it God, and as every aspect that is good is in perfect harmony with every other aspect, and no two can by any possibility conflict, we may condense the whole and call it Truth, for Truth is God, and it requires every aspect and every distinct principle of good to constitute God.

God would not be the All of Good if any one aspect could be taken away any more than the unit could be complete with a fraction taken from it.

So we find that whatever agrees in every particular with all those aspects of divinity may be called Truth. It is well to analyze words, for in doing so we become more conscious of their richness and true meaning.

We should not lose sight of the fact that there is a distinction between a truth and a fact as we see it. A fact on the mortal plane may be wholly

lacking in the element of truth. It may be a fact, and yet have its origin in falsity, in which case it should not be called true. For instance, one may suffer a wrong at the hands of a neighbor; it may be a grievous wrong that causes much misery on the sense plane. That misery is a fact, but it has its root in falsity and there is no truth in it. I repeat whatever is true is Godly and must agree with all that is divinely good.

When Jesus said, "Ye shall know the Truth and the Truth shall make you Free," that knowledge was to be the reward of continuing in his words, keeping his sayings. He was known to follow only the true way which was the way of Life.

Knowledge of the truth is the only way to freedom. As all desire freedom and life eternal, it is wise to study truth and the way of truth which never leads to death.

The Apostle Paul has given us many grand statements, some of which can be used with marvelous effect in demonstration. In one of his inspired movements he said, "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." How glorious! We may all reach that plane of realization by consistency and faithful endeavor. "In Christ Jesus" means in the truth as taught by Jesus the Christ. That statement of Paul's contains a volume in itself, and how little it has been understood.

To analyze it or meditate upon it, one finds that the "law of the Spirit of Life" is truth itself. It is also love, power, wisdom, health, and vitality. It is whatever we see that is the opposite of death or anything that leads to death, and it is blessed to know it.

JANE W. YARNALL.

THE FRAGMENTS.

Go, gather up the fragments,
And bring them to the fold,
They had nothing here but judgment
To feed the hungry soul.

They ask not loaves and fishes,
But peace and light and rest,
Oh! help them on to freedom,
Make each an honored guest.

Should any come in bondage,
Trying to find the way
Bid them come, and welcome,
And teach them how to pray.

You will give sweet consolation
To the hungry, aching heart,
They will welcome you to Heaven
To hear the golden harp.

Respectfully,

MRS. F. M. PUGH.

From Spirit to Matter.

IF SPIRIT CREATES, then all is spirit, for nothing can create that which it is not itself. There can only be infinite degrees and varieties of spirit; greater and lesser forms, or containants of spirit. The greater can create the lesser, but not the lesser the greater. The material world and all its varieties can only be the lowest form or containant of spirit. Also, the greater rules the lesser, except the greater does not know its power.

The lower the forms of life the less life they can contain; the less life forms contain the less animation there is in them; hence the material world in its lowest form appears inanimate. It is here, where spirit appears inanimate, that it is possible for consciousness of individual creations to begin. So it is that the material world is the place where the first stages of human consciousness develops.

The Creator is the first cause, and in its descent from greatest to least, each higher plane creates the lower until the lowest is reached. This is evolution. Now conscious existence begins and develops that which is hidden within it; this is evolution. The immortal soul—man, a perfect creation—descends from God in an unconscious state of existence until the lowest plane is reached; then consciousness begins, and the whole work of evolution is to make the unconscious man conscious. Step by step he climbs back to his first estate, more and more a perfect individual, until the subconscious has become wholly one with the conscious. This is the measure of the man, that is of the angel; the inner man.

As each higher degree of life has power to control the lower, man's higher consciousness may control everything of his external life. The knowledge of this, and the way to use it, is what gives man power.

It may now be seen why any change in man creates corresponding changes in his environment and in Nature. The whole mystery of creation is plain when viewed from this standpoint; from every other it is beset with difficulties and unexplainable complications.

Life in each plane weaves of the substance of that plane a covering for itself in all its varieties, and so makes a visible world in every plane. Nothing can be sensed of any plane except by means of the substance of that plane. Man being in one plane and developing other planes can sense various planes. It is only by development in any plane that man

can make use of the substance of that plane. Hence, there are some who are not able to believe there is any higher plane of existence than this material world; they have not developed—become conscious in the higher plane; unable to sense anything of it, they think it can not exist. They can not find proof of its existence in the material, and they have nothing else to work with. Hence, too, others can tell us of the world revealed by the higher vibrations.

The beautiful white lily is first created a white lily, and then clothes itself with earth substance and manifests itself to man. Everything that is is a manifestation of truth; truth first comes down from Heaven and then ascends to Heaven. The material plane simply furnishes material to make the creations of truth visible in the material plane.

The same law holds in the planes of the material world itself; all vegetable life is first created by the sun and air, the highest plane of the material world, then descends into the earth, the lowest plane of the material world, and begins to clothe itself with the earth substance and become visible in that plane. It then rises and clothes itself in the substance of the next higher plane and so proceeds until it has reached its highest perfection in the sun and air.

Those who seek in the material plane for evidences of the Spirit find its beginnings in the least visible material substance and follow its evolution as it clothes more and more of itself with the material substance until its entire form is made visible in the material plane. Those who seek in the higher plane for the Truth of the Spirit see that the creations of Truth first come down from heaven and then rise again to heaven. The first chapter of Genesis describes the spiritual creation and the second chapter the beginning of conscious life in the material plane; the remainder of the Old Testament is the history of the evolution of the spiritual into the conscious life.

Even the materialists, who are scientists, have discovered that matter itself has no apparent life, but the Spirit that dwells in it. It is Spirit that gives it form; then Spirit must be in that form; it can not give it that which it has not itself. Again, all life proceeds in circles; if life proceeded from matter to Spirit only it would make only half a circle; but it proceeds from Spirit to matter; from matter to Spirit, and so completes the circle. In everything of life you will find this order the same, for it is the order of creation; from God to man; from man to God; from God to man, from man to man, from man to God.

MABEL GIFFORD, D. L. S.

Needham, Mass.

Why Mental Healing is Generally Slow.

Kate Atkinson Boehme, in "Freedom."

IT occasionally happens that a patient who is under mental treatment will be instantly healed, but more frequently many months elapse before a cure is effected, and possibly during these months not a sign of improvement will appear. In the latter event the patient must be possessed of more than ordinary faith in the treatment and healer in order to persist in the face of such continued discouragement. The instances of such persistence are rare, for usually the patient either drops the treatment altogether or makes a change of healer, in either case losing the effect of a partially established vibration, for even in a change of healer the vibration already set up is destroyed and another substituted.

If a man digs a foundation and starts to build a house, but each month tears down the result of his work and begins anew on another plan, it is evident that the building will not reach completion. In just this way patients, through discouragement and lack of persistence, lose the good result which they are seeking.

The trouble is that owing to the occasional instances of instantaneous healing and the extreme statements of some fanatics among mental practitioners the world at large has acquired a false conception regarding the principle and operation of mental therapeutics. Many a happy, trusting soul has lost all faith and been plunged into the very depths of despair because, as a result of one treatment, grey hair did not return to the color of youth and wrinkles disappear. Now, all this and more might have been accomplished by steady persistence had the principle at work been more thoroughly understood by both healer and patient.

I know of a case where a tooth was grown by the power of thought in a year, but I have yet to learn of an instance where one was grown in an hour. And yet far be it from me to deny the possibility of such a rapid growth in the future, but the time is not yet, except in an isolated occurrence.

Let us be reasonable. We are just on the threshold of a new era of mind. We are only beginning to develop the power of concentration which is the great factor in mental healing. Whatever Oriental races may have known and practiced we of the Occident have not reached the point toward which we are striving. The mind is still diffused over

many things, and it will require steady training and much discipline before instantaneous healing will be uniformly possible.

But the day is coming when the power of concentration will be so fully developed that miracles of healing far beyond our present imagination will be performed. The day is coming when a man can instantly, by the power of his concentrated will, change his environment to suit his wish.

I say that concentration is the great factor in mental healing and I say it advisedly. By concentration a planet is formed; by concentration every atom, or aggregation of atoms, comes into existence. On the other hand, by diffusion atoms and planets are disintegrated.

The law is operated in the mental as well as the physical world. What is the first evidence of insanity or disintegration of the intellect? A lack of coherence. This life of coherence is equivalent to a lack of concentration, for coherence and concentration are almost synonymous terms, each meaning to hold together, whether the things held together be physical atoms, worlds, or the thoughts and purposes of the mind and heart.

Let us assume, as I think we are safe in doing, that every visible or tangible thing is a thought externalized and that our bodies as they stand today are the expression of many small purposes concentrated into one all combining purpose. Our bodies then owe their existence to the principle of concentration; a concentration, however, which exerted itself without conscious knowledge of its action.

A new field of growth is entered upon when the mind concentrates, and knows that it concentrates. This is the field of work where one builds not blindly, but toward a definite end. For instance, when I know that I am concentrating, and why I am so doing, I stand, as it were, above my work and am master of it.

But this consciousness is only partly evolved, therefore it is not fully master of the work of concentration. It works with comparative difficulty and requires time.

The brain matter, whether in the head, the solar plexus, or the tips of the fingers, stands in order to thought and receives its first impression. For instance, if I direct a thought of health toward a patient that thought goes as mental vibration straight to the brain of that patient and disturbs it. This disturbance amounts to a repolarization of atoms. It makes as great a difference in a lot of atoms to repolarize them as it does with the blocks which

a child forms, now into a house, now into a church and now into a range of mountains, the difference being that you see the child's hand when it rearranges the blocks, whereas you do not see the force which repolarizes the atoms. The change occurs just the same, and after a time it makes itself known in outward reformation.

When this external manifestation is long delayed it is because atoms, like people, are subject to the inertia of habit. They are indolent, preferring the ease of an old polarization to the effort attendant upon a new one. We thus have to contend with the slipping back again and again of the repolarized atoms into their old ways, so that it sometimes takes month after month of effort on the part of the healer, and month after month of receptivity on the part of the patient before a new habit is established, but when this time does come there is a sudden and marked improvement, for with complete and permanent repolarization there comes a swing of momentum which stimulates every vital function.

Then, again, it sometimes happens that during the transitional period when the old order is disturbed and the new not yet established the state of the patient is worse than before beginning treatment. Under the old system of drugging a patient thought nothing of the great stirring up and discomfort attendant upon a dose of liver medicine, but with this new and subtle method of mental treatment it takes a very wise and reasoning healer to so exp'ain this most trying ordeal when every unfavorable symptom seems aggravated.

This ordeal once passed, however, there is seen to be a decided change for the better, and how has it all come about?

Experiments in psychology, as performed in our colleges, have shown that the various functions of the body depend on the conditions of the particular group of brain cells upon which each function is dependent. If any portion of the brain be removed there will ensue utter atrophy of that part of the body related to and dependent upon it. In other words, a part of the body dies with the disappearance of that part of the brain which gives it life.

Now, since the life of the body thus depends upon the presence and good condition of the brain cells, and since thought first impresses itself upon the brain matter, the reasonable inference is that mental healing, through the law of telegraphy, addresses itself first to the brain, the atoms of which it repolarizes, building up depleted and degenerate cells into conditions of health and vigor.

Then, when these conditions are firmly established, the body begins to show forth the results of good government, responding to the mandates of healthy brain with ease instead of dis-ease.

If it could only be thoroughly understood that within the apparently unresponsive body great though subtle changes may be taking place of which there is no outward sign the work of many a good healer would not be frustrated by the discouragement of a patient who, all unconscious of the progress of readjustment within himself, is like the impatient child that plants a seed in the earth, but opens up the soil each day and finally, seeing no sign of growth, tears the luckless seed from its resting place just on the instant of unfoldment.

Let us be wiser in our methods and see deeper in the heart of things.

Thinks the Lectures Grand.

Highlands, Cal., September 12, 1900.

Mr. J. H. Turner.

Dear Brother: Your kind letter to hand, also diploma and supplement, for which accept my heartfelt and sincere thanks to you and Brother Sabin. May God bless your efforts to spread this healing Truth. I think the lectures are grand, and I am so thankful that they are mine to keep, for I feel that I have just begun to study them. Every time I read one I seem to get a new thought; they seem to be so strengthening and uplifting. I have enjoyed the studying and writing out the answers to questions very much. I must say that I was surprised that I got so few corrections.

Thanking you again for your encouraging letters, I remain as ever, your student and sister in the Christ Truth. Excuse delay, it seems unavoidable.

MRS. MARTHA J. FOWLER.

Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, R. C. S.

Love is the Only Force.

[Lecture delivered by Prof. J. H. Turner before the Reform Christian Science Church, Washington, D. C., September 23, 1900.]

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—I Corinthians, xiii, 1-8.

The Christian is the only man who has a programme for himself or the world. This programme was announced by Christ when He said "Love the Lord, thy God, with all thy heart, mind and strength, and thy neighbor as thyself," or in the Golden Rule, "Do unto others as you would have others do unto you." This is the programme that Christ gave to the world by which man was to work out his destiny. We find the heathen and infidel plodding through the world without any definite idea as to where man came from, as to what he is doing now, and no idea as to the future. All men outside of Christianity are groping their way in darkness; in other words, they are drifting with the tide of events without chart or compass. In the writings of the most noted infidels we find that the burden of their entire work has been to demolish the programme of the Christian without giving in its place anything upon which to base an intelligent mode of action for life. The Christian knows from whence he came, he knows his Father, he has something to do in the present and a bright and everlasting hope for the future. And to this cause can be traced the success of all nations that profess Christianity, and whose laws have embodied in them the Sermon on the Mount and the Golden

Rule. Philosophers and prophets have set forth creeds as sound and logical from a moral standpoint as that of Christ, but in the application and in their execution they have lacked one great element of strength. They have lacked the force which binds men together and makes them brothers. They all lack that element of cement which makes one great, grand family of all mankind, claiming allegiance to one great Father. This element of force lacking in all these heathen philosophies and religions is LOVE.

The experience of the world is that all governments, all religions, all philosophies not based upon this element of love have crumbled and gone to dust. The success of our own government of these United States, whose Declaration of Independence declares that all men are created equal, and which sentiment is incorporated in our organic law, the Constitution of these United States, is a demonstration of the power of love even though carried out to a limited extent.

All things in all time have been transitory and have passed away, except those things that have been the outgrowth of faith, hope and love. Paul said in First Corinthians, as just read, that all these other things pass away, but he says, "now abideth hope, faith and love, these three, but the greatest of these is LOVE." Paul says again that "Love never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," In the history of the world we have had prophets inspired of God whose prophecies have been a guide and a beacon light to the world, but their prophecies have been fulfilled and they have passed away. In times past it was a great thing to be able to speak in many tongues, but that accomplishment and the usefulness of it has passed away. A schoolboy, 15 years of age, of the present age, knows as much as Sir Isaac Newton did. All the knowledge of the past has been superseded by something greater and better, so Paul's statement is literally true. Paul says that love, the greatest of all things, abideth forever. We find in our everyday experience that love has the same force and effect that it had the day that man was created. Then this thing that is greater than all other things, the greatest force in all the universe of God, should be known and appreciated by all God's children. The question then arises, What is this love? It has been written about, philosophers have analyzed and poets sung of this thing we call love, all have experienced its beneficent benefits and have found it the one thing needful in all the affairs of mankind. The most compre-

hensive definition that we can give is this, "Love is God made manifest in action—God in operation." Wherever we find love there we find God. When a certain man was going from Jerusalem to Jericho, he fell among thieves and was wounded and robbed and left for dead. The priest passed by on the other side and the Levite only gave him a glance, but when the good Samaritan came along with love in him, God in operation, he took pity on him, bound up his wounds, took him to an inn and had him cared for. That was God at work.

This thing of love is a universal thing. It does not only apply to the human family, but we find that this same God principle is in the fowls of the air and beasts of the field. Among fowls we find a great attachment for each other, especially for their own young. The same thing is shown among the beast of the fields, and this is nothing more nor less than this universal love which God has placed everywhere and in everything, and where we see good being done, promoted and pushed on by this force of love, we can say there is God in operation—God at work.

This thing of love is a passport into all society. You may go into the slums of London or of New York, or in other great cities all over the world, and there you will find frail women with this force of love behind them and in them, associating with the most desperate conditions of mankind. They are given entrance, they are welcomed into the most squalid conditions and treated with kindness, and listened to in a way and in a manner that would not be accorded any one else on earth. Why? Simply because they have a passport, and this passport is love. We find good men and good women in the jungles of Africa, in the hidden places of China, in the forests of India, in the swamps of South America and Mexico, and the only passport they have that takes them into the houses, into the governments, and into the hearts of these people is LOVE, and when we, as children of God, wish to enter any place, wish to enter anybody's heart, there is no letter of introduction, there is nothing that we can have that will pass us so readily and so effectually as love.

It is not only a passport, but it is a coin that passes current in all God's universe. With this coin you can purchase an entrance into the darkest dungeon where criminals are chained. With this coin you can enter the palaces and courts of kings and princes. I know a man, and have heard him preach quite a number of times, who has been around the world three or four times. He has preach-

ed to the people of all lands and countries, and he never takes gold nor silver, nor script; the only coin he has with which to pay his passage, for his food, his raiment, is Love. This power of Love in his heart that he carries with him, this Love for his fellowman, so attracts the hearts and consciousness of those with whom he comes in contact that they only have to be informed that he needs money for transportation, food, and raiment, and it is furnished. This proves the principle that Love begets Love. There is one beautiful thing about this coin of Love and that is it can not be counterfeited. It has been attempted time and time again. We have in this city, and in all other cities, united charities and various other charities to administer to the poor and needy. These organizations, as a general thing, are supported by the wealthy, most of whom have thousands of other people employed upon a wage so meagre that they are not able to live decently. They work long hours, with no time for recreation and improvement. The rich men, for the sake of easing their consciences, will contribute from the wages they have taken from their employees and have it doled out to them by some organized charity, and people call this Love. It is an attempt at counterfeiting. It is so recognized by God and man. We find in this city, and in most of the other large cities, that about one-tenth of the people attend churches while the other nine tenths do not, because they have discovered that there is a counterfeit Love in circulation, and that the churches, in a great many instances, are undertaking to pass this counterfeit upon them for the genuine coin. But it will not pass, and the sooner the different denominations discover the fact that they can not pass this counterfeit upon the people and call it real Love the sooner they will discover the trouble that keeps people away from worship on Sunday. It is the one great fact that makes clear the reason why the Church does not take the world for God; they are trying to pass counterfeit Love on mankind, and they have absolutely, and will continue in all times, to fail to make it current. The Scribes and the Pharisees were at the very same business when Christ came into the world, and He said, "Woe unto ye hypocrites," and He exposed their counterfeits and condemned the counterfeiters.

This love is also a magnet that attracts to itself all other bodies. You may take a piece of steel and rub it against a piece of loadstone and it will become magnetized. Rub it against another magnet and it becomes charged with the same attractive force and then attracts all other bodies. So it is

with love. When we rub up against a man or woman who is magnetized with this God force, this love, we ourselves are powerless to resist the force, and we at once become attracted and magnetized and go out and attract others. When Christ was on earth and was being pursued by His enemies, Peter pulled out his sword and smote off the ear of the servant of the High Priest. Christ seeing it, rebuked Peter and said: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword," and Christ straightway healed the ear of the servant, showing plainly that Christ did not intend to establish a temporal kingdom on this earth that would ever have to be defended by guns, swords and spears; but the kingdom that He proposed to establish and did establish should have no other defense, should have no further fortifications, should have no further guns or armament than this one force of love. When they spat in His face and when they assaulted Him, the only thing He did was to love them; and even when nailed to the cross the last prayer He ever prayed was an exercise of this same force of love when He said, "Father, forgive them, for they know not what they do."

In looking over the histories of the world we find that all the great institutions that have been in existence and are to-day in existence for man's good and happiness are founded upon this one principle of LOVE. Every institution that God Himself, through Jesus Christ, has instituted upon earth was based upon this one principle. The ordinance of matrimony was instituted by God Himself, and this institution has for its foundation nothing but love. This institution of matrimony is the corner-stone in the structure of society that has brought about our present civilization. I remember the first time I ever came to Washington City the idea occurred to me, Where is the Government, and where is the power that makes this Government? I went to the Capitol and saw both houses of Congress, and after looking them over I said, "It is not here." I went to the Supreme Court room and I looked upon the solemn faces of the Judges, and I said, "It is not here." I went to the White House and shook hands with the President and looked upon the beauties of that old mansion, and I said, "It is not here." I went to the Navy Yard and all the other public buildings, and I said, "It is not in any of these." And then I began to study, in order to answer my own question, "Where is the power that runs this great Government of ours?" And after studying the question over, I was carried back to the old farm house in the country. Then in my imagina-

tion I walked through the beautiful grove to the flower yard and into this splendid old castle, and there I found the old gray-headed father and mother who had been united for years in the holy bonds of wedlock, and around them a family of splendid boys and girls. On a table hard by was an old family Bible with pages which were worn and brown and old and stained with finger prints and the tears of years. In this castle this old Bible was used daily. At bedtime, before they retired, a chapter was read and a prayer offered to Almighty God, the great God of Love. When I saw this I said, "It is here that the power upon which rests all the institutions of our Government is to be found. Here is the power that has guided us for an hundred years, through all wars, through all droughts and through all floods; here is the power that has reared all churches, that has sent forth all the missionaries; here is the power and the force upon which is founded all the institutions that accomplish any good."

Then we can recognize to some small degree the wisdom of God in founding this institution of matrimony and founding it upon the one principle, LOVE.

It is a lesson to us, that whenever we undertake to do anything, whether it is to found a business enterprise or whether it is to found a church, as we are now doing, that the only sure and steadfast way is to found it upon this everlasting principle of Love. When we do that we have God pledged to us, we have all good in the universe pledged to us, we have all power pledged to us, to make it a success; and this love that this Reform Christian Church must be founded upon is a love that does not extend only to our own little group or to our own families, but it must be a love that extends to our enemies, that extends to those who spitefully use us and say all manner of evil things about us. The only way that we can successfully found this church is to found it under these conditions and along these lines. We can never overcome our enemies, we can never overcome those who seek to do us harm, except we overcome them with love and kindness. We must forget to strike back when they strike at us.

In analyzing this principle of love, we find it composed of the following ingredients: Patience, Generosity, Courtesy, Good Temper, Guilelessness, Kindness, Humility, Unselfishness and Sincerity. I have no time to go into a full discussion of each of these ingredients, but to simply name them is sufficient to fasten the mind of every thinker. When we find a man who is not generous, who is impa-

tient, who is not courteous and polite; when we find a man or a woman who is continually flying into a rage, allowing his temper to get away with him, a man who is brutal and unkind, a man who is haughty and stuck up, a man who lives in a little circle which includes 'Me and my wife, my son John and his wife, we four and no more,' and who is continually parading himself as being a child of God and at the same time doing things that stamp him as absolutely insincere, then we know that he does not possess these ingredients that make up love, that he has no love in him. "By their fruits shall ye know them."

Any man or woman whose purpose in life, whose plans and specifications are all based upon this thing of love, can heal the sick, can cast out devils, can overcome all evil, because Christ said "If ye love me and keep my commandments ye shall not only do the things that I do, but ye shall do greater things." Are you weak, brother? Are you ignorant? Are you a slave to your temper? Do you find it impossible to do unto others as you would that they should do unto you? Do you find that you can not heal yourself of all the ailments that afflict you, and that you not only fail to heal yourself but that you are powerless to heal your brother? Then your life is not founded upon this power, LOVE; you are not depending upon LOVE as a force, a power that will overcome all obstacles. Then let each and all of us reconstruct our foundations, reconstruct all our plans for life. Let us all rewrite our programme, and let us base all simply upon this force of LOVE. When we have done this we are regenerated, we are born again. We are born into God's kingdom, we are His children.

Do Not Worry.

There are three times, especially, when we should not worry—past, present and future.

Don't worry over what happened in the past, for if only yesterday it is as far gone as if a hundred years ago. You couldn't bring it back if you should try.

Don't worry over what is going to happen tomorrow; for you will by so doing unfit yourself to meet what must be met.

Don't worry about what is happening right now. Do something to prevent its happening if it does not suit you.

Don't worry at all.

LECTURE.

[Delivered by Col. OLIVER C. SABIN before the Reform Christian Science Church, Sunday, October 7, 1900.]

We are going to make the preliminary services a little shorter than usual in order to give you a full hour for these lectures, and when you come to consider that you have to learn this science of God-healing in twelve lessons you will agree with me that an hour is not too long.

I was impressed with some remarks which were made to me when I first came into this hall to-day by a gentleman who has been studying something along the lines of metaphysical thought. He said that it was impossible for one to believe these metaphysical facts, and I remembered back three years ago when I first heard of Christian Science from a friend of mine who had been cured of a severe case of morphine habit. Of course, I did not believe what he said about it—I thought he had been imposed upon—but was interested enough in my own mind to conclude to investigate the subject as a scientific question and to ascertain how he had been healed. The result of that investigation showed me how he was healed, and not only him, but how God will heal all who ask, and instead of this healing being accomplished by necromancy or witchcraft, it is nothing more nor less than a simple prayer to God and God answering our prayers.

In order to give this congregation some idea of what Christian Science is doing, I have concluded to give four or five cases, examples of healing which have occurred within the last few weeks, and then we will take up the subject and go on and tell how this has been done.

The first case I will call your attention to is that of a gentleman at Victor, Colo. His mother telegraphed for Christian Science treatment. The telegram said that he was suffering from tuberculosis of the brain. The letter which came later said that he was out of his head and the doctors had given him up to die, and then they had telegraphed for Christian Science treatment. I received a letter last night from his mother that her son was perfectly well, and had now returned to his home in Nebraska. The first telegram was dated September 20, 1900.

The next case I refer to is that of a young man living in Marshall, Tex., who had injured his arm, and blood poison set in with intense fever, and the

doctors decided that the arm must come off or he would die. His mother, who had been healed marvelously at an earlier date by Christian Science treatment, telegraphed us for treatment, and to day I received a letter from the wife of that young man stating that he was well and had left the hospital that day and that the arm had been saved. This telegram was dated September 27, 1900.

The next case was that of a little baby living in Gardiner, Me. Something happened to one of his hips or it gave out so that he could not walk. The doctors decided, after examination, that the only thing to do was to fix a plaster of Paris cast for the leg to give it strength and thought in years he might use it. The grandfather asked for Christian Science treatment, but the parents had no faith in it and refused. The grandfather wrote to me for treatment, and I received a letter from him within a few days stating that the boy had entirely recovered and was running all about everywhere. Treatment commenced in this case August 23, 1900.

I will next refer to a case of a doctor living in Denver, Colo. H. was suffering from pulmonary trouble—consumption in the last stage. He claimed to be healed. In his letter he asked also for treatment for his financial situation. In his last letter he tells me that a mining company, of which he was a member, met together to dissolve and go into voluntary liquidation, and when the company was in session, or its board of directors, a gentleman came in and offered them twenty-five cents on the dollar for their entire stock. Not only was he healed but he now has money.

The next case was that of a gentleman living in this city. He wanted a job but could not get one. We were asked for treatment for the situation. We all gave him treatment and the jobs came in on him three or four a day. He got all the work he wanted, and I never see him but what he says he has had another job offered to him. He is in this audience to-day.

I have another case, that of a lady living in Chicago, who had three doctors in consultation. They made an examination of her lungs and said that one was gone and the other half gone and that she must die. Her brother wrote to me for treatment. That was four months ago, and I received a letter from the same man within the past week saying that he had been out walking with her that day and she had walked ten blocks, and when they came in she had eaten a bigger meal than he did; in fact that she is recovering.

Now, these people I have never seen. All I know

of them is what I have learned from their letters. They write to us, or telegraph to us; tell us these things, and pay their money for it. Of course, we know it is true; we know they are healed, and we not only know they are telling the truth, but we know that the same things are being done all over the world. It is not only done in our midst, but wherever there is one who understands this truth anywhere under the broad canopy of Heaven, they are carrying this healing knowledge with them, and in the name of the Master they are healing the sick and the sinner. All can heal who learn the truth and live the life.

In commencing the study of this subject, I ask all and every one of you to be sincere and candid with yourselves. I can imagine how many of you feel who do not understand this subject. There will be propositions advanced to you which perhaps you have never heard of, or ever thought of; but more than that, many of the most important theories upon which this metaphysical healing is based is in direct opposition to the theories which you have been taught in our colleges, and which are being taught to-day. When they came to me with these new ideas I could not believe them, but I said to myself, "I will wait before passing judgment; I am the jury in this case and I will be careful and weigh every fact, and when the testimony is all in, I will bring in my verdict in accordance with the facts." I ask you to do that. be honest with yourselves, and when we get through with this series of lectures you will know how to heal the sick.

I want to state another fact for the purpose of disarming the prejudice which is everywhere thrown against us regarding this so-called Christian Science. Christian Science proper, the real science, is simply the healing practiced by Jesus Christ our Saviour. The Christian Science which has been taught through the United States for the last few years has had an offensive personality attached to it, and the fact that we do this in and through the name of Jesus Christ has been tabooed, but on the contrary we have been taught to believe, as that church has taught us to believe, that this healing is the impersonal second coming of Christ, and the representative of that belief, and of that church and of that Deity is a woman who lives in Concord, N. H.

The Reform Christian Science Church believes the Bible as it is taught, and when the angel told the Galileans, as they stood looking up into Heaven after Jesus ascended, "Why stand ye here, ye men of Galilee? This same Jesus whom you have seen

go up will return in like manner." We accept Jesus Christ as the Saviour and the Son of God, and believe that He will come again in the body as He lived, and we expect every promise, and every prophecy He ever made, to be fulfilled, and in every act of healing we do we do it in and through the name of Jesus Christ our Saviour. He told His Disciples upon that last day on the Mount to take His Gospel and to preach it to the world; He told them, "These signs shall follow those who believe; in My Name shall they cast out devils; they shall lay hands on the sick and they shall recover." That is the promise on which we work, and that is good for you and it is good for me; it is good for all who believe. Jesus said, "These signs shall follow those who believe; in My Name shall they cast out devils," and so forth. Therefore, whatever prejudice you have had regarding Christian Science, remember we are not entitled to that prejudice unless you have a prejudice against the Saviour of the world. We are His children and we follow in His footsteps; we take Him for our Way, our Light and our Truth.

This name called Christian Science is a very great misnomer. It is improperly named. It is true that our Saviour practiced it when He was here, but it had been practiced thousands of years before He lived on this earth. He came to demonstrate His new religion by this same healing which had been practiced by God's messengers for many centuries and many thousands of years before. Jesus came teaching a new religion, the religion of Love. Before His advent throughout all the world it had been An eye for an eye and a tooth for a tooth. The doctrine, "Love your enemies and do good unto them who despitefully use you," had never been taught. He came teaching this new religion, this new thought, and the very angels of Heaven shouted for joy and sang their praises of "Peace on earth; Good will to men." Not only was that song a benediction, but it was true, because at that very time the Temple of Janus, in the City of Rome, was closed for the first time in two hundred years, so far as history tells us, and could only be closed in time of peace, and the whole world at the time of the birth of Jesus Christ was resting in peace. This new religion was not only peace, but it was teaching good will to men as well; teaching the doctrine of Love, Love your brother as yourself, and love God supreme, and that which we would have others do unto us, do we so unto them. When Jesus was asked for the corner stone of His faith, He told them, in substance, that it was Love, Love God,

Love man, and upon this hangs all the Law and the Prophets. We take that doctrine as our broad foundation stone, based upon Love, Love God supreme, and Love your fellow as yourself, and do good unto those who hate you. That is the true foundation of our faith, and if any person who takes this God Love into his heart and goes into the world, asks God to heal the sick, the very love in their hearts will find a response and God Almighty will answer their prayers and heal their sick.

Before going further in this subject I want to give some of the fundamental principles or spiritual axioms, as we may term them, and I will ask you to bear with me while I read them, and you will see the full basis of our theology.

There is one God and Father of All, who is above All, and through All, and in All.

Everything in creation is pervaded by the Omnipresent Life, and is now filled with its perfection and power.

Life is Divine, Life is perfect; for God is the only Life.

God is the one perfect Life, All presence, All Power, and All Knowledge.

The one perfect Mind that is All presence is Love, Life, Light, and Truth, that is All in All.

Spirit is the substance of the one perfect Mind.

Spirit is the true substance of All things, visible and invisible.

The one Mind and the one Substance is made visible by right thinking and right speaking.

Jesus Christ is the perfect expression of the Divine Mind.

God and God manifest is all there is. There is but One Mind, One Intelligence, One Life, One Substance, One Good, One Source, One Truth and One Power.

Through the only begotten Son Jesus Christ all men are sons of God, and are one with God in Mind, Life and Substance.

We know God as the All in All, and the visible creation as the manifestation of God.

Spirit is the only reality, All Power and All Presence.

There is no life nor substance apart from Spirit.

God is Spirit, and man is the image and likeness of God.

That which is born of the Spirit is Spirit; therefore man is a spiritual being, soul and body, what Spirit is.

Because God is I am.

I have put off the old man by putting off my old conception of man, and have put on the new man

which after God is created in righteousness and true holiness. Therefore I can truly and understandingly say I no longer live, but Christ liveth in me. I have put in Christ. Therefore, to apply these rules I, being created in the perfect image and likeness of God, am perfect as God is perfect; therefore I have All, for God gives All. Hence, I have health, happiness and harmony, I live, move and have my being in God; therefore I have all. I have Love, Life, Light, Good, which means I have ALL. The only way all can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations.

If I want Good I must choose it.

If I want Love, Harmony, Happiness, Health, Prosperity, I must claim them. All is mine if I reach out my hand and take.

Those are the substantial fundamental principles upon which this fabric is built, and it all emanates from the created man. When God created man He created him in His image and likeness. You read in the first chapter of Genesis, He said, "Let us make man in our image and likeness, and let us give him power and dominion over the earth, the heavens and the seas, and then He tells us He made man in His image and likeness and did give him dominion over the earth, the heavens and the seas; and after He had made man He pronounced him very good; therefore, when man was made he was made in the image and likeness of God, and was given power and dominion over everything. God never made one man different from another. When He spoke of man He spoke in the generic term, the family of man, man and woman, and whatever the first parents were given we are all entitled to, and it belongs to us, and the only reason we have not the power over everything, over the elements, over circumstances, over conditions, over every vicissitude of life, over disease and over death, over everything you do or do not want, is simply because you go back into your shell and say "I can not."

Every limitation we have are those we selected and took to ourselves, and that man or woman who can raise to the point of faith and stand forth and command the seas to be still, the rains to cease, the winds to subside, and disease, evil and poverty to vanish, has that God-given power, and God Almighty will every time answer that prayer in the affirmative. Every time you ask in faith you receive, and when you fail to receive it is because of the lack of faith, or the surrounding circumstances which control that immediate case. You remember when Jesus was in Galilee His disciples came to

Him and said: "We can not heal this man." and the man came to Him and told Him the disciples could not heal his son. Jesus afterward told the disciples why it was they could not heal that man.

Certain cases come up in our practice as Metaphysical healers which take longer to heal than it does others; but often times the circumstances surrounding control. Often times disease files at the spoken word. I could occupy this hour and ten or twelve more hours in giving cases of instantaneous healings, and yet I could tell other cases where it has taken days, weeks and months to effect a cure.

Wherever you find a patient willing for God to heal him, and the healer asks God in perfect faith that healing is sure to follow, how soon God alone can know.

There was one of my students not long ago healed a case of what was termed inflammatory rheumatism. The man wrote to me, but I could not take his case and I gave it to the student. His hands were swollen, and his knees were so bad that he could not get along but by crawling. I remember he went down stairs by sort of hanging on by his elbows. That man is now perfectly healed.

An old lady had a crooked thigh bone, I do not know how many years she had had it, and she had to walk with a crutch. After twenty days' treatment the bone straightened and she has been well and hearty ever since. There are cases that are susceptible of proof, and when I tell you that it is the God-given benefit and God-given liberty you have failed to exercise and to use, and when you are told further that it belongs to you if you want it, then of course you will become interested enough to say that you will investigate and see if that is true. If it cured that old woman in Texas, or that man in Colorado, it will cure others for you if you ask.

When I first heard of Christian Science of course I did not know what it was, and the only way you could learn was by paying a hundred dollars for the teaching, and as there was no teaching that year I did not get it, and did not pay the hundred dollars. I did not know what it was. I did not know whether it was hypnotism, necromancy or witchcraft. Nobody told me what it was. They only told me I would find it out when I went through class. It seemed singular to me that they could heal by what they termed "Absent treatment." How I could sit in my library and treat a fellow in London so that he would get well was very singular to me. This and other thoughts came up into my mind, but when I went on and investigated further the light came to me, and I discovered that it was

simply praying to God Almighty, as you will be told in later lectures and will thoroughly understand. God will hear me if I am praying for a person in London just as well as if the person was with me in my library. There is no distance with God; God is Omnipresent, He loves me, and we all live in the one, beautiful Holy Son.

The question now comes to me, What is God? I used to think He was a great big Man, sitting on a great big throne, and I would get down and pray and see God sitting on the throne in my imagination. God is Omnipresent everywhere. God can not be measured by metes and bounds, and yet the great mystery, What is God? confronts you. God is Spirit, we know, but I know not what Spirit is, I know not what God is. We are told by the Apostles that it is impossible to know God while we live in the flesh. We know He is Life, can we tell what Life is? We see it manifested in every little plant which grows, every tree, every beast, every fowl, and everything which breathes had Life. When God made man He breathed into his nostrils the Breath of Life and he became a living soul. Everything which breathes is life; anything which does not breathe has no life. God is Life and God is everywhere: God is All Intelligence. As we look throughout the entire universe and see it running with perfect precision as by the most exact mechanism, God the Creator, created all, and Life is manifested; how, we do not know. God has power, for by His fiat all things are created, all things move, and this vast universe moves by His Omnipotent Power, and not only that but every particle of power we each have comes from God. The very power which causes me to wink my eye comes from God, and when you get up in the morning, or come home in the evening, and say "I am so tired," you are telling a falsehood, a falsehood which, as we will show you later, all belongs to material thought, for all power comes direct from God to you. There is no such thing as fatigue. We know that God is Love; it is He who watches our outgoings and incomings. He loves us, and the very hairs of our heads are numbered. There is nothing so great or so small but Infinite Love takes cognizance of it. It is God who goes through the valleys and over the mountains and brings in the lost lambs who are straying away. It is God who binds up the wounded heart. It is God who soothes your pathway through life, giving you perfect happiness and perfect comfort. Oh! if you will let Him lead you He will lead you through one perpetual field of happiness, of love, and of contentment. If you

will only take God into your confidence, this unknown God, let Him lead you, let Him take possession of your heart, of your consciousness and of your actions, pray to Him to broaden and widen your intelligence and give more and more spiritual understanding and wisdom, then God will bring you out and you will begin to develop into that position where you belong as one of God's children, created in His image and likeness.

I do not know of anything that makes me feel so sorry for the human family as to go into a company and have the people sit down and detail to you their aches and ills. You have no aches and ills, you never did have, but you are so saturated with mortal Error. You will be told after this what it is. You are just simply giving yourself this character, and it is a sin, of course, for all sickness is sin, death is a sin; that is the last great enemy to be overcome. Through the first Adam all died, through Jesus we all come to life; that is to say, through the second Adam we have life which is through Jesus Christ. Through Jesus Christ we are destroying death, and death is the last enemy. Sickness is a sin, and death is a sin, all are sins in the sense they do not belong to God and were not created by him.

Now, let me ask you a question. Here is the child God made, made him in His image and likeness. Do you think God made anybody imperfectly? Do you think God made anybody with the rheumatism, or made anybody with a club foot, or with a cross-eye, or abnormal in any way? Do you think God did that? Is that His Image and Likeness? Then what is the image and likeness of God? The image and likeness of God must be perfect, because it would not have been like God unless it was perfect. Then what is man?

I have been talking about what God is and we have found out we do not know. We know that God is Love, that He is Light, Love, Good; but do you know what man is. He is the image and likeness of God. We know that God is Spirit, and we know man is His image and likeness, but is man the physical image and likeness of God? You take the Congo negro and compare him to the high type of the Caucasian race and do they look alike? If we were the physical image and likeness of God, which would it be, us or the Congo negro? You see, that could not be correct, for there are no two nations on the face of the earth alike. We are like God; then what is God? God is Spirit; then you are His spiritual image and likeness, and our lives are spiritual lives.

Now, if you will just hold your thought for about a second, clinch that fact right there. I will tell you how to heal the sick in a minute or two. You, being the spiritual image and likeness of God, are perfect, for when God created us He said His creation was very good, and God never created anything which was not perfect. He created us in His image and likeness, and the Apostle Paul tells us we Live, move and have our being in God, and other places in the Bible tell us the same. We live in this Omnipotent God Omnipresent God; we live, move and have our being, in that Being, and that part of us which lives in God is perfect, is it not? Could God have anything living in Him that was imperfect? Certainly not. That would be impossible. We, the image and likeness of God, the real man, live in God, and the real man is perfect, and is a spiritual man. Realize these facts as I have told you, that you live in God, that you are perfect in God, that you can not get sick, and you are healed. God forces the physical body to respond to the spiritual thought. This is the Science, and it may be termed the Science, for everything which God ever created was by the rules of science. Astronomy is a science, gravitation is a science, everything in nature is science. God gave man dominion, did he not? Well, you have it. For example, we will say there is a case before you to be healed of fever. To your material thought that fever is high, the patient is raving, the thermometer has gone up to 103 or 105, and the pulse has gone to 150. What do you do? Do you become scared at that fever? Do you care for that fever in any way? No. Why? You know that that fever is of materiality and is a lie and has no part or parcel of that child, not one particle. It has nothing whatever to do with the child which God made. The perfect child which God made lives in God, the spiritual image and likeness of God and is perfect, and perfect for always, and that fever is a lie. You realize that in your consciousness and that is as far as you can go in the so-called healing. This science of healing takes effect, the natural law of God takes effect, and forces the physical body to respond to the spiritual thought. That is the Christian Science healing. How many understand it? Hold up your hands. Several hands are up, and I am glad to see it. The healing thought is this: I say in my mind to the patient, You are the perfect image and likeness of God, living in God, and can not be imperfect because you live in perfection, surrounded by God's eternal harmony. I stop. I realize that in my consciousness as the truth; then that body

which said it had the fever responded to the spiritual thought and the fever has gone. Christian Science has healed it through God's power.

One more thought and I will close. Never think that there is any miracle performed; get that thought out of your mind. All miracles are only miracles as you are ignorant. The more ignorant we are the more miraculous things seem to us. Now, God does not perform what we term or suppose to be miracles every time He cures disease. If I throw a barrel of water in that gutter down there, and the water runs down hill, is it a miracle that it does run down hill? What makes it run down hill? Gravitation. Now, can you tell me what Gravitation is? It is simply one of God's laws. Now, this healing is done in accordance with His natural laws, and when you understand that it is natural law you will know that it never was a miracle. The Bible calls them miracles, but when you go back into the original language in which these things were written you will find that when God started the world in motion He started it in accord with perfect laws, and those perfect laws are not miracles.

Now, my friends, I am going to quit for this afternoon. This is, of course, something of a primary lecture. I wish to impress this truth on you: Remember that God is the healer; God gave us dominion; how much of this healing done through us is of that original dominion, or how much by virtue of God's natural law, I can not tell, but both work, in my opinion. We are told to ask and we shall receive. We do ask and we do receive. We were given original dominion and when we command, by virtue of that dominion, I think we have power. I think we have all the power God Almighty gave to our original parents, and it is intended for us now. I hope to see every one of you here next Sunday afternoon. Go on and learn these lessons. It may seem new to you, but it was so with the Jews of Palestine. They did not understand how Jesus healed the sick, but He did; and the fact that He did heal, and that we heal, is worth all the theories in the world.

God bless you. Good night.

Church Notice.

Immanuel Church of the Reformed Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Vinnall, pastor, hold services Sundays at 10.45 a. m and 8 p. m. Wednesday 8 p. m. experience meeting.

Unwise Practice.

A corner's jury at Topeka, Kans., has rendered a verdict that: "Mrs. John M. Torrence came to her death by peritonitis, caused by perforation of the intestines, due to typhoid fever. The case was under Christian Science management and had no medical care or treatment, and in our opinion she did not have intelligent care, which would give her any possible chance for recovery."

A Mrs. E. E. Whitaker was the "Scientist" in charge. She refused to permit the mother of the patient to enter the sick room, but the mother forced her way in, and Mrs. Whitaker says the shock at seeing her mother was what killed the patient. The latter, with local "healers," resisted all demands of friends that a physician be summoned.

While this incident does not prove that the methods sought to be employed were wrong, it does prove the actors incompetent and very unwise. Force need never be employed by people who possess any psychic power. The "Scientist," if not incompetent, could "treat" the patient and mother not to want to see each other. That she realized her inability to do so is evident. She was equally unable to do anything to heal the patient. How is the public to be protected from such incompetent pretenders? The competent healers, who are scarce, should feel interested in protecting patients from such outrageous "practice." But all should learn to keep themselves well, which they can do by learning how and keeping themselves in correct mental attitude. By this we mean in constant and incessant recognition of the Divine power within us all which makes all good and overturns the follies of personality bringing them to naught.

We publish the above incident copied from "Occult Truth" of this city, and from the facts there disclosed we desire to call attention to the fact that the Reform Christian Science Church has abolished, or in Truth never adopted any of those miserable tactics practiced by the so-called Eddy School of Scientists. In that school the healer must be absolutely alone with the patient, and if that patient is very low—that is, if the belief of disease is severe—it is nothing uncommon for the healer to lock himself, or herself, in the room with the patient for days until the undertaker is required to carry out the patient. All such practice is little less than brutal. Any healer who can not heal the patient through God in the presence of the mother of the patient, or all the family, can not heal them under

any conditions and circumstances. The practice above described is vicious, and has the tendency to discredit Christian Science healing and very properly make people regard it with perfect horror.

In the practice of the Reform Church no such rules are required. The healer uses his or her discretion as to who shall be present, and in the experience of the editor of this paper he has yet to prevent the mother, or other members of the patient's family, from being in the room while the treatment is being given if they desired to remain. The healing record of the Reform Practitioners is as much better as six is to five than the Eddy School of Scientists. We pay no attention as to whether the patient has a doctor or a trained nurse, but if the patient's friends desire a physician or nurse, or anything else their consciousness makes them believe would be of assistance, we never say no, and invariably give our treatment if they so wish. While we, of course, recognize the Truth that God is All, and that God alone does the healing, we do not feel it is necessary to create contention and endeavor to make a thorough revolution in the sick room. We think that the place and time is inopportune, and in our experience God has the credit of the healing. The Eddy School say it is cheating God of His glory; that is absurd. God's glory is fixed, and no human can cheat Him from any part of it. On the contrary, God's glory is manifested by His works wherever given.

"There is one word that expresses All Good," says a writer in "Universal Brotherhood," "That great, All Powerful, Uplifting and Upbuilding word is Love. It is Harmony. There is a light and warmth, a shadow and coolness, a joy and rest even in the word itself. Love is rooted in eternity, and its threads that focus in the present are so powerful that when the clouds and the corruptions of life are wiped away, revealing the natural self, that self is God-like. Behind all, in the heart of hearts, is that Harmony of Eternity—Love. A kindly thought, a loving deed, is life giving and revivifies even a dying spark; it helps to burn away the dross and lift the life one step nearer the desired end." "Faith, Hope, Love—these three; but the greatest of these is Love."

Always the soul says to each of us cherish your best hopes as a faith, and abide by them in action.
* * * Such shall be the effectual fervent means to their fulfillment.—Margaret Fuller.

THOUGHT.

Lecture Delivered by Prof. J. H. Turner Before the Reform
Christian Science Church, Washington, D. C.,
September 29, 1900.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK on these things."—Philippians iv, 8.

In the writings of Paul we find that he was a great metaphysician and teacher of metaphysics, for we find him healing the sick and casting out devils without the use of medicine or doctors, and in the passage quoted above we find him dwelling upon the subject of THOUGHT and impressing his brethren at Philippi with the absolute necessity of thinking on the right things, because he knew well that the correct establishment of the Kingdom of God in them depended entirely upon their THOUGHTS; therefore, he points out to them the subjects upon which they should let their thoughts dwell, and tells them to let their thoughts dwell upon honesty, love, and things of good report.

There is no one subject in all the field of metaphysics that is so little understood and that is so essential to understand as this subject of thought.

Society, as related to the subject of thought, is divided into four classes:

First. People who do not think at all.

Second. Those who think just enough to depend upon someone else to do their thinking for them.

Third. Those who think evil thoughts.

Fourth. Those who think good thoughts.

By thoroughly analyzing these four classes we will arrive at the importance of this subject.

The first, or non-thinking class, is found among the slaves or semi slaves of this and all other countries. Men who are content to have their stomachs filled with food and enough raiment to clothe their bodies, and who perform their daily labor as a beast of burden, compose this class. The negroes of the South, when they were slaves, belonged to this class, and a large majority of them still belong to this class, and there are thousands upon thousands of white people who to-day belong to the same class and are simply beasts of burden for those who do think, and they will never be free from this slavery, which they endure in patience, until they think. There is no man or woman, however much they

may be environed by circumstances that make them ignorant and slavish, who can not extricate themselves if they will only THINK, because as soon as they begin to think they will at once begin to see the Kingdom of Heaven within and as soon as that is established they will come in possession of the truth, and Christ says "Know the truth and the truth will make you free."

The second class are those who depend upon someone else to do their thinking, and this is a much larger and more respectable one. You will find this class largely represented in the churches of this and all other countries. They regularly contribute to the support of the priest or preacher, from week to week, and thereby feel in their consciences that they are paying him to do their thinking for them. This does not apply to all members of orthodox churches, for there are some who do think, and there are some who will not have their consciences bound by discipline or creed, because thinking gives them a feeling of independence. It brings them into communion with God; they come into possession of the truth, and it makes them free from this slavish dependence upon someone else to do their thinking for them. Society is composed of employers and employees. A large majority of employees in all the departments of commercial life depend upon their employers to do the thinking and thereby the habit is established of depending upon someone else to do their thinking, and no man ever grows out of this condition to employer and master until he learns to think. When we come to look into and examine this class of people who depend upon others to do their thinking we find that they compose a large per cent of the human family, and this accounts for the serfdom which they endure and the ignorance which absolutely dominates them.

This thing of depending upon someone else has brought about all the wars and troubles that have afflicted mankind in the way of bad theology and bad government. The bloodiest wars that have cursed our earth have been religious wars, and have been brought about by the laity and common people allowing someone else to do their thinking for them. To this very cause we can trace the bloody war that marred the happiness and destroyed thousands upon thousands of the best men in the North and South during our late civil war. The people of the South allowed a few hot-headed secessionists to do their thinking, and by inflammatory oratory they stirred the people, aroused their prejudices and their pride, while on the other hand a large majority of the people of the North depended

upon a few hot headed abolitionists to do their thinking, and by their pleas on both sides the people were inflamed to the fighting point, and the consequence was a bloody war. If the people on both sides had been doing their own thinking and had been establishing the Kingdom of God within each individual self no such thing as that war could have been.

The third class, those who think evil, are not very dangerous except to themselves. A man who allows himself to harbor evil thoughts is planting within himself a cancer that will eat out everything which is good and pure that God has planted within him. There is no amount of good treatment, there is no amount of right teaching, there is no amount of care and helpfulness that will do the man any good so long as he allows his mind to dwell upon things that are evil. From this class comes all our thieves, our robbers and our murderers, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."—Mark vii, 21, 22.

No murder was ever committed until it was well defined and thoroughly planned in the thoughts of the murderer. No theft was ever committed, no bank was ever robbed, until the whole scheme and plan had been thoroughly matured in the thought of the individual; in fact, it applies to all crime. The entire criminal class are those who are continually thinking evil, and a continual thinking of evil finally manifests itself in crime. There are others besides these confirmed criminals who think evil and have it manifest upon themselves and upon their children and upon the community in which they live. The man who has a pain or an ache or a fever and sits down and continually thinks over it—allows it to become settled in his thoughts and makes it real—until he produces a contagion in the community, afflicts his own family and his neighbors, is not much less a criminal than the man who sits down and plans to rob a bank. This thing of continually thinking about disease, harboring the thought in the mind and calculating its consequences and fearing its termination, is evil thinking and is not far removed from the thought of the avowed criminal, when looking at it in its true light. Colonel Sabia, in one of his lectures, has well said that "You should never allow thoughts of yourself, concerning yourself, concerning your family, concerning your business affairs, or the affairs of your friends or those dependent upon you, to have lodge-

ment in your mind, except such thoughts as you wish to see realized upon your own body or upon their bodies or their affairs." This is a rule which, if adopted as the rule of life by all people, would entirely remove this evil thinking and its consequences.

The fourth class comprises those who not only do their own thinking, but think good, and were referred to by Christ himself as the salt of the earth. Whatever of good, of happiness, of pleasure, of joy that mankind enjoys to day has come from good thoughts. All the splendid inventions of steam and electricity have come from this class. You take our beautiful Library on the Hill, one of the most splendid and imposing structures of art ever erected in the shape of a building in this country or in the world, and we find that every detail, every appurtenance of that imposing structure, was thoroughly formed and minutely outlined in the thought of the architect before it was placed in its completed shape. The men who did the mechanical work, who laid the bricks and stone and used the mortar and paint, had no conception when the foundation was laid what this building would look like, but the architect, the man who had been thinking, could see it in all its beauty. All our splendid steamships, our magnificent railroads, beautiful buildings, are the product of good thinking, because each and every detail of all these things were first originated and formed by thought. These people who have been doing this good thinking, who have provided the conveniences of life, who have erected churches, who have carried the Gospel into all the world as commanded by Christ, are the people who have obeyed the command of Paul to his brethren at Philippi, as given above; that is, they are the people who have been thinking about things which are honest, pure, just and good, and to-day it is to this class that the world is indebted for our present civilization, for our present condition of freedom and independence. All the beneficent institutions of this free government of ours are the products of the thoughts of this class of people who think good.

A writer has well said that the great mistake the human family is making is in consuming its time in trying to get the bad things out of man instead of occupying its time putting good things into man. Then instead of devoting so much of our time in thinking of ways and means by which we can punish our fellow-man, by which we can curb his liberties, by which we can devise a way so as to eradicate the bad things in them, let us go to work with this class of good thinkers and think of and mature

methods by which we can establish the Kingdom of God and His righteousness in man, think of methods whereby we can fill them with good thoughts by which we can fill them with good desires and good purposes, and when this has been done all the evil thoughts that are in them will be driven out, because the evil is the negative, the darkness, and as quick as we let in God's sunshine of Love and good work and good thoughts this darkness of evil must disappear from the mind of man and he will be pure and clean and happy.

Brother, are you troubled with bad thoughts, are you troubled with thoughts of sickness, disease, something that you are expecting to inherit from your parents; are you continually thinking of poverty and laying by something for the rainy day, limiting yourself in this way and that way? If you are there can never be any change, you can never get freedom from this fear of heridity, you can never get freedom from this dread of disease and death, you can never get rid of this fear and nightmare of poverty that is hanging over you until you purify your thoughts and be what Paul wrote in his second letter to the Corinthians. It is found in the tenth chapter, the fourth and fifth verses. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every THOUGHT to the obedience of Christ." You must learn to control your thoughts and keep them in the right channels, and when you are thinking good, when you have established the habit of good thinking, your life will bring forth nothing but happiness and joy and peace. It is by this means of THOUGHT, this good thinking, that the Kingdom of God is established in us.

Paul says (Romans xiv, 17):

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

There is no trouble in telling when a man is in trouble, in telling when a man is establishing the Kingdom of God within himself, for we know the fruits. We know their exports. If I go to New York harbor, go down to the piers where are landed the ships from all countries of the world, and I find a ship loaded with silks and teas I know that is from China; I find another loaded with manufactured cotton and steel and I know that is from England; another is loaded with sugar and molasses, and I at once say that is from Cuba or South Amer-

ica, while one loaded with oranges and lemons and tropical fruits I know comes from countries with climates like Florida and California. We can tell these countries by their exports, by the things that they are sending out. So it is with the kingdom that is established in man. If he is sending out joy and peace and righteousness we know that it is coming from the Kingdom of God, and if he is sending out blasphemy, error, selfishness, ungodliness, and such things, we know that such exports do not come from the Kingdom of God, and that his thoughts have been wrong, and that he has been thinking along lines that will not establish the Kingdom of God within him. It is a thing that will tell on a man, it is something that he can not hide.

We find in James iii, 11, 12, the following: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."

It is just as impossible for a man to deceive the world with hypocrisy and counterfeit love as it is for a fountain sending forth bitter water to impress the world that it is at the same time sending forth water that is sweet.

Man, in his last analysis, is nothing more nor less than character, and character building, as I have already shown, is the work of thought. Then how important it is for the world to wake up to the great importance of training itself to thinking right and good.

Solomon says, "For as a man thinketh in his heart so is he," and from this standpoint we can easily judge what a man has been thinking about. When I see a man who has business troubles, who has family troubles, who is troubled with his neighbors, who has trouble with the world in general, I know that that man has been thinking wrong, I know that he has been thinking evil and he is now manifesting in his life the thoughts which he has allowed to dominate and build up a kingdom within him, and that he has loaded himself up with the exports of that kingdom which are trouble upon troubles. When I see people who habitually have headache, who have a cold every time the weather changes and who have chills and fever because they believe in malaria, and continually have pains and aches, I know exactly what kind of a kingdom they have established in themselves, because here are the exports from it, here are the things that have come from it and which show exactly what the thoughts have been. They have been thinking

evil, they have been selfish, and they have been thinking along selfish lines. They have been thinking and planning evil, and here are the fruits, here are the exports that are telling the tale. It is just as easy to know the thoughts of the man who is happy and truthful, and contented and good, because we know that he has been thinking along the right lines; he is building up the kingdom of God within himself, the exports of which are joy and peace and righteousness; he loves his fellow man, he exerts himself to help his fellow man and to rid him of trouble, of want and of misery; he visits the sick, he cares for the widow and the orphan, he ministers to those who are helpless and in distress; he is continually doing good, and he brings into port a cargo of such products as this, and we know, just as soon as we have seen these products, where they are from; we know they are from the Kingdom of God that has been established in him by right thinking. Then the lesson for us to learn is this: Drive out every evil thought the very moment it enters your mind; do not allow it to remain there one second; ask God's assistance; rely upon Him for His power which is at your command, His love which is yours, His wisdom which is your inheritance, and He will help you to drive out every evil thought by helping you to put in good thoughts. Destroy evil thoughts by confronting them with good thoughts, and as soon as we have established this habit of good thinking we have established within ourselves the Kingdom of Heaven, and there we can put our treasure "which neither moth nor rust doth corrupt, and where thieves do not break through and steal."

A Good Demonstration.

J. H. Turner, Dean International Metaphysical University, Washington, D. C.

Dear Brother: We have had a demonstration over the tobacco habit, which I will be glad to have you publish, that others whom "satan hath bound" may know there is release.

The man had used tobacco fifty years under the advice of physicians. When a boy he was subject to cramping of the stomach, which was so severe as to draw him all up into a knot, as he expresses it, and clench his hands.

The family physician said it was caused by an excess of gastric juice in the stomach and advised him to chew tobacco as the only remedy, which would, by the throwing off of saliva, decrease the quantity of juices in the stomach, which proved

to be a perfect relief, but not wishing to continue the use of tobacco, and believing himself cured, he quit after a time, and the cramps returned in full force, and he was compelled to resume the use of tobacco, which habit he detested, being a cleanly boy. Many times during these fifty years he has tried to quit the use of tobacco, and the cramps always returned exceedingly severe. At one time they thought him dead.

The physicians told him if he ever quit tobacco it would kill him. Over a month ago, under our treatment, he quit. And God has cured him, not only of the tobacco habit, but of the cramps also. Or rather God has shown him that the bonds which the carnal mind had bound him were as straws, and less than nothing. He is well and has had no cramps, and never will have.

How good God is! How ignorant mortal man is to struggle on under the bondage of the carnal mind when there is glorious liberty for all!

Yours in Truth and Love,

MRS. BELLE S. LIPE.

Sincere Thanks for Class Instruction.

Newton, Kans., September 27, 1900.

J. H. Turner, Dean International Metaphysical University, Washington, D. C.:

Your letter inclosing my diploma from "International Metaphysical University" is at hand, also the Supplemental Lecture, which is very helpful and much appreciated, and the little book of "Primary Rules," etc., for all of which I return my sincere thanks. I am truly grateful it has been my privilege to have been a student under Colonel Sabin's and your own instruction, and it is my purpose to study and practice the Truth as you have opened it to my understanding.

I thank you for your encouraging letter and for your kind offer of future helpfulness to me, and trust with the Divine Power that is given me to be able to help some to regain their lost inheritance and enjoy health and harmony and all of God's blessings.

I will renew my subscription to The News Letter as soon as possible. Please continue to send it to me.

May you and Colonel Sabin be blessed in your work of uplifting the race and "Unchaining the Truth" until all shall be made free, by the knowledge of Truth and Love.

Fraternally yours,

LAURA I. ROHRER.

Divine Healing.

"The prayer of faith shall save the sick."—James v. 15.

THUS SAITH THE LORD.

By F. G. WOTHERSPOON.

"I am the Lord that healeth thee."—Exodus xv, 26.

How easily we trust one another and how fully men every day risk their means and even their character on another's word. All the commerce and business of the world is carried on by credit, yet every day what awful wrecks, what terrible results we see, not only commercially, but socially, till it seems surely as if all men were liars and not one to be trusted, but all the same men go on trusting one another just as fully, and isn't it well it is so, for what would become of them otherwise?

But when it comes to trusting God, the living God and His Word, oh, how we doubt and fear and demand special signs and wonders to meet our special case; although we have God's Word, which is tried—refined (Psalms xviii, 30) as silver, tried in a furnace of earth, purified seven times (Psalms xli, 6), and which has never once failed yet and never will (Psalms cxix, 89), "Heaven and earth shall pass away, but My words shall not pass away"—(Matthew xxiv, 35).

God by His word created the heavens and the earth, and all living creatures, and all are now held together by His word. If we believe His promises and receive them they become life to us, but if we do not believe they become of no effect. "If ye will not believe, surely ye shall not be established."—Isaiah vii, 9.

Have we a "Thus saith the Lord" for the healing of diseases? We read in Exodus xv, 26 "I am the Lord that healeth thee," and in Exodus xxiii, 25, "I will take sickness away from the midst of thee." What, then, are God's conditions? Obey, Abide, Keep.

"If thou wilt diligently hearken to the voice of the Lord thy God."—Exodus xv, 26. "If thou shalt indeed obey His voice and do all that I speak."—Exodus xxiii, 22. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv, 7. "If ye keep my

commandments, ye shall abide in My love."—John xv, 10.

"If we fulfill God's conditions and His commandments are not grievous," (John v, 3,) God is bound to fulfill His word of promise. In His infinite love remembering our frame that we are dust, He has even condescended to give us His everlasting covenant: "Thus saith the Lord, if ye can break My covenant of the day and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken."—Jeremiah xxxiii, 20. "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews vi, 17, 19.

"I have made provision," (I Chronicles xxix, 19) and in Christ Jesus we have God's provision, His perfect Gift, for every circumstance and need, even our sicknesses. After the fall of man, when his sin brought in its trail all the sorrows and miseries and sickness the human race has since suffered, God, even before telling man of the terribleness of his sin, gave promise of the Redeemer, "the seed of the woman who was to bruise Satan's head."—Genesis iii, 15.

Job, the eldest of the patriarchs, saw this blessed truth, and we read in Job xxxiii, 24, "I have found a ransom," or as the margin reads, "an atonement," not a new patent medicine. The Psalmist was able to look forward to Christ as the Redeemer for soul and body, "Who forgiveth all thy iniquities, who healeth all thy diseases."—Psalms cxli, 5. Isaiah, in prophesying of the coming of Jesus and His ministry, writes, "Surely he hath borne our griefs (sicknesses, margin) but he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."—Isaiah liii, 4, 6.

When Israel was brought out from Egypt, over two million people, we read there was not a feeble person among them (Psalm cv, 37) from the patriarch of over one hundred years old to the baby born that very day. Israel knew all about doctors and medicines, for the Egyptians were skilled in all the arts and sciences, and Moses himself was learned in all the wisdom of the Egyptians. And what do we see? Not once in all the forty years' wanderings in the wilderness is there mention of doctors or reme-

dies; on the contrary, when Israel sinned in murmuring after the rebellion and death of Korah, and the plague was sent among them, it was stayed not by disinfecting the camp and natural remedies, but through Moses and Aaron falling on their faces before God, and Aaron as high priest offering an atonement.—Numbers xvi, 46-50. And in the case of Miriam, when because of her sin she became a leper, she was healed through the prayer of Moses.—Numbers xii, 13.

Again, when the fiery serpents were sent amongst them because of their sin of complaining against their food, Moses prayed and the Lord told him to make a brazen serpent and put it on a pole, the people who were bitten were healed by merely looking at the serpent.—Numbers xxi, 3-9.

Jeroboam both in the case of his withered hand (I Kings xiii, 4, 6) and his sick child (I Kings xiv, 2) sought the Lord: although it was he who established the worship of the golden calves (I Kings xiv, 9) and caused Israel to sin so dreadfully in the idolatrous worship.

Asa at the end of his long reign of serving the Lord, in his prosperity sought not the Lord but the physicians, for his disease, and we are told because of this "he slept with his fathers."—II Chronicles xvi, 12, 13.

Some, however, may not be able to trust without medicine, and God in His great love has provided them in a "Thus saith the Lord," (Proverbs iii, 5, 8.) "Trust in the Lord with all thine heart. * * It shall be health (medicine, margin) to thy navel, and marrow to thy bones."—Proverbs iv, 20, 22. "My son, attend to My words. For they are life unto those that find them, and medicine (margin) to all their flesh."

John vi, 57, "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." One of the first requisites in sickness is a good nurse, "The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in sickness."—Psalms xli, 3. Then how necessary is proper nourishing food. "The bread of God is He which cometh down from heaven, and giveth life unto the world."—John vi, 33. The best tonic for sleeplessness, "In peace will I both lay me down and sleep, for Thou, Lord, in solitude, makest me to dwell in safety."—Psalms iv, 8. "When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet."—Proverbs iii, 24. How cheering and strengthening bright encouragement is, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I

will strengthen thee; yea, I will uphold thee with the right hand of My righteousness."—Isaiah lxi, 10. Then how fret and worry retard and often aggravate the illness; so we have the antidote, "Casting all your care upon Him, for He careth for you."—I Peter, v, 7.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians iv, 6, 7). How consoling is a sympathizing friend: "In all their affliction He was afflicted, and the angel of His presence saved them; in His Love and in His pity He redeemed them; and He bare them and carried them all the days of old."—Isaiah lxv, 9. A good tonic in weakness: "I can do all things through Christ which strengtheneth me."—Philippians iv, 13. All invalids know how beneficial a sun-bath is: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."—Matthew iv, 2. For convalescence a bracing stimulant: "He giveth power to the faint; and to them that have no might He increaseth strength, even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk, and not faint."—Isaiah xl, 29, 31. These do not exhaust the Lord's prescriptions, but are merely samples. Go to the Word for your special need and you will find it met with a "Thus saith the Lord."

Christ all through His earthly ministry healed "that it might be fulfilled." In Matthew viii, 17, the Holy Spirit calls attention to Christ being the fulfilment of the prophecy of the fifty third chapter of Isaiah.

In I Peter ii, 24, the apostle refers to Christ having the double atonement for soul and body. When Christ sent forth His disciples their commission was to preach and heal, and all through the Gospels preaching and healing go hand in hand.

But some will tell you the days of miracles are past. When did they end? Scripture does not mention the time, but, on the contrary, says: "Jesus Christ the same yesterday, and to day, and forever."—Hebrews xii, 8.

Is healing the body as great a miracle as the salvation of the soul? Scripture seems to infer not—Matthew xix, 26. We believe for one, why not for

the other? Healing by faith in Jesus did not end with His ascension, for we read of many direct cases of healing by the apostles through the name of Jesus."—Acts iii, 6, 16; xiv, 19, 20; xx, 9-12, etc. And it is well authenticated that in the first centuries that was the general way for the Church, and the power only seemed to be lost as the Church left its first love and drifted into worldliness. However, God has never left Himself without a witness, and all through the dark ages down to the present day there have always been a few faithful ones to believe and trust God for their bodies and to witness for the truth. Now, in these last days as believers are more and more returning to the simple faith of apostolic times, this blessed truth is becoming more and more experimentally proved among God's children, and there are thousands alive to day to testify to the truth of it.

If the "whosoever" of John iii, 16 literally means that any sinner, no matter how vile or how deep sunk in the most abominable sins, who will truly repent and come to Jesus, He will pardon and save, and save to the uttermost; then just as surely the "any" of James v, 14, means that Jesus will heal without doctors or medicines any child of God who will absolutely trust Him.—The Christian and Missionary Alliance.

Love.

Love is the center and circumference
The cause and aim of all things; 'tis the key
To joy and sorrow, and the recompense
For all the ills that have been or may be.

Love is the law of the Universe. It is the motive power underlying all existence.

God was so full of love, in His embrace
He clasped the mighty nothingness of space,
And lo, the solar system.

It is the love impulse of nature which gives us foliage, flowers and fruit. Every ray of the sun is a declaration of his passion for the earth.

Whoever loves most widely and warmly is most in harmony with the Universe.

Love is the secret of all success.

By your capacity for loving will your achievements be measured.

Love is a magnet. No purpose or object can resist the influence of a great and persistent love, any more than the needle can resist the pole.

Love is God-like in its creative power. It creates happiness, health, success and inspiration. It

destroys nothing but hate and death. He who loves much can not hate. Neither can he die, for love makes him immortal.

With every loving thought we rise one step nearer divinity. Every love thought sent out into space becomes a living force for good, which helps to regenerate and bless mankind. He who sits in the silence of his room and sends forth loving thoughts toward humanity does more for the world than he who toils much, inspired only by ambition and selfishness.

Love is the breath of God. Fill your being with the divine ether of love and no harm can approach you, no disaster touch you. All that you desire shall come to you and every life that comes within your radius shall be benefited and blessed.

If you send love forth from your mind it shall come back to you with ten-fold interest. There is no investment which pays such large dividends as the stock of love, for even in love's sorrow there is wealth of experience. Love much.—Ella Wheeler Wilcox, in New York Journal.

Mental Telegrams.

We have found these lines in "The Light of the East," a Hindu magazine published in Calcutta in 1893:

Thoughts do not need the wings of words
To fly to any goal;
Like subtle lightning, not like birds,
They speed from soul to soul.

Hide in your heart a bitter thought,
Still it has power to blight;
Think love, although you speak it not,
It gives the world more light.

From the Hindu point of view telepathy is no new discovery. In the Shastras we often find that the Rishis used to call each other mentally from a great distance simply by a stroke of the will. For them it was not a matter of scientific research, but of common-place occurrence. The communication between the sages of India was kept up by this mental telegram.—Occult Review of Reviews.

Were there no God, I still would thank the Source, though all unknown,

Wherein are born the joys of men, the gifts I call my own.
The heart impels the tongue to speak since to my lot belong
A woman's love, a sheaf of grain, a lily and a song.

The savage beast, the poison vine, the evil of the earth!
I know not if the good and bad were only one at birth,
But all the world seems gracious when I set against the wrong,
A woman's love, a sheaf of grain, a lily and a song.

—NIXON WATERMAN.

NATURE.

NATURE is loved by the best in us. When in close communion with her we feel that we are nearer the Great Spirit of the Universe. The forest with its century-circled trees seems to be a solemn temple, built by the Most High, and the vibrating leaves appear to sing His praise. It is to us the city of God, in which we feel that we are the sole citizen. There we seem to have come to our own, and entered once more our old home. We nestle on her bosom and draw our spiritual living from her roots and foliage, and there receive kindly glances from the mystic stars which call us to solitude and lead us to forecast our future.

Standing under her guardianship, far from the madding crowds, we realize a sense of the "dominion" with which man was endowed at his creation, and we turn with calm defiance and say to the malice and meanness, the strifes and follies of the bustling world of shams and delusions. "Thus far shalt thou come and no farther." But Nature is no lawless land, though with her there is inviolate freedom. She keeps her laws and visits penalties upon all who disobey them. Although she woos the lowliest with kindly welcome to rest his weary head upon her mother-heart, she never forgives those who sin against her.

She is the Spirit of Peace and Order, and though always consistent yet ever seems to violate her own laws. She equips a creature to find its own place and make its living on the earth, and then arms another to destroy it. The flash of the glow-worm's light that is intended to guide to his side the loving mate that would otherwise fail to follow his flight in the deep darkness also enables predatory insects to mark him for their prey. She bids the rose bloom a thing of beauty and load the air with fragrance which guides the bee to pierce its heart, and the nightingale feeds upon the bee, sweetening her throat to fill the night air with melody. But her step is always on the path of eternal progress. There is no retreat sounding in the music of her stately march. She converts the worm into a butterfly, yet never changed a creature cleaving the air with glittering wings into a crawling worm, for she is always moving upward, ever nearer to the Eternal Harmony in which she had her origin. She has no forbidden fruit in her perennial garden, but invites us ever to acquire through her benign teaching the knowledge of good and evil. All her trees are trees

of life, and grow unguarded against the approach of man.

No flaming sword bars the entrance to her Eden, for there she has spread a bountiful and never failing feast to which all are invited.

Health serves at her table, and in her plenteous storehouse is found everything save disease.

Those who, following the lead of carnal mind, set out upon a voyage of discovery for sickness, gathering to themselves maladies as they go, as the harvester gathers in his arms the sheaves of ripened grain, must turn away from the path that Nature treads.

She medicines the mind only, and yet never wore crepe upon her robe. The colors of her rainbow are all the brightest, and there is no tinge of black on its glorious circle.

Her prayer to Nature's God is not one of lamentation, but of praise and gratitude.

He, the Sinless, at whose death she shuddered throughout her mighty heart was her true lover.

He lay upon the mountain at her breast, and sought the awful solitude of the wilderness and wandered along the shores of the Galilean Sea to commune with her, and proclaimed the lilies of her unfurrowed fields the highest type of earthly beauty.

Though man may fall, Nature stands ever erect and unsullied, and he will be best in health and happiness and most surely keep the whiteness of his soul who lives truest to her laws.

"At the siege of Breda, in 1625, the city was almost obliged to capitulate on account of the prevalence of scurvy among the soldiers. The Prince of Orange publicly announced that he had a sovereign remedy for scurvy, three or four drops of which would impregnate with healing virtue a gallon of liquor. A few small bottles of the pretended remedy were given each physician, who did not reveal the cheat even to the officers. The soldiers came in crowds to drink the magic liquor, and most of them were speedily cured. 'Such as had not moved their limbs for a month before,' says the historian, Dr. Frederick Van Der Wye, 'were seen walking the streets, sound, upright and in perfect health.'"

There is no aspiration that one can conceive of but can, through growth in spiritual knowledge, become a reality. A world where the invisible occult forces serve man, in answer to his every desire, is no more folly to the spiritual man than a world wherein machinery works for him is unreal to the material man.—L. A. Mallory.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	- - - - -	\$ 1 00
Eleven copies, one year,	- - - - -	10 00
United States and Canada,	- - - - -	1 00
Europe, Asia, South America—in those countries in the Postal Union,	- - - - -	1 26
Oriental Asia, with postage additional	- - - - -	1 00

SINGLE COPY RATES.

One copy,	- - - - -	10
100 Sample copies,	- - - - -	8 33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

It is with great pleasure that we can say that the progress of our work has been going forward during the past month, notwithstanding the fact that the country is convulsed in the political Presidential campaign, yet the true workers are doing their work well. It is true that the political excitement is lessening the work in Spirituality, but not nearly to the extent anticipated. The circulation of The News Letter was increased during the past month, but not to the extent it would have been had it not been for the political campaign.

There is yet remaining of the five hundred dollars nearly half, and the offer is continued for the next month, until this fund is exhausted. THE OFFER IS THIS: Any person sending us one dollar and four new names for subscribers to The News Letter for six months the other dollar will be paid from this fund. The person donating this money does it for the purpose of increasing the circulation of The News Letter among those who are not already taking it and to spread the Truth, and we are authorized to continue the offer during the month of November. Those who wish to help spread the Gospel, this

Gospel of good news, can not do it more effectively than by sending in a few names in that way. Suppose, for instance, a person sends in ten dollars, that pays for forty names, forty new families that The News Letter can go into for six months, and if any person takes The News Letter and reads it for six months he will be so interested in the Truth as to continue the study until his mind becomes enlightened. If a person would give five dollars there would be twenty families. Everything we do in this line we receive the direct blessing for our efforts.

There is no one thing which deserves to be more thoroughly understood than this subject of GIVING. The person who goes into a church and out of his abundance drops a copper cent into the contribution basket is doing himself a direct and positive injury, because he thereby makes a law for himself of parsimoniousness; but the person who gives liberally to the advancement of the work of Christianity invariably will have more money for himself. The truth is that "Giving does not impoverish nor withholding enrich." The very law which we make for others is meted unto us; the very thoughts we sow that shall we reap. If we sow in stinginess, pinch every cent, then it is returned to us in like manner. "As a man thinketh in his heart, so shall it be." Now this thought is not given for the purpose of urging people to spend money by any means, but it is simply given that they may understand the Truth.

There is nothing more certain than that those who give liberally receive liberally, and that the giving does not impoverish, because they have more money at the end than if they had not given freely. God blesses us as we measure our own thoughts and liberality.

WORKERS IN THE FIELD.

Perhaps the most gratifying information which has come to us during the past month has been the increased number of letters which we have received from our students from all parts of the world, of the healings which they are performing through this blessed Truth, showing conclusively that the Truth is being taught, and taught in such a way as to be effective in the preaching of the Gospel and the heal-

ing of the sick. The commands of Jesus were "Preach the Gospel, heal the sick," and those commands are binding upon us to-day, "Preach the Gospel and heal the sick." That should be the shibboleth of every disciple of the new thought in the whole world, carry it with you hand in hand, and you thus not only become a blessing to yourself, but to the community in which you live,

The work of our students in many instances, as reported during the past month, has been simply wonderful. Some cases they have had have been so wonderful, almost raising the dead, it is simply wonderful. We praise and thank God for His many blessings which He has given us. The Correspondence Course has been the teacher. God is blessing that work. May it spread and widen and go throughout the entire world, giving the perfect knowledge of this Truth wherever it goes. Jesus in His teaching always taught in plain and simple language. He always taught so that the ordinary mind could understand that is the perfection of teaching, simply and plainly so that all may know it.

TELEGRAPHIC INSTRUCTIONS.

I desire to call the attention of our friends to the necessity when they telegraph us, of being very careful to give the name of the patient explicitly. If it is a child under ten years of age give the name of the mother also, and make the information as explicit as possible. In a good many instances the information is inadequate, although God knows everything, and all Christian Science healing is a prayer to God, but it is easier for the operator if the facts are plainly stated, not long, but brief.

After the political caldron has stopped boiling we trust that our friends will go to work and help to build up God's Church and spread this Gospel, not only in this country, but in all the countries in the world.

THE CHURCH IN WASHINGTON.

The church in Washington seems to grow larger and larger. We have a large and capacious hall, and every Sunday it is crowded, and the audience is

composed of as bright and intellectual a people as there is in the city of Washington. It is with great gratification we are able to report such beautiful progress. Lovingly yours,

Oliver E. Sabini

What Becomes of Thoughts?

If thoughts are things, as is claimed, what becomes of them; are they floating around without form and forever invisible? We are told there is nothing without form. If that is true, then thoughts must take on form of some kind, and, as there are many different kinds of thoughts, beautiful as well as ugly, some would have beautiful forms and others very ugly ones.

If they take on forms they are just as liable to take on one kind as another, all owing to the quality of thought generated. Some would take the form of a flower, others the form of a bird or animal. If thoughts form our own bodies, is it not just possible they form other bodies too?

Knowing that life is everywhere, filling all space, it does not seem impossible for thoughts to make themselves manifest in other shapes or forms, does it?

Suppose our thoughts do go to form some plant or animal, wouldn't that be just as pleasant an idea as the one claiming we came from the animals? For my part the idea of a man coming up through the animals is almost unbearable.

It is a noticeable fact that just as man advances so do the animals and plants. As man comes to a better understanding his thoughts are of a better quality.

VIOLA BRAXON, In Freedom.

GOOD NIGHT.

Sleep sweet within this quiet room,
O, friend, who'er thou art,
And let no mournful yesterdays
Disturb thy peaceful heart;
Nor let to-morrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless friend,
His love surrounds thee still.
Forget thyself and all thy woes,
Pat out each glaring light,
The stars are watching overhead—
Sleep sweet; good night, good night,

G. R. S.

"Thou Art the Man."

These emphatic words were uttered by the prophet Nathan, in the name of the King of Kings, to David, King of Israel.

The Hebrew monarch, sitting upon his jeweled throne, bearing the scepter of a ruler anointed and diademed as the king of the Jews by command of God, did not recognize his own picture in the portrait of incarnate wickedness that the holy man had drawn.

It was that of a rich man who "had exceeding many flocks and herds," and yet with a strong hand took away the poor man's only lamb, the pet and companion of his little children, who were rearing it in their humble home.

It was a pitiful story, and when David heard it told he came to his better self, his sense of justice awoke, and he exclaimed, "As the Lord liveth, the man that hath done this thing shall surely die.

"And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."—II Samuel xii, 5, 6.

The Scriptures tell us of his deed of shame and cruel treachery, of his repentance in sackcloth and ashes, and his great suffering for his grievous sin, and how God forgave him, and yet that the law of retributive might be in some measure vindicated denied to him the promised privilege of building the temple at Jerusalem.

David may be taken as the true type of the sinful man, whose spiritual vision may be so clouded by carnal mind that he can not see in himself the sinner that he condemns in his creed and conscience.

There is an old Saxon story that portrays man as going through life with two sacks slung over his shoulder; the one in front well filled, for in it he carries the faults of his fellow men, while that behind is quite empty, for in it he carries his own faults.

The duty of self inspection can not be safely neglected, especially by the Christian. If it is, man must soon get out of harmony with God, and his moral nature be all ajar.

Man must judge himself at the bar of his own conscience in the light of Divine law.

Quo vadis?—where are you going?—is a question to which we must give earnest heed as we travel on through life, or we may wander unawares into evil ways and go too far ever to return.

No man ever intends to be wholly wicked, or is entirely bad all at once.

By the indulgence of his vicious passions, and the habitual harboring of evil thoughts, he gradually becomes the very thing that he at first abhorred, for as King Solomon tells us:

"As he thinketh in his heart, so is he."—Proverbs xxlii, 7.

Plato, the greatest of the Greek philosophers, inscribed over the door of his academy at Athens the words, "Know Thyself," and he declared to his pupils that to enable them to do so was the chief object of his teachings.

It is the experience of every man who reflects that there are times when he does not know himself, or to use a common saying, "when he loses his balance," the scales of his judgment, as it were, not being at even beam. Hence, the imperative duty of practicing self search.

We have known more than one person who, professing faith in Christian Science and asserting himself publicly as a Christian Scientist, to be so ignorant of what he really was and of what he was not as to complain that he was suffering with rheumatism, sick headache and several other ailments that the carnal mind had conjured up to please his morbid fancy.

Had that person heard a human sham described as a man who professed to be one thing and was in fact another, a mere impostor, deluding himself and others with false pretenses, would never recognize his own mental portrait in the description and would be greatly shocked if the critic who portrayed him should say to him, "Thou art the man." A man worthy of being should BE, and when, with divine inspiration breathing in his immortal consciousness, he utters the words, 'I AM,' he should fully comprehend what he IS; and more than that, that he is to BE through the never ending cycles of eternity.

To do that he must realize that he is the image of God, created by the fiat of the Omniscient, for otherwise he will convert himself by his own self-delusion into a mere caricature and counterfeit presentation of his Creator, the Eternal Life, and go about complaining of all manner of diseases and biting poverty as if the All Bountiful God when He made the world intended it for a hospital and a poorhouse.

At his creation man was given dominion over the earth and commanded to "subdue it," and he has never been deprived of the sovereignty then conferred upon him. If his diadem is laid in the dust it must be by his own hand, for God made him to rule.

Man is a compendium of eternity and brother of all nature. His power consists in the multitude of his affinities, in the fact that his life is intertwined with the whole chain of organic being. In the age of the Cæsars there proceeded out from the Forum in Rome great paved highways to the center of every province of the Empire, and thus many distant lands were bound to the capital and virtually united in one vast municipality. So out of the human heart, if rightly regulated, go, as it were, mighty highways to the heart of every object in nature to reduce it under the benign dominion of man.

A man is a bundle of subtle relations; a knot of vitalizing roots whose flower and fruitage is the world.

All his faculties refer to natures out of him, and prophecy the higher world that he is to inhabit as the fins of the fish foreshow the existence of water and the wings of the eagle in the egg presuppose the upper air that they are fashioned to cleave.

Thus the heaven born principle of love in the human soul teaches us that man was intended to act on man. The mind might brood and ponder on its thoughts for ages and not gain so much self knowledge as this principle or divine passion of love shall teach it in a single day. Cain was already guilty of a double murder when he exclaimed, "Am I my brother's keeper?" for he had banished love from his soul, and that is to commit moral suicide. Christian Science demonstrates the healing power of prayer, but it is God-like love that gives to prayer its potent effect, uniting spirit with spirit across continents and seas, drawing all humanity together into one common communion of mind with mind, and exalting it with the realization that "God is love."

A Lie.

SURGEONS define a wound "as a solution of continuity;" that is to say, a cut through or break in the skin which destroys the union between the parts. So a lie may be defined as a breaking of the harmony created by truth, for a lie is always discordant, the parts never fitting exactly together. Hence the popular saying, "Liars should have good memories," for they need them so that they may be consistent.

Lies are contrary to natural law, for nature always tells the truth although she is often misinterpreted.

It was hard fate of Cassandra the Greek priestess to ever prophecy truly, and yet never to be be-

lieved, as such is the penalty imposed upon the known liar.

The story is told of a man who, on being arraigned in court for a grave crime charged against him, pleaded guilty, but the jury nevertheless returned a verdict not guilty, and gave as their reason for so doing that they knew the prisoner to be such a big liar that they would not believe him even when he accused himself.

But lying rarely profits a man, for a lie like "murder will out." Nothing so quickly corrodes and destroys one's self-respect as the habit of lying.

The practice is confined to no class or station in life, for even lawyers carried away by their zeal for their clients, and anxious to make the worse appear the better cause have been known to lie. Yet even a liar does not lie continuously, and they will sometimes surprise themselves by lapsing into the truth.

We can not begin too early teaching our children that to tell a lie is both "a sin and a shame." Lying is essentially the vice of the slave, and ill becomes the free-born.

The Arab teaches his child two principal lessons, which are to "ride well on horseback, and always speak the truth."

Alfred, the Great King of the Anglo Saxons, was called the "Truth Teller," and he said that he prized the title more than he did his royal birth and his reputation for feats of prowess in war.

He was certainly the only monarch who ever deserved it.

It is a notable fact that the confirmed liar never blushes, for a blush upon the cheek is the last signal that fading virtue hangs out to tell that she still survives in the human heart.

There is an old saying that the "Liar is worse than the thief," for locks and bolts may guard your treasure from the thief, but nothing can bar out the liar."

Then beware of the first lie, for once uttered it may take a dozen others to prove it true. Lying is the canker of the soul, but the truth is always wholesome, and "never maketh ashamed."

"I don't feel right about going in there," said Chillsen Feever, in front of a physician's house.

"Pshaw! He's one of the best doctor's in the city," replied Coffin Coles.

"I know, but look at his sign, '9 to 1.'"

"Well?"

"Well, I don't take any such chances as that."—
The Critique.

272726

What Is Meant by Saving the Soul.

BY JANE W. YARNALL.

IT can not be denied that the world has been for ages in doubt and confusion regarding the nature and destiny of the soul, and that it is just emerging from its long period of spiritual blindness and consciously rejoicing in the dawn of greater light and a better conception of being and destiny. The so called wise and scholarly teachers of the past, as well as the less cultivated, have depended upon authority, upon opinions and popular beliefs, instead of analyzing principles and seeking a knowledge of Truth from within, than trusting the Spirit, which is sure to lead one finally into all Truth.

Tradition and dogma are responsible for the widespread fear of losing the soul, as well as the various superstitions regarding the methods to be employed in saving it. This alleged danger has been held up so long in vivid coloring as a warning to the "careless and unconcerned" that more fear than Love has been engendered, to the detriment of even those pious believers whose rightful province should be an absolute freedom of Spirit. Take, for example, the false beliefs in inherent depravity and the necessity of repenting of our sins which we are not supposed to be in any way responsible for. These have complicated matters and done much to darken the understanding, confuse the intellect and perpetuate the doubt of the soul's ultimate salvation.

The conviction that we must answer for a host of sins never committed and meekly confess to such degeneracy as would render us unfit for the salvation sought is, to say the least, unreasonable. We must know, first of all, that repentance means to turn about, forsake the false and embrace the true. When we understand what the soul is we become conscious of what true being is, and we then forsake those pernicious ideas which make us afraid of losing our souls. That inner consciousness is a revelation which must come to each individual in time. It is a discovery of the soul which can in no wise be lost except in the sense that it has never been found. Finding the soul awakens the intuitive faculties to a power to judge righteously of principles, thus promoting a constant unfoldment which saves the soul from lapsing into error. The Apostle Paul, in speaking of the triune nature of man as consisting of "body, soul and Spirit," makes the soul the connecting link between the body and the Spirit, or between the human and the Divine, partaking of the nature of

both, but dependent upon the conscious thinking on the human side for unfoldment.

The individual character, which is formed by thought, belief and opinion, indicates the status of the soul in its passage from ignorance to knowledge, or from darkness to light. To begin with, by conscious thinking and reasoning from cause to effect, we avoid the tendency to adopt misleading ideas. By correct mental discipline we remove the weight of previously conceived ideas from the soul and let in the light of illumination. This saves the soul from the effects of error in exact proportion with its understanding and acceptance of that which is divinely true. When we begin to realize that we are (in our real being) the very images of God, and that we bear a likeness to God in the powers and dominion we inherit; that every quality and aspect of the Father is bestowed upon us regardless of personality, then do we know that conscious illumination can be cultivated until the intuitive faculties speak with positive assurance that knowledge of Truth is the one and only remaining salvation for the soul. So long as we are in ignorance of what true being is we have not found the soul consciously, and it can not expand and unfold without the light of Truth.

A certain condition accompanies every promise of the Master. "If ye continue in my word * * * ye shall know the Truth, and the Truth shall make you free." "If a man keep my saying he shall never see death," etc. In no instance is there any warning in the gospels against losing the soul in eternal torment, but rather a constant urging of the disciple to seek a knowledge of Truth, which was and is a rational mode of salvation. Now is the time to know the Truth that saves. The gospel of the Christ makes knowledge essential in all things pertaining to the soul. This being the case, we need to understand what aspect of Divine Truth is most necessary to save us—what it is to be saved and the way to accomplish salvation. When we understand the nature and character of God as the All of good in principle then there comes to us an assurance that such a mighty combination of eternal cause and effect must by its very nature produce a condition in harmony with its character. It is all shown us to be a supreme and immutable law which nothing can change or destroy. When we know that every aspect of Divine perfection is ours by right we see at once that we are entitled to the broadest inheritance which can and will give us dominion over all that is below us.

The spiritual self is the higher, diviner part of man, and the soul is below it only in the degree of its un-

foldment. By understanding the Truth of Being and following a consistent course on the human plane of consciousness we establish a more perfect oneness of soul and Spirit, through which the soul is saved from the effects of human error, no longer to be tormented by fear of eternal punishment. One of the greatest obstacles to a clearer and better understanding of the Spirit of the gospel has been, and is today, the undue solemnity that characterizes modern Christian worship. To affect a sense of awe in the minds of devotees is to take away their reasoning faculties for the time and make blind puppets of them. We must learn to put sacred things on the plane of common sense, or, rather, put common sense into things sacred.

The Truth of being understood makes every living soul a son of God, endowed with all the God like powers that render him master of every situation, and, as before stated, the knowledge of Truth that is to establish freedom depends upon the conditions named in the teaching. The conditions are, "If ye continue in my word," "If ye keep my saying," etc. What are the words that promise so much? They are the Christ's statements regarding the Truth of Being, the claims He makes as to His relation to the Father and the powers He demonstrates to relieve the sick and afflicted. His words were never on the side of negation. He never said He was a miserable sinner. He never said He was an unworthy worm of the dust. He never complained of weakness, limitation nor inability, but He was known to affirm: "All power is given unto Me in heaven and in earth." Instead of the miserable sinner He said He was the "Son of God." Instead of the unworthy worm He said He was "one with the Father." He never taught us how to die, but made life, eternal life, the free gift of God here and now.

People in the old thought will probably say, "That was what He said of Himself, not of us;" or perhaps they will say He referred to the future life. Let us see what He said of all who followed His teachings and kept His sayings. "I call you no more servants but friends," which means equals, and, "Where I am there ye may be also." Not a place or locality, but where I am in a conscious understanding of my powers and inheritance there ye may be also if ye abide by my counsel.

The old way of thinking and the devotion to tradition and dogma has never brought the fulfillment of those promises in peace of mind, nor in freedom from doubt and uncertainty, nor in health to the body. The New Thought does bring it, and in just the degree that we understand and are true to it.

Just in proportion as we demonstrate our loyalty to principle do we enjoy the benefits of its expression in our experiences; and were it not a vast improvement over the old helpless ways we should not dare to advocate it with such positive assurance.

In conclusion, let us say that in every glimpse of the truth that comes to us, and that is heeded by us, we catch a better and a higher conception of the life that fills both soul and body; and with a conscious assurance that the God life covers and fills every atom of our being and that it is the only life there is, the soul expands and unfolds to shed its influence for good to all around. As the rose opens to the light and sheds its fragrance, so does the soul shed an influence that is felt rather than seen, and the fear of losing it never disturbs the peace of one who has really found it.—Universal Truth.

Gardiner, Me., October 14, 1900.

Col. Sabin.

My Dear Sir and Friend: Lloyd Wesley Hunt, my little grandson, whom you treated for hip disease after three doctors had pronounced him incurable, is to day running about as well and hearty as ever he was. His mother and grandmother, who were very much opposed to Christian Science at first, are now convinced that that was what cured our darling boy. Many who inquired of me in regard to his condition almost seemed offended when I told them that he was well and walks as well as ever he did and Christian Science did it. In behalf of the family, I wish to thank Mrs. Sabin and yourself for the deep interest you both manifested in the treatment of this case, and I desire to aid you in every manner possible to spread God's Truth into the many homes where sorrow, misery, fear and disease now exist, and doubt and uncertainty have full sway—that the light of Love, Truth, and understanding of God's Divine plan may open the windows of many souls, thus bringing to them comfort, confidence and Christ.

Sincerely your obedient servant,

GEO. E. HALHAWAY.

P. S.—If any one doubts God's power to heal I would like for you to refer them to me. I will surely answer all letters that are written me.

A perfect faith would lift us absolutely above fear. It is in the cracks, crannies and gulfy faults of our belief, the gaps that are not faith, that the snow of apprehension settles and the ice of unkindness forms.—Macdonald.

The Ober-Ammergau People.

BY MARY SCOTT FIELDING.

NOWHERE else in the world is there a more striking illustration of the power of thought to manifest itself in physical conditions than in Ober Ammergau. This village of the Bavarian Alps, almost unknown till 1850 to travelers, has been, since the seventeenth century, the scene of the greatest spectacular play on earth.

The natural position of Ober-Ammergau is one of seclusion. It nestles in the bosom of the Bavarian highlands, shut in from the outer world by an extremely steep ascent, which the inhabitants regard as a providential arrangement, for it takes toil to approach it, and consequently the visitor to the Passion Play earns the privilege of seeing it.

This seclusion partially accounts for the simplicity of the lives of the inhabitants, although they possess natural religious and dramatic instincts. An ideal is put before them in their cradles almost. A great purpose—to assist in performing the *Passionspiel* worthily—influences their lives. This unique illustration of psychological power to shape conduct, and even features, is well worth study, and here it is centralized in groups of human beings, focused to a point unparalleled in history, possible to verify by observation.

The presentation of the Passion Play occurs every ten years. To the people of Ammergau it is not a play, it is an act of worship, a keeping of a vow made in the seventeenth century, when the village was spared the scourge of a plague by which neighboring villages were depopulated—an offering of thankfulness for deliverance. Witnesses say it is the most impressive sight that can be imagined. From the crude and inartistic beginning it has developed to a wonderful state of artistic perfection, realistic in the extreme, and yet simple.

The blood of the poetic Celt and the aggressive Roman mingle in these Bavarian highlanders, giving a nature both artistic and executive. The daily occupation of many of them is wood carving, and the exquisite crucifixes and rosaries find a ready market even in Russia. Their daily lives are in constant touch with religious subjects, and nowhere else in the world is there such blending of occupation and ideal focalized in a community.

The highest honor to which the Ammergau people is born is the privilege of taking part in the *Passionspiel*. No outsiders are permitted to take part, and

there is ever before the people an incentive to conform their lives to a high ideal of living. They live to present the play, all other occupations are incidental and secondary. With this thought constantly before their minds is it wonderful that the people who are idealizing in their own lives the characters of biblical history, should take on an unmistakable look of conception in their minds?

A witness to the play of 1890 says it would not be difficult to pick out the characters on the street in their everyday dress, so much do they resemble the ideals of biblical art as represented in Germany. Miss Seguin, an English writer, who has traveled extensively in the Bavarian Alps, says:

"It seems as though it might not be so difficult for a man, whose whole life has been passed in endeavoring to reproduce the features and the attitude of the Savior extended in agony on the cross, to himself assume that attitude, and the expression, at which his hands has so often wrought, appear in his own countenance. It might not seem incongruous to a man who has devoted years of loving labor to the work of reproducing faithfully in wood the finest ideal of the Lord's Last Supper, to find himself an actual guest at the sacred feast, and with the very feelings in his heart, and words upon his lips, as one of the chosen twelve. To men thus occupied through a long course of years, to a certain extent identifying themselves with the personages their artistic skill reproduced, the notion of dramatically representing them presents little shock—the one follows almost as an outcome of the other. Especially is this the case if the innate histrionic instincts of the Bavarian nature be taken into account, instincts which show themselves, not only in the dramatic amusements of all kinds to which the people are devoted, but absolutely in every domestic ceremony and action of their daily lives. A betrothal, a wedding, a funeral, are each and all, as we have before pointed out, actual dramas, in the elaborate ceremonials of which each person has his or her set part and set speeches, against any deviation from which outraged etiquette would instantly rebel."

This direction of mind and talents through many generations to the consideration of sacred subjects in obedience to natural law has manifested itself in the lives and features of the people. They furnish a striking illustration of the saying: "As a man thinketh in his heart so he is." From the unique circumstances of the Ober Ammergauers we learn a great object-lesson of the influence of environment upon mind and character; and here the situation is easily calculable, for the inhabitants are united in

their aims, and their individual lives conform to the same ideals.

The solemnity with which these peasant artists regard the representation of the Passion Play may be gathered from the preface to the choral songs, which is circulated among the audience. It is as follows: "May all who come to see how the Divine Man trod this path of sorrows, to suffer as a sacrifice for sinful humanity, consider well, that it is not sufficient to contemplate and admire the Divine Original; that we ought much rather to make this sacred spectacle an occasion for converting ourselves into his likeness, as once the Saints of the Old Testament were his fitting foreshadowers. May the outward representations of his Divine virtues rouse us to follow him in humility, patience, gentleness and Love.—Suggestion.

Let Nothing Make You a Pessimist.... Cultivate Happy Thoughts.

A CASE of recent murder and suicide speaks its lesson plainly to the young people of the world to day.

It says, "Avoid pessimism. Do not allow yourself to become morbid." Shun solitude when you feel the blues coming on, and go out into the society of cheerful people. Read cheerful books, cultivate hope.

There are a set of little books called "The White Cross Library," by Prentiss Mulford.

They are not religious, creedy books, nor are they full of sermons.

They are practical, bright, original in their methods of interesting the mind.

You will think them queer at first, but as you read you will find your dependency giving way to curiosity regarding the author's next utterance.

There are six of these books, possibly more, but I have read six.

I often read when I have been keeping late hours, or eating late suppers, or in any way breaking a law of nature which has affected my spirits.

So does a little book by Flora Norris Howard, called "Idols Dethroned." That acts as a clarion call to my Divine will and helps me to realize my rightful inheritance of all that is desirable in life.

The book is published by Mrs. Howard in Los Angeles, Cal., and I do not know if it can be obtained elsewhere. It is a spiritual and mental tonic. It ought to be in every house in the land.

Life is full of serious problems, and every heart has its bitter cup to drink.

But it is an evidence of great egotism and intellectual weakness when we become sour and pessimistic, thinking our own troubles are exceptional.

The diet composed only of sweet destroys the digestion. The life composed wholly of pleasures destroys the moral fiber.

Trouble is a spiritual gymnasium. Think of it in this way and the gymnasium becomes an amphitheatre of pleasure.

I understand how old people who have not had the right influences in life become pessimistic, but I find it difficult to comprehend how youth and pessimism can go hand in hand.

Youth has the world before it.

Give me youth—nothing more—and my present consciousness of the God within me and I will conquer disease, though it be inherited from a dozen ancestors; poverty, though it finds me in a home for pauper children, and disgrace, though it comes down two, three, four generations.

Over all these I will rise triumphant and acquire competence, health and respect of the world.

Youth is the smile of God. It stands close to the throne. It is an insult to the Creator when a young soul is pessimistic and despondent.

The same may be said of the old pessimist, yet he is like a glove which has shaken a hundred hands and handled a hundred objects. We can understand how he has become soiled and discolored; while the youth is fresh from the divine shop and should be white and spotless.

Even the old pessimist can be made white and clean by the cleansing process of optimism.

Begin right.

Keep close to the sunlight of God in your youth.

Let nothing make you a pessimist. Cultivate happy thoughts. It is the best education you can acquire.—Ella Wheeler Wilcox, in N. Y. Journal.

A Specific.

Gentleman (to village cobbler)—"What's that yellow powder you are taking so constantly, my friend?"

Cobbler—"It's snuff—catarrh snuff."

Gentleman—"Is it any good? I'm troubled somewhat that way myself."

Cobbler (with the air of a man who could say much if he choose)—"Well, I've had catarrh for mor'n thirty years, and I've never took nothin' for't but this."—Epoch.

HOLD FAST.

Extracts from a Sermon Delivered by W. J. Vinall, Pastor of
Immanuel Reformed Christian Science Church,
Brooklyn, N. Y., October 30, 1900.

[Quotations from Greek Translation.]

"But what ye have, hold fast till I may have come."—Rev. ii, 25.

"Behold, I have set before thee an open door, which no one is able to shut."—Rom. iii, 8.

"I am coming speedily; hold fast what thou hast, so no one may take thy crown."—Rom. iii, 11.

Inasmuch as man believes in so-called laws of mortality, he divests himself of his divine qualities, actual or potential, thus making himself the seeming opposite of his real being; that is, a personal sense of evil; thus we find the reverse is true, as a man invests himself with his divine qualities he brings out his true sense of Being; that is, the Image and Likeness of God. Thus we see the affirmation and negation of Being brought out.

Evil is by virtue of its nature, not being, nothingness, and has the elements of self destruction; thus, if we hold ourselves in the sense of evil we have not in belief the elements of self-perpetuation, whereas he who holds himself in the facts of Life learns God alone is Life or the principle of eternal generation, and, as Life, God alone comprises all things necessary to life, to its production, that is to its perfection and its perpetuation.

There is nothing in the realm of the divine mind to oppose God; therefore, when we hold fast to one head seat of government—God—we invest ourselves with our 'divine qualities;' This reveals the "open door"—Divine opportunity, or Divine introduction to one Being—a door no one is able to shut. Why? To God there is no opposition; also because man invested with his real potential qualities has dominion. Thus we see no law of personal sense can govern us; and as we unfold to our facts of existence man becomes the Being of God.

There is no compulsion in the Divine order. Man, as he stands between the real and unreal, has a freedom of choice. Love—God—accepts only willing service, for God; that is, the All-Good, must be loved and followed for the sake of what good brings, not through fear or hope of reward.

Mark the two statements: "Hold fast," and "Open door." What must we hold fast to? Our

crown; that is, we are potentially God's being now, and our supreme right is to invest ourselves with our royal garments and thus, "having on the garment," "hold fast" to the freedom to enter the "open door" of reason; claim through intuition the power to search the innermost recesses of Divine presence.

Paul, in his letter to the Colossians, is very clear in his presentation of this subject. He writes: "Let no one that has such a desire deprive you of the prize." Now he reveals a way to detect such a one. "He is puffed up by his mind of the flesh. "And, not holding firmly the head from whom the whole body, being supplied and compacted together by means of the joints and ligaments, grow up with an increase of God."—Colossians ii, 18, 19.

And in another place he gives one pure method of investment:

"But being truthful in Love, we may grow up in all things unto Him who is the head—the anointed one, from whom the whole body, being fully joined and united by means of every assisting joint, according to the proportionate energy of each single part, effects the growth of the body for the building up of itself in Love."—Ephesians iv, 15, 16.

Here we see that we must hold fast to the head—seat of Government—God the only thought, hence the only thinker, therefore the only one thought of to govern us, and as we stand porter at the door—mode of entrance—we find the opportunity to accept and enter into the ability to grow in Love.

"Hold fast till I come." We have our bodies, our homes, our friends, what we eat; now, unless we be in full agreement with food, our guests, and what we term outward circumstances, we will "let go." But "hold fast till I come," the agreement, is the investment, and the healing of our homes will be the healing of the universe the second coming of Christ.

"Behold, I have set before thee an open door, which no one is able to shut." Mark carefully each statement of Spirit. "Behold"—to see with attention, direct our eyes to. Whom shall we "behold?" "I," the ergo Spirit God; our only Father and mother. The "I am," what has He done and to whom? "Set before thee." Here we see an act of one personal God. He has performed or done to us, the person directly concerned.

What has He done? Placed before us an "open door," an opportunity or mode of introduction; and still more, there has come with this great promise a statement which every teacher in Chris-

tian Science should study carefully: "No one is able to shut!" The Truth is free to all.

In closing, let me ask of you all to "hold fast." God has come, and in the Reform Church you will learn this lesson: God speaks directly to each one; and when we speak directly to God we will be invested with power from on high. The door is open. The barrier is removed, and no one is able to shut you out of and from your divine rights. Truth is free to all. AMEN.

THOUGHT TRANSFERENCE.

A Remarkable Case.

DREAMING that her soldier brother was shot dead in the assault on Peking, Mrs Lucy B. Lears, of 1909 Biddle street, St. Louis, awoke to learn two days later from War Department dispatches that her dream was true.

Private James C. Wiber, of Company M, Fourteenth Infantry, her favorite brother, was killed on August 14. Mrs. Lears dreamed on August 20, but not until August 22 did Gen. Chaffee's delayed cablegrams bring the news that Wiber was dead.

"I dreamed that I saw Jim fighting alone," said Mrs. Lears, in recounting her dream, "hidden by battle smoke. He was waving his hands as though urging his comrades on. Suddenly he reared bolt upright. A tiny black hole was in the center of his forehead. I saw a crimson spurt. My brother swayed, jerked, swayed again, and I was awake, sobbing for the brother that I knew was dead. Last winter I dreamed that he was without food for three days. A letter from him a month later told me that while out scouting he was without food for three days at the very time I had my dream."

She awoke crying and announced her brother's death to her husband, Philip Lears, who laughed at her apprehensions.

Two days later Mr. Lears went silently into the room where his wife was mourning for her dead brother. Mrs. Lears looked sadly at the folded paper and her husband's face.

"I know that Jim is dead," she said. "You need not read it."

James C. Wiber entered the army at the outbreak of the Spanish American war. In three years he saw more active service than veterans who have worn the blue for years.

He was shot in the head in Cuba, lay three months

in a hospital, and then with unabated ardor joined his regiment in the Philippines and hunted Filipinos.

Like Mulvaney, Wiber was "wanst a corporal, but rejuced." He got his promotion when he recovered from his Santiago wound and went to Manila to join his command.

"Wetting his commission" after the Mulvaney method cost Wiber his stripes.

When the khaki-coated "foreign devils" from the West climbed the east wall of Peking, on August 14, Wiber's company was in the van. Those who knew the young soldier say he was in the forefront of the battle.

The Chinese, sullenly quitting their "holy city," fought desperately at turns in the narrow streets. It was in one of these corners that Wiber met his death.

Wonderful Help.

Boston, Mass.

Dear Brother Turner: It is almost three weeks since I received my diploma and supplement to the lecture course; also your kind words of commendation.

I feel that words are inadequate to express myself in regard to the wonderful helpfulness obtained from them, including the great help and enlightenment received from The Washington News Letter.

Dear Brother Sabin does make the Truth so practical and plain that all who desire can understand.

My heart is full of Love and gratitude to Brother Sabin for what his words have been to me.

With many thanks for your kind and loving words, I am yours in Love and Truth,

AGNESS C. LA MORDER.

The world has arrived at a period where there is to be an evolutionary rise to a higher intellectual plane, where Truth and justice to humanity are to be ushered in, and those that still cling to their isms, idols and personal gods will be relegated to the dark ages of past history. The manipulation of the elements by nature and ourselves is the source that must supply every living want. Then with the discovery of the elements and the law governing all their actions, more than all the dreams of alchemy should soon prove true.—William Heckert, in Eleanor Kirk's Idea.

Not solely on our Sabbath days
We render service fair;
For duties done go up like praise
And kindly thought is prayer.

—Frederick Langbridge.

The Healing of Naaman.

The cure of Naaman, the leper, captain of the Assyrian host, by the prophet Elisha, was the first instance of the healing of the absent mentioned in the Bible.

It should be observed that he was sent by His master, with whom he was "a great man and honorable," to the King of Israel with a letter, in which He said:

"Now, when this letter is come unto thee, behold I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy."—II Kings v, 6.

There the Assyrian monarch made a grave mistake, for the healing of the sick is not a royal prerogative, but belongs to the King of Kings.

That was the view of the King of Israel, for when he read the letter he rent his clothes and said;

"Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."—Ibid., 7.

It was a serious dilemma for him, as leprosy was incurable by mortal skill, and he feared that failing to comply with the demand made upon him his kingdom would be desolated by the armed hosts of Assyria.

We are told that "when Elisha, the man of God, had heard that the King of Israel had rent his clothes he sent to the King, saying: Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

That declaration attests the fact that the Hebrew prophets were not only engaged in religious ministrations, but were all healers of the sick.

They not only forecast the future, but did God's work in the present.

It is noteworthy that when the Assyrian warrior obeyed the call of Elisha, and sought his presence, "and came with his horses and his chariot, and stood at the door of Elisha's house," the prophet would not see him in person, but "sent a messenger unto him, saying, Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean."

That demand was made upon Naaman, doubtless to humble his pride, for it was a hard thing to ask of a patriotic Israelite that he should heal his country's implacable enemy, and that cruel captain had but a few years prior to that visit overrun Judea with a mighty army, which laid waste its harvest fields,

burned its temples of worship, and devastated its villages and cities, and even then the Assyrians were holding many thousand Hebrew captives in bondage. The haughty soldier very naturally resented the demand and asserted that the "rivers of Damascus were better than all the waters of Israel."

They were no doubt just as good, both being of no value for healing, as that must come from "the river of Life" that flows down from the Eternal All-Good for the "healing of the nations."

He had not read the words of the Psalmist:

"Bless the Lord, O my soul, and forget not all His benefits.

"Who forgiveth all thine iniquities; who healeth all thy diseases."—Psalm ciii, 2, 3.

Yielding, however, to the entreaties of his servants, he dipped himself seven times in Jordan, "and his flesh came again like unto the flesh of a little child, and he was clean." Yet his was not a case of faith cure, but, on the contrary, he was bitterly opposed to the condition prescribed by the prophet, and complied with it most doggedly, and it was purely physical. It was only after he was healed that he had any faith, and believed in the God of Israel, just as we are told in the Scripture, the "devils believe and tremble."

This is shown by his words:

"Behold, now I know that there is no God in the earth but in Israel."—II Kings, v, 15.

His limited view of the Omnipresent God was characteristic of all the oriental creeds, and even the Jews believed that He was only the God of their race and nation, thus localizing the Universal Father of All.

It was with that same narrow comprehension of the God of the Universe that a Chinese mandarin, answering the appeal made to him by an American missionary to persuade him to become a Christian, said: "Why should I worship your one American God when here in China we have more than a hundred gods that we can worship, besides the Great Joss, who is the omnipotent god of the Flowery Kingdom?"

It should be stated that Elisha, more signally than any other prophet, proved his knowledge of the laws of nature and his power to make those laws subserve the uses of man.

Thus, when the axe wielded by one of his servants flew off the helve and fell into the river Jordan, he cast a stick into the stream "and the iron did swim."

So, also, when the King of Syria resolved to make war upon the Jewish nation and contrived an ambush to surprise their army and capture their

king, Elisha discovered his secret plans and divulged them to the King of Israel, who was thus enabled to foil them on two occasions.

The King of Syria, being greatly perplexed by such discovery of his most secret and carefully guarded counsels, accused his trusted officers of treachery, but they, when he demanded which of them was acting in the interest of the King of Israel, answered:

"None, my lord, O King: but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed chamber."—*Ibid.* vi, 12.

Maxims.

The following maxims from the pen of Ida Gatling Penticost, in *Positive Thought*, afford a very fair idea of up to-date "New Thought" principles. We reproduce them for what they may be worth.

"Your thoughts are the sculptors of your face and body.

"Plant happy thoughts in your mind instead of small annoyances.

"Open your eyes and your nightmare will vanish.

"Watch the trees 'letting go' of their leaves and learn what to do with your old thoughts.

"The good that comes to us is oftener hidden than seen.

"Listen to Confidence, never to Fear.

"Arithmetic is just as difficult to learn from a handsome bound book as from a blackboard. The very rich have as hard a time with their life lessons and problems as the less rich. Our hearts are more alike than our pocketbooks.

"We underestimate our victories and exaggerate our failures.

"Our world is not made up of how many people we know, but of how many thoughts we have.

"If you are large yourself you live in a large world.

"Let a man know his strength and keep obstacles out of his path.

"Uncertainty gave you that cold in your head. Worry gave you that headache. Anxiety gave you that heartache. Faith, peace, and patience can cure anything."

Correction.

The article on page 76, entitled, "Why Mental Healing is Generally Slow," was written by Kate Atkinson Boehme, but should be credited to her paper "Radiant Center" instead of to "Freedom." This error crept in through the fault of our proof reader.

Christian Science.

What It Is, and What It Does; or Primary Rules of Metaphysical Healing. By Oliver C. Sabln, editor of "Washington News Letter." This is a plain, practical treatise on metaphysical healing. Colonel Sabln announces in the preface that his object in writing this book is "To give my fellow-men these great truths in plain, simple language, so that all may readily see and understand, so that all may be enabled to practice and bring themselves within the beneficent influence of this great Truth." The author has succeeded admirably in stripping this subject of much of the mysticism in which it is often wrapped and placing it in such a clear, common-sense light that it may be easily comprehended by the general reader.

The first chapter of the book consists of clear, concise statements of what Christian Science is from the point of view of a liberal-minded man who does not believe that all truth is found under the label "Christian Science" and nowhere else. Several chapters of the book are devoted to directions for healing the sick, and instances of cures by Christian Science treatment are given. There is also an inspiring chapter on the cure of poverty through faith and prayer.—*Suggester and Thinker.*

Statements of Truth for Healing.

Of all that God has given me I can lose nothing.

Love is present and is eternal, hence I love all now whom I have ever loved.

Success is, and I am it, and I know that I shall succeed in all my ways during the coming year.

"I am the beginning and the end," therefore I am eternal now.

I do not linger regretfully in memories of the past. I do not dream away the present in gliding fancies of a future. I let pass no golden opportunities for present happiness and success.

I demonstrate the Law of Being perfectly.—*Harmony.*

SAMPLE COPIES.

We give away every month several thousand copies of *The News Letter* for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

The Final Judgment.

[Extract from Lecture by Col. O. C. SABIN, in Reform Christian Church, Washington, D. C., Wednesday, October 10, 1900.]

This subject of the Final Judgment which our good friend, Dr. Lewis, has been talking about, is one of great interest to me, but I confess my mind has undergone a great change regarding that subject in the last few years. I want it distinctly understood that I do not lay down any opinion of mine for anyone else to follow unless they believe as I do.

I believe that the day of judgment is now. I believe we live in the NOW, and we will always be in the NOW, whether we are on this side of the dream called Life, or whether it is after we have gone to the other side, we will live in the NOW, and we will be judged for what we do NOW. If a person commits a dishonest act that person is punished now for that act. If a person holds malice, anger, hatred, or anything against his fellow man, he is punished now for that, and the only way to obtain forgiveness for that sin is to turn around and leave it and go the other way—that is repentance. I think perhaps there is a good deal said in the New Testament regarding the redemption of the body, and so forth, that we do not understand. This body of ours changes every eleven months. Now, which body are you going to redeem, the body of 1900 or 1901? If you live a hundred years, or a thousand years, as some of us hope to do, which body are you going to redeem of that hundred or thousand bodies? The body is composed of certain chemical combinations called matter, and if we have one well-demonstrated fact in this Metaphysical thought more than another it is that spirit is the antipode of matter, SPIRIT IS ALL. Matter is the antipode of Spirit and is nothing. When you heal the sick, how do you do it? Do you realize you have a body to heal? If you do you do not heal. You realize the Allness and perfectness of Spirit; you make that realization in your consciousness by these laws of God, and this physical being called the body is forced into the line of harmony in accordance with the spiritual thought.

I am of the opinion when we pass beyond this vale, so called, if we do, that we shall simply throw off this overcoat, so to speak, called the body, and our lives go right along. We have to learn the lesson either there or here. If any person commits a sin they have to learn the truth, and every knee in Heaven, on the earth or under the earth, shall

bow and acknowledge Jesus Christ as the Son of God; not only shall they bow, but every tongue shall confess. Not only do they have to do that, but they shall come within the purview of this knowledge and this Truth and they will have to practice it.

I know when this thought of an intermediate state was first brought to my mind I was once tempted to repudiate it, but I was in a studious vein and I determined not to repudiate anything I did not investigate. I did investigate, and found that the doctrine of the intermediate state is well founded in the Bible, and that the Catholic's purgatory, so far as I understand what they mean, is true. There is an intermediate state; that is, a state of study and preparation. Heaven is but a condition of mind; hell is but a condition of mind; and this intermediate state is but a condition of the mind; and as we live in the love of God Almighty we live in Heaven, and as we are environed around by passion, unholiness and wickedness, we live in hell. All is a condition of the mind. When Jesus of Nazareth was taken up into Heaven, where did He go? They walked up to the top of a mountain, and while they were talking the clouds came down and took Him up. Heaven is on the earth, and the Kingdom of Heaven is within us, and this idea of a Judgment Day, that all the world shall be brought to be judged, I repudiate in my consciousness. I do not believe one word of it. I believe that the Judgment Day is not one day, but Always, always Now. We live in the Eternal Now and are judged by the deeds done while here—NOW.

The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,

512 Tenth street N. W.,

Washington, D. C.

Intelligence in Plants.

H R who doubts whether there is intelligence in plants can have his doubts easily dissolved if he will but try the following experiment: Let him take, for example, the morning glory, a familiar flower that brightens with its varied hues the porches of so many of our homes, and when the vine begins to creep, place a board in front of it and drive a six or eight-penny nail, or one of any size, about half its length into the centre of the board and directly (or as near as may be) above the plant. It will then be seen that in a short time, an hour or so, the vine will start upward straight for the projecting nail as a needed support. When it is within a few inches of the nail, drive the nail in another place, on the same horizontal line with the first point and about 6 inches to the right of it, and the vine will start for the nail in its new location as quickly almost as a well-drilled soldier marching in line obeys the order "right oblique," when given by his commanding officer.

As it nears the nail on the right move the nail about the same distance to the left of the center, thus doubling the space that it had to travel between the first and second point, and it will speedily turn to the left, and on reaching the nail it will wind itself firmly around it as if resting from its labors, but will soon begin again its upward march. Another nail should be driven above the first.

Here it would seem the plant displays not only intelligence but sight.

Let us deal kindly, therefore, with our morning glories, be ever ready to give them needed support in their march toward the stars, and be mindful to aid their aspiration to rise above the earth.

News From the Field.

Boston, October 7, 1900.

The Reform Christian Science Church of Boston has opened its doors to day in beautiful rooms at 93 Essex street, Roxbury. These rooms are located in the best locality in Boston. They are close to the city street transfer station and terminal of the new elevated railroad; they are up one flight, with elevator service, and broad and beautiful entrance and way. The rooms are two double parlors, well lighted and ventilated and large, accommodating

about 100. Very high posted. We have a nice large office in the rear, with a side consultation room, and all the conveniences of a modern house. After the usual lesson was read Charles A. Osborn, R. C. S. D., gave a short lecture on "Individual Dominion." Text, Genesis xxvi. At its close Brother Osborn introduced the secretary and co-laborer, Mrs. A. L. Wright, of Chicago, who is a Scientist of long and successful experience in many western cities, one who is a bright and fluent speaker, and she found the hearts of all present by her masterly handling of Christian Science, proving that she was thoroughly grounded in the understanding of Christian Science as applied to the individual. Our sister was most cordially welcomed to our ranks and to Boston by every one present.

Our sister will be at the office each day until 7 p. m., and all will be welcomed who desire to call upon her. Brother Osborn will be pleased to welcome all those who may desire to call upon him. He will be there each day from 9 to 12 and 2 to 5 p. m.

The outlook is good for Reform Christian Science here in Boston, and we hope and know success must follow our efforts to help our brothers and sisters to realize the true God of Dominion within them. Now, friends, rally to our rooms, help us to Unchain the Truth and spread it to all parts of our country.

One of our rooms will be devoted to a reading and reception room, where we will have Christian Science literature for sale. The News Letter and Sabin little book on Christian Science and others who are in our thought. Students who graduate from our classes will be given opportunities to practice their understanding, and have the privilege of our office and reception rooms for their mail and appointments for patients needing treatments.

CHAS. A. OSBORN, President.

THOUGHTS.

Thoughts do not need the wings of words
To fly to any goal.
Like subtle lightning, not like birds,
They speed from soul to soul.

Hide in your heart a bitter thought,
Still it has power to blight:
Think Love, and though you speak it not,
It gives the world more light.

—ELLA WHEELER WILCOX.

Death as a Part of Life.

BY EDWARD A. PENNOCK, IN UNIVERSAL TRUTH.

We hear a good deal nowadays about overcoming death, by which is meant, of course, the postponement and ultimate avoidance of physical dissolution. I believe in the possibility of such an attainment, because I regard it as the only logical conclusion of our thoughts about the body as the instrument and garment of an immortal soul.

But the vast majority of people still except dissolution, and, in the very nature of things, it is certain that it will be the common experience of generations before a higher ideal is reached and realized. I have no quarrel with the immortalists; they are helping us all to a fuller conception of the possibilities of life. But to those who can not take such a position I would say: Do not despair; there is another way of looking at this question that may be just as helpful as immortalism.

All experiences are a part of Life and are alike Good. It is because we fear our experiences that they cause us so much suffering. We think some evil may befall us and we shrink from it. We struggle with the forces of the world, because we believe them to be hostile. But once we understand and believe that all experiences are the reaction of our consciousness towards an infinite and omnipresent Law, Wisdom and Love, we can no longer fear and struggle. Once we accept Life as the supreme and only fact of the universe and believe that because it is it must be Good, then all that comes to us will be acceptable and will bring us its measure of goodness.

From this standpoint let us consider dissolution. Take evolution as the method of creation and we will find that dissolution is a part of that method. Forms of life are dissolved that new and higher forms may come into being. Only thus has there been any progress; except for this we should all still be dust and clods. The forces of life do not die; they are ever working in matter to the end that more glorious and beautiful expressions of life may appear. Not loss, but only gain, can be the result of such an experience, when it comes, as it always does, through the workings of an unalterable and beneficent law.

Dissolution comes to us in such terrible forms as it does largely because we fear it, because we fear much in life, and because we are out of harmony

with the forces and purposes of life. From these causes it comes permanently, and it comes through sickness and suffering, much of which we ought to avoid. The mental states that hasten dissolution are fear and wrong, anger and jealousy, a general distrust of ourselves and the Infinite. We take things too hard, we are too easily hurt, too sensitive. We need more confidence and trust, more selflessness, more wisdom and love.

When once we have come to desire these latter things earnestly and to seek them sincerely we need not fear any experience that may come to us. Filling one's thoughts with ever-enlarging conceptions of life, all its varied experiences are only occasions throughout which we grow. We need not spend any time in denying death. We need not strain ourselves to the point of declaring that we are going to live forever in the flesh. Once know that dissolution is only a part of the life process of the soul coming when it needs must come for our growth and all fear of it is removed. We are at ease at that point and free to give ourselves wholly, unservedly to the Spirit of Life. There is no sure way that I know of to postpone physical dissolution and escape its discomforts. There is no better way to promote growth and hasten the coming of all desirable things into our lives.

Bright's Disease.

Bright's disease is caused by thwarted ambition. The ambition may have been for self or for others as a parent ambitious for the social or political advancement of a child; the result is the same in either case. An ideal is built up in mentality based upon the things of the material world, and when it proves a failure and the mental sustenance is withdrawn it disintegrates and passes back to the earth from which it came. (Muddy water, or water impregnated with sediment, always symbolizes changing material thought.) This "letting go" of a cherished ideal is a withdrawal of the mental substance with which it has been kept alive, hence a denial. As students of mental science know that every denial must be followed by an affirmation. "Deny thyself and follow Me" means to let go of personality and take on Universality. Thus one who lets go of an ambition located on the plane of personality and fails to fill the vacuum with a new creation, passes into a condition of mental and physical collapse proportionate to the bulk and intensity of the relinquished ideal. The only hope for such is to build anew upon the only permanent foundation—abiding faith in God.—Unity.

SURGEON'S KNIFE UNNECESSARY.

Telegram received 2.13 P. M., October 19.

El Paso, Tex., October 19, 1900.

Col. O. C. Sabin,

Washington, D. C.:

Treat Mrs. F—— for difficult confinement.
Knee presentment.

Mrs. A. E. Mc——.

Col. O. C. Sabin,

Washington, D. C.

Dear Sir: I sent you a dispatch on the 19th instant asking for treatment for my daughter, Mrs. F——. She was in very difficult labor. The child was making a knee presentment, but in a few hours condition began to be more favorable and by evening conditions became all right and the child was born the next morning, about 4 o'clock, without further trouble. Please let me know about what hour you received the dispatch.

Your sincere friend,

Mrs. A. E. McD——.

REMARKS.

The dispatch was received about 2.15 in the afternoon, and, I presume, reached my house about three, that time in El Paso, I think would be about three hours earlier, making it about twelve in El Paso. The favorable conditions commenced in the afternoon.

We are often asked Can surgical operations be performed through God healing. We give this one instance, and we would give hundreds of others if required. God's power is Omnipotent, and yet we advise the use of surgical operations where it can be done without injury to the patient, but in the case of the kind as above mentioned where it meant the death of one and perhaps two, then the better one, and in fact the only healer, is God. Depend on Him entirely.

The Truth Shall Make You Free.

Galena, October 17, 1900.

Dear Colonel Sabin: Enclosed find draft for \$5.00, amount due for one week's treatment. Words are thoroughly inadequate to express my gratitude to you for my recovery, for from being a perfect invalid, and in pain nearly all the time, I am now as well as any one. I am confident had I taken treatment before I would never have needed the opera-

tion for appendicitis. I must have responded to the treatment at once, for the telegram was sent you Friday evening and Saturday I was so well that I was able to do a big day's work and in the evening I made fancy work from 9 until midnight, and I can truthfully say I did not feel tired, and only the day before I was an invalid and trying to perfect arrangements for getting into the Presbyterian Hospital in Chicago. Praise the Lord, I am free; I am out of bondage; my faith is unbounded. All day long Saturday these words were ringing in my ears "the truth shall make you free." Please let me know if you used these words; they were always with me. I am very desirous to become a healer, but at the present time I am in a little financial difficulty, but I am just as thoroughly convinced that that can be overcome as my disease certainly was. Will you kindly inform me of your charges and course of instruction.

Sincerely yours,

What a Liberal Education Is.

That man has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of: whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth, working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the brain; whose mind is stored with the great and fundamental truths of nature and the laws of her operations; who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to Love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.—Huxley.

This story is told of a little girl who had a most wholesome kind of religion. Her brothers had set traps to catch birds. "Didn't you pray to God to save the poor little birdies?" asked her mother. "Yes, I prayed that the traps might not catch the birds." "Anything else?" "Yes," she said, "I then prayed that God would keep the birds out of the traps and for fear that God might be busy about something else I just went out and kicked the traps to pieces."—Exchange.

LIFE AT ITS BEST.

BY SARAH WILDER PRATT.

"I will take life at its best, as it is presented to me to-day."

This an affirmation that will be of immense profit to all who make it early in the morning and meditate upon it many times during the day. Not every one knows that a thought spoken early in the morning will continue to repeat itself to the speaker and do its mighty work while he or she is busy, very busy, with other things. Do you realize it? Does not a thought continually recur to you during the day that you have taken cognizance of early in the morning?

The mind and its workings are a continual surprise, a continual joy, to the earnest watcher. The one who begins to watch his own mind and its workings or, better said, the inflowing and outgoing of thoughts, and learns to make careful selection of those that are fundamentally good, has discovered the truth of evolution, the way of the highest unfoldment of all that is germinal in man.

With the inflowing into the mind of higher thoughts there are accompanying flashes of wisdom that reveal unto man in time his own limitless possibilities. As the great solar orb reveals the glory of day so do these rays of wisdom illumine the darkness of man's consciousness until he discovers for himself that, being related as he is to Infinite Mind, there comes an end to finite judgment, which judgment must be lost in divine consciousness.

Into flesh darkness this light can not come until the soul cries out for light. By this cry the door of the mind has been opened and the light of Truth enters in. The answer to this cry is "the inspiration of the Almighty." This inspiration can not be learned, it must be received from on high, an inspiration free to all and found alone in the highest word of Good. Love is the supreme word, and in it is supreme power—the power to heal, the power to illuminate, the power to bind to the All Good.

Have you ever thought how many of us have taken life at its worst, as it was daily presented to us? The heat is upon us at this season, and intense it has been to residents of Chicago. How many have been able to take life under this presentation at its best? We may take it so, easily enough, if we will stop to analyze a little. We know that sunless vegetation sickens and dies. This proves that the sun's rays are the power of

unfolding life to the plant. Man, being higher in the scale of existence, should be benefited in a proportionally greater degree, and will be, unless he repels the benefits awaiting him in the hot sunrays by his opposing thought that it will overpower instead of invigorating him.

I speak from practical experience, for while formerly fainting from a walk of one block in a northern sun, I later walked in comfort many blocks, shadeless, in a scorching midday summer sun of the South.

Reasoning according to the formula given concerning every phase of our own life that is presented to us, we shall get the best out of life, shall compel a blessing under every circumstance however distasteful appearances may be at the first presentation thereof.

A STORY BY TELEGRAPH.

Galena, Ill. October 5, 1900.

Col. O. C. Sabin, Washington, D. C.:

Please treat my daughter. Great pain; soreness stomach and abdomen; seeming abscess. Tumor forming. Urgent. Operation a year ago; must avoid another. Letter mailed.

(Signed) _____

The letter came in the course of a few days giving somewhat in detail the condition of the patient, and also of the operation mentioned in the telegram. The second telegram is as follows:

Galena, Ill., October 13, 1900.

Col. O. C. Sabin, Washington, D. C.:

Daughter so greatly improved wishes treatment discontinued now. Will write and remit early next week.

(Signed) _____

FIFTY PAPERS FREE.—International Press Agency.

The Australasian Society for Social Ethics will send to any address 50 specimen copies of Australasian, English, and American Newspapers and Magazines on receipt of \$1 to pay for mailing. Send \$1 to Subscription Agency Department, the Australasian Society for Social Ethics, "Bernice," Summer Hill, Sydney, and you will receive 50 papers.

TUESDAY EVENING QUIZ.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Wycmrig avenue, N. W. OLIVER C. SABIN.

HEALING NOTES.

[Extract from Lecture by OLIVER C. SABIN, in the Reform Christian Science Church, September 26, 1900.]

I HAVE been more pleased since I came into this hall than I could tell. I have often told my students and those who listened to my lectures that one could heal the sick as well as another. It was not necessary for any person, in order to be healed, to come to me or to some older Scientist, but anyone who understands the Truth can heal the sick as well as I can. You must have the understanding, and, when you have the understanding, your life will be the life of a Christian. It can not be otherwise; you can not live an evil life. Understanding that God is Omnipresent Good, it is utterly impossible.

As I remarked before, I am much pleased to night. When I came into this hall this evening one of my students gave me the history of one of her experiences, of which she was notified to day. I do not remember how long ago it was, but quite a little while, I sent her the case of a man to heal who had what is termed "inflammatory rheumatism," and it was so severe in character that it twisted the hands all out of shape, and there were great red lumps at the joints, and the feet were so bad that the only way he could come down stairs was by hanging on to the banister and dragging himself down. He had been in this condition for years. (The case had been sent me, and I, with the consent of the patient, gave it to this sister.) She received a letter to-day with the gratifying intelligence that he was perfectly well, and that she could cease treating him. That is joyful news to me, because it shows we are teaching the TRUTH, are practicing the TRUTH, and that God is with us and demonstrates for us.

ANOTHER CASE.

As nice and as pretty a demonstration as I have ever known in Christian Science happened in my own experience lately. Mrs. Sabin and I were called to see a little boy, about four years old, who was suffering from a very severe and acute attack of pneumonia, in a very aggravated form. He had caught cold, and the cold had been allowed to run for nearly thirty-six hours before we were called, and it had settled on the lungs before help was asked. When we saw the child he was in a raging fever, and it was impossible for him to take a breath except in a hectic and painful manner. There was a severe pain through the lungs, causing the child

to cry. At the first treatment the baby went to sleep and slept for two or three hours, and afterwards broke out into a profuse sweat, and the fever was broken. We both treated him again in the afternoon; he was yet suffering. We saw him later in the night, about 10 o'clock, and he was then sound asleep, and slept all night, and in the morning was perfectly well—not only cured, but playing and eating, as well as any child.

I think that is as pretty a demonstration as I have ever known of God's healing. It shows the effect of Truth; it is the Truth we know, which makes us free.

ANOTHER CASE.

After a few of these demonstrations right in our midst it would seem that no one had an excuse or could make an excuse, and say they would not investigate this blessed truth of God. If it be true that God heals the sick in one instance, He will heal it in all.

Now, the young gentleman who has just taken his seat, and has told you so beautifully of his healing—I think it was about three weeks ago that I first met him. He had just returned from the Philippines, where he had met with a severe and serious accident, being crushed by a horse falling on him. According to materia medica there was no remedy for his ailment, and the doctors said he must die. But with God everything is possible. He heals the most aggravated as well the most simple case. It is all the same principle, and God's power is omnipotent. I have been treating him since that time, and he was able to go to work this morning for the Government, as he told you. God has healed him, and He has not only healed him bodily but I have never seen such a beautiful demonstration of moral growth; it reminds me very much of my own conversion.

This and other instances surrounding us everywhere ought to embolden every one to go right on and take this blessed Christ Truth and preach it; carry it to the sick and the sinner, and alleviate the sufferings of all our fellow-men. God is blessing us and He will bless us if we will only ask.

"Do not look for wrong and evil,
You will find them if you do;
As you measure to your neighbor
He will measure back to you.

"Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass you meet a smile."

I am the Beginning and the End.

BY M. E. CRAMER.

THERE is both a literal and spiritual meaning to the above title, even when "beginning and end" is used in relation to work or any accomplishment. The ending of the old year is the beginning of the new, and there is no point of time between them. Now is eternity, and eternity being the never-ending now "I am the beginning and the end," is another way of saying, I am eternal now.

While philosophers do not agree whether time is a thing or merely a "condition of things, yet the years go on without waiting for a settlement of the question, as if to prove that now never ends, which is a fact that all should be awake to. "Three divisions of time" is a figure of speech. No time can be proven but the acceptable time, the unceasing present.

Some think "our divisions of time are arbitrary and mechanical;" that they are the result of limited imagination and were determined upon long before men perceived the splendor, the majesty and vastness of the universe; that these divisions have reference to local and near-by events, events subordinate compared with the greatness of the universe. To human belief the necessity of some division of time must have been early felt. The phases or changes of the moon supplied a natural and very obvious mode of dividing and reckoning time; hence, the division into months of twenty-nine and thirty days, was perhaps the earliest and most universal. But it was soon observed that the changes of the seasons were more serviceable as marks of division, and thus arose the division into years, determined by the motions of the sun. It was soon, however, discovered that the years or larger divisions, did not contain an exact number of the smaller divisions, or months, and that an accommodation was necessary; and various, not very dissimilar, expedients were employed, in correcting the error that arose.

Julius Cæsar, forty-six years before Christ, introduced the Julian calendar and gave to the months the days they now have. Jesus, the Christ, saying, "I am the beginning and the end, the first and the last," placed time in eternity that we might see it has a spiritual and universal meaning, since all there is, was, or shall be, is eternal, the end of anything must be in its beginning. God alone is, in the beginning of His creating, hence "the end of the world" is a figure of speech that stands for the

consciousness in which error of belief is not known, and the Truth of the aliveness of God is again seen. Truth is ever the same. All its work ends in Being where it begins. No one, therefore, need fear the end of the human measure of time, for the last shall be as the first; the earth shall be God expressed; and the first shall be last—that is, time will be eternity, and Being shall be Spirit, soul and body, one substance. Man will not be in belief "a higher and lower self," nor "a positive and negative mind." All such weak claims of division are modes of the general belief of inherent good and evil, the power of life and of death.

According to the ordinary way of judging—from observation, which builds up a theory that there is physical causation—it is natural enough for us to measure life and the power of Being by the same standard that we use to determine the duration of notes and mortgages, and to believe that we are in bondage to the revolution of the planets; that the planets control us; that we must succeed or fail according to their influence over us. All this is the result of forgetting "man's dominion," and that the wise man controls his planets. The Truth is we are one with every planet and are perfectly harmonious with the influence exerted by each one.

Why should man—conscious man—created like God in life, substance, intelligence and power, suppose that the calendar which man has made as a convenience has put limitations upon him; "that his existence is no more than a joint product of the counting house," the ordinary methods for doing business.

The year may be considered a symbol, a sort of condensation of infinitude for convenience, yet it should be regarded as having no power of limitation. Eternity is so vast that when realized it is known that the present never ceases, and we constantly find ourselves using a language with no tense system; always speaking of events as if they were occurring in the present. There is power in the word which knows no procrastination and no retrospection. Strictly speaking the Hebrew language has no tense system. Its verb form denotes state or condition rather than time; thus, each Hebrew root serves to portray some method or state of accomplishment in the action of Divine power. These primitive root significations, whose value hitherto have been so little known, enable one to realize that which is first in order, or is before the world of form and phenomena, and to behold the glory and wisdom of God in life and law.

When viewing these things mechanically from

the letter of life the mistakes we make is in judging ourselves—our age, endurance and possibility—by the calendar instead of using it intelligently as a convenience. How often it is said, "Another year has ended, I am growing old," or "I am just waiting, waiting patiently for time to end all here." When we know the Truth of Being we think and feel without limitation here and now; knowing we have no power but God and none that we could use by which to limit ourselves. We can only sense a limitation therefore by ignoring the power that is. The years may roll by, but those who know that they have no point of time, to begin or end anything in but the eternal now, will feel no limitation from them and will be able to meet every obligation with a just recompense.

Let every Divine Scientist read and apply its truth during the coming year and prove that eternity is now; that nothing is covered that shall not be uncovered, and prove that health, wealth and satisfaction are not covered or veiled from us, but are revealed and made known. Think health, speak health and act it. Think prosperity, talk it, and put it into practice. Be satisfied, think satisfaction, talk it and demonstrate it to others. No reader of Harmony should think, feel, speak or act as if limited in health, wealth or satisfaction. If you have not demonstrated thoroughly during the past years of your reading its pages, make your decision at once "that I can demonstrate the principle of Being; I can prove the fullness of its power in every direction." Cease making paltry excuses to yourselves, to any member of the family or to any one else. Excuses and apologies are not known to God; they will not work in mathematics to bring about a perfect result; they will not work in Divine Science, to bring about a demonstration along any line. Each one who wishes to demonstrate must prove his health by using it, in thought, word and deed. Each one who wishes to prove his wealth must demonstrate by using it, and first of all he must be thoughtful and practical in supporting the cause that has taught him the Truth. Each one who wishes to enjoy his satisfaction must use it and practice it for the love of the Truth he knows.

Harmony is highly pleased with the results of the practice of Divine Science, and thankful for the many hundreds of demonstrations in various ways and the appreciative words that have come to us during the past twelve years, and it says: "Thanks be to God, who has given us the victory." So, let us continue united, and let us hear from time to time of your further demonstrations, and if there is

one who as yet has not demonstrated fully let him look himself over closely and ascertain wherein he has failed and then begin with new vigor; knowing that what HAS been done CAN be done, that "I can do it;" and with this determination every reader of Harmony and every Divine Scientist will aid in the demonstration. We can help you when you are in the right.

At this, the threshold of the new Harmony year, do not pause in retrospection and anticipation; to do so would be to cultivate a habit that should be broken. Demonstration will not follow a "two-faced Janus," a heathen conception of God, nor will demonstration result from a two-faced mental habit; it will only follow the conception of Unity and Oneness brought into practice in the present. You are now just in the right condition to continue your good work whatever it may be—Harmony.

Healing by Prayer.

Stony Brook, L. I.—Church circles in Stony Brook, Setauket, and the hamlets nearby are exercised over the wild-fire spread of faith cure excitement here.

It began with the return of Edwin Smith from the Shiloh colony. "There," said Smith, "by the laying on of hands and by prayer, he was wholly cured of an ailment he had thought incurable.

The story spread, confirming the faith of others who, with Mr. Smith, belong to that section of the Methodist body that lays claim to "entire sanctification."

Mr. Smith's youngest daughter, Tillie, has a cataract over the eye. It has been removed and has returned, and now the girl's father means to test the efficacy of prayer where surgery has failed.

PLANS LIFE OF GOOD WORKS.

Stella Smith, the eldest daughter, will accompany her sister to Shiloh, but not for cure. She goes to devote her strength and health to the faith cure colony, and Lulu Blydenburgh, another young woman of the same religious persuasion, likewise will abandon her home in Stony Brook for the practice of faith and good works in Shiloh.

Others, too, are in less degree possessed of the same desire either to rid themselves of their infirmities at Shiloh or to undertake the propaganda of faith healing, and the clergymen whose creeds comprehend nothing extravagant, seeing ahead the danger of losing the workers of their flocks, are in a veritable fever of dismayed apprehension.—New York Journal.

ONLY.

Only kind thoughts from day unto day,
 Only love-blossoms strewn on the way,
 Only a kind deed, some tender word,
 Dropped into sad hearts whose depths are stirred,
 Only a hand clasp in friendship given,
 Often has turned a wanderer toward Heaven.

Only the silence when friends are arraigned.
 Only soft patience when love has changed,
 Only the waiting when clouds are dark,
 Sunshine will follow yet your life bark,
 Only the trusting when hope seems gone,
 "Rolls back the stone" of each endless morn.

"Only" we say, each holds in trust
 Ere shall be uttered "dust unto dust."
 Talents God given, which to be known
 Must in kind usage claim for its own;
 And when the vision, here thus denied,
 Falls on our glances from Heaven's side,
 That which on earth in Love life was given,
 That and that only will pass in Heaven.
 —ABBIE WALKER GOULD.

LECTURE.

[Extract from a lecture by Oliver C. Sabin, before Reform Christian Science Church, Washington, D. C., October 3, 1900]

THE idea has been impressing itself upon my mind more urgently as I have thought upon the necessity of our getting closer together. The old patriarch who brought all his children together and gave them each a scythe and a bundle of arrows and told them to break that bundle, which they tried and failed to do, and then he gave them each a single arrow and told them to break that, which they did with ease, taught us a lesson we never should forget. IN UNITY THERE IS STRENGTH. You take the whole world and where you find an organization, the people combined together as one, for the same purpose, there you will find strength. And it is so with every department of life. Therefore, we as a church, not only in Washington City, but every church we have throughout the entire world, ought to get together and become a UNIT. Let each society become a unit in act, and then we are not only enabled to help others, but to help each other and we will become a power and a factor recognized everywhere and by everybody.

I wish to impress this thought upon everybody, of the great necessity for unity and concentration of purpose. You take the person who goes to God and asks for the healing of the sick. Let him be thinking of this thought or that thought foreign to his subject does he heal the sick? Not at all. It is only when we realize the perfect, naked, and unsullied truth that God hears our prayers and heals our sick. I was very much pleased to hear Colonel Smith talk to-night about the healing of his wife. He has a very sweet wife and one very susceptible to the Truth. She has been suffering very severely for nearly a year. Her realization seemed to have failed her and she could not heal herself. As he says, I accidentally called in to see him, and I am now much rejoiced to hear of the good and healing effects of the Truth. God is blessing her as I knew He would, and is healing her.

I received a very satisfactory letter yesterday afternoon from an old gentleman in Maine. He wrote to me for the purpose of having me treat his little grandson, a child about fifteen months, who had been running about all right and all at once his hip gave away. They consulted with the doctors and they decided he would have to go to the hospital and have some ligament or other cut, and then have a plaster of paris cast made to keep the limb in place and give strength, and they said perhaps in the course of some years he would be able to use the leg all right. The grandfather asked the mother and father to have Christian Science treatment, but they had no faith in it and refused. He wrote me and asked me to treat the child. Four weeks' treatment resulted in the baby being as smart as a cricket, running everywhere, and his leg is as good as it ever was.

Another incident is of a young man who had been mentally deranged for a number of years. His sister was a poor girl and wrote to me for treatment. I gave the treatment for a week, and she could pay for no longer time, but I told her I would continue the treatment for a while and see if God would not heal him. I received a letter the other day that he was well and had come back to his normal sense, and was a reader and believer in Christian Science. That was very gratifying to me.

So, take this healing with you wherever you go, this Love God, religion and you will find that it alleviates suffering, destroys all sickness and sin, and restores that harmony which belongs to us as the children of God. Let us be active and earnest in our work, and God will bless us, and make us a blessing to all who know us.



20

play with its doll then of course it is wrong and the doll should be laid aside.

In my experience dolls do much more good than harm, even the boys who are allowed to play with dolls, in the true, proper way, usually make loving, tender fathers when they have families of their own. Do not laugh at a boy because he loves to play house with his sister and her dolls, but rather buy him a doll of his own and thus teach him the true, pure love of a parent for its child. Mothers should remember that in this way they are training their sons to become good fathers and true, devoted husbands. It does not make a boy less manly or a girl less womanly to learn anything regarding homes or home-makers.

I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon his will
Who moves to his great ends unthwarted by the ill.
—John G. Whittier.

No. 2.

Practical Talks to Mothers

.. and ..

Those Interested in the Care of
Young Children.



By H. L. C.



This Department of The Washington News Letter is
in charge of a Mother, who wishes to help other
mothers in the care of their children.

A Letter.

DEAR FRIENDS: This Department is intended to be a help to you in your home-life, whether you have little children or not. There are times when all women like to confer with others concerning the home, its furnishings, its food and management; therefore I want you to feel that you can write to me about all these matters and I will do what I can to help you.

We are all one family and should be willing to assist each other in any way we can. If you know of any articles for the home or children which would be useful in other homes, please tell us about them, and thus we can establish a "Bureau of Information" for many homes, which I think you will find of value to us all.

(MRS.) H. L. COOLIDGE.

Address: "Mothers' Dept., News Letter,
512 10th St. N. W., Washington, D. C."



mamma.' All this care of a doll fits a little girl to become a good, true mother, and even if she never becomes one, it helps to make her a tender, loving woman, instead of a harsh, unloving one. We usually find that those mothers who do not care for dolls in childhood are the women who turn their children away from them with a cross word or sometimes a blow, and thus make the home life anything but happy for God's little ones.

All these thoughts about dolls have been called up by reading an article against dolls. It is not the *doll* which does the harm—it is the manner in which the mother teaches her child to play with the doll. If the doll is always dressed in silk and jewels and the child is allowed to spend all her pocket money in dressing it in finery, it may do much harm by giving the child a taste for showy dress and jewels which perhaps she cannot afford. But on the other hand, if the mother sees that her little girl is provided with neat, simple material in which to dress her doll and is taught to cut and fit its clothes, how can playing with it do any harm? Some people will say that it keeps girls from out-of-door sports. But this need not be; there is time enough for both in-door and out-door amusements; it only needs a wise, thoughtful mother to lay out the day's duties and pleasures for her child, but if the child neglects its home or school duties to

If becoming in shape, and trimmed with loops of nice ribbon or velvet is much more appropriate and in better taste.

These are only thoughts which may save you time and expense. We do not want to waste our substance on useless trifles. Another time I will speak of underclothing.

H. L. C.

The Influence of Dolls.

H. L. C.

IS their influence good or evil in our homes? Almost any sensible mother will answer only *good*. To most children dolls are living creatures; they do not look at them as we grown people do; they usually treat them as though they had life, and are more tender and loving with them than with their living pets.

To a little girl who really loves her doll it is the same as with a mother; she can not leave it alone all day without anything to eat or without being washed and dressed, and when night comes dollie has to be put to bed just as she does herself. If the child has to go to school dollie is laid down and told to take a long nap, or if the kindergarten is the school then dollie can sometimes accompany her little

Kind Letter from a Mother.

ICANNOT tell you how glad I am you are sending in again your little stories with the Truth in so simple a way that the children grasp it quickly. I have a little girl four years old, and I can not begin to tell you how many times I had to tell her the "Pink Piggy" and the other little stories, and small as she is she has asked me to write to Colonel Sabin to find out where the stories had gone to. They have helped her to demonstrate over her little claims, and to be kind to insects and animals.

Yours in Truth.

Sept. 29, 1900.

MRS. _____.

As mothers o'er their infants' cradles lean
When slumber deep the children's eye-lids close,
When little hands lie folded in repose,
And all the mother-love must pass unseen;
Just so, methinks, God's love to us hath been
Full many a night in all its fulness shed
Around us as we lay asleep in bed,
While He beside the couch hath watched unseen.
—Anna Temple.

Pictures.

I OFTEN WONDER whether mothers realize how much their little children can be helped by placing beautiful pictures in their homes. Of course I know that children of Christian Scientists would grow up into a pure, beautiful manhood or womanhood even if they were deprived of these material objects. I only wish to tell all parents of the pleasure and benefit many little children that I know have received from a lovely picture called "Peace." I think the title should be changed to "A Little Child Shall Lead Them." I will try to describe it.

You will find the verse which gave the artist his conception of this beautiful picture in Isaiah, Chap. 11, 6th verse:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."


This chapter is sometimes headed "Christ's Peaceable Kingdom," so perhaps the artist was right when he gave his picture the title of "Peace," but I always think that this verse should have been engraved on the margin of the picture. The face of the little child leading these animals is very, very lovely. I can not describe the feelings I had

Clothing the Children.

DEAR MOTHERS: I think you do not need a Fashion Department in this little leaflet of yours, but if you have just a few hints now and then about clothing for yourself or the little ones it may prove helpful.

Of course Christian Science mothers all realize that neither cold nor heat can affect them or their children in any harmful manner, but it is wise and best to make all clothing comfortable and in good sensible styles.

Do not trim childrens clothes very much; a few tucks or a wide hem, with a fine edging on the neck and sleeves, is much prettier and more serviceable than many ruffles or fine laces. A sweet, clean, baby in a simple white (or even a gingham dress) is much prettier than a baby arrayed in fine frills and laces, which are soon outgrown and take so much time to laundry.

We should not put on our children any fabric which we would not be willing to wear ourselves. All soft materials are suitable for childrens wear. Do not dress little girls like French dolls, in cheap silk or satin, or trim their hats with gaudy blossoms, which are apt to be very unlike the beautiful flowers they are meant to represent.  A plain hat,

as soon as his glance rested on it he began to scream. Auntie ran to him and tried the usual means of singing or talking to quiet Baby boy, but all in vain; so at last she sat beside him. As she did so, her eyes fell on the picture, and that was enough to explain to her the cause of all the fear, for it was a large framed picture of Little Red Riding Hood and the Wolf. The mouth of the wolf was wide open, as though he would swallow the little girl. Baby had been told the story of this horror with gestures of fear and fingers pointed at this fierce-looking animal.

Auntie was a student of children, and loved dearly all children and birds and animals. She knew at once what to do. Quietly and without a word to anyone she removed the picture from the room, then returned and again kissed Baby boy good night. This time he said, in his sweet baby voice, "Dood night, Auntie dee, ALL GONE, ALL GONE!" He was soon sleeping peacefully, and they never had to punish the dear little fellow again for crying at what seemed to them only a picture.

Do give the children happy, loving subjects to look at in their home pictures.

when I first saw this child's face. I said to myself, Yes, that is just the way a Christ-child would look, and the lion, who stands just beside the child, although he looks very big and brave, he still looks so happy and peaceable. Then the dear little white lamb stands just in front of this peaceable lion, and behind the lamb is the wolf. But, as one little child remarked when he saw it, "The lamb isn't afraid (afraid) of Mr. Lion or Mr. Wolf, you see, because Love is leading them all."

The arm of the child rests on the neck of "the fatling," and behind can be seen the young lion and the calf. In the child's right hand he carries a feathery palm leaf, and his light wavy hair stands out from his well shaped head like a halo.

I consider it an ideal picture for any home, and if I could I would send it out to all the nurseries and homes in our land, for I am sure all the little children would receive it joyfully and understand the lesson it teaches.

If all parents would try to do away with the unlovely daubs which are misnamed valentines, they would help to bring about this kingdom of peace and love for which we are all striving. It was a dear little child who said, "Mamma, why are these horried faces in the stores called 'valentines'?" I thought 'valentines' meant something lovely and

kind; these queer valentines are not very loving or kind, either, are they? Can't the men make pretty ones just as well?" We are not always willing to listen to the teachings of little children, but if we would only allow them to lead us more than we do, in many ways the world would be a happier place to live in.

"And He took a little child and placed it in their midst." Let us all study and live, really live, with our children. Into the homes where there are no little ones, let us send out motherly thoughts and always be ready to act as a mother to any one who needs our help.

If any mothers wish for a list of harmonious, helpful pictures for the home or school room, I will send them mine, for it has proved a blessing to many parents.

It is not necessary to have costly pictures, but surely they should be helpful and uplifting. I think I never saw a little child who did not love pictures of some kind, and it is for us, as parents, to give them only what is pure and beautiful. We can not begin too early to do this for our children. Just as soon as God gives you the thought and you are aware of the fact that you are to be a mother, adorn your home with all the pure, good pictures you can find; then, when your little one comes into your loving, waiting arms and looks about with its baby eyes as though filled with wonder at

being here, it will see sweet pictures, and as it grows up or goes away from home it will always love to look back at the pictures you hung in its childhood home.

I want to tell you about a picture which caused inharmony instead of harmony in a home I know of. There was a dear young mother, and she had a little child whom she tried to lead in the way he should go, but, like many of us, she needed help herself. When Baby boy was about a year old she hung a bright-colored picture on the wall at the foot of his crib, thinking it would amuse him when she had to leave him by himself in the crib at evening or early morning. But at these times Baby boy refused to be comforted; he cried and cried, unless mamma or some one sat and held his hand. He showed signs of fear in every way if left in that pretty crib alone even for a moment. Mamma, Papa and Grandma were all much puzzled at these actions, and poor Baby was punished in several ways, but with no good effect.

At last a dear aunt of Baby's came to visit him; so, when bed-time came, she asked the blessed privilege of putting Baby boy to bed. When he was in his crib Auntie kissed him good-night and went into the next room.

It was early springtime, so it was light enough for Baby to see the bright picture at the foot of his crib, and as usual

16

THANKSGIVING SONG.

Summer is gone, Autumn is here,
 This is the harvest for all the year,
 Corn in the crib, oats in the bin,
 Wheat is all threshed, barley drawn in.
 Carrots in cellars, beets by their side,
 Full is the hay-loft. What fun to ride!
 Apples are barreled, nuts laid to dry,
 Frost on the garden, Winter is nigh.
 Come, let us thank the dear Father for all,
 Winter and Springtime, Summer and Fall.
 All thine own gifts to thee we bring,
 Help us to praise thee, Our Heavenly King.

—E. S.

A CHILD'S GOOD NIGHT TO A STAR.

Good night little Star
 I will go to my bed,
 And leave you to burn
 While I lay down my head
 On my pillow to sleep,
 'Till morning light
 When you will be fading
 And I will be bright.

—Selected.

No. 2.

LEAFLETS

FOR THE

LITTLE ONES.

~

CHILDREN'S DEPARTMENT

—OF THE—

WASHINGTON NEWS

LETTER,

512 10th St. N. W., Washington, D. C.

How Charlie Learned to Think.

BY H. L. C.

CHARLIE ROBINSON was a bright, good-natured little boy who lived in a town called Clarkesville. He had many brothers and sisters who were very fond of him, and seemed to enjoy making a pet of him. All summer they had been playing and having a fine time together. They used to go fishing, berrying, riding, haying, and doing many other pleasant things in which all little country children delight. But now vacation days were over, and Charlie knew it was time for school to begin. The days were not as long, but the evenings were longer. Charlie was not a thinker, and I am sorry to tell you he wanted to play all the time; he didn't like to study or work.

One sunny morning, when his brother Robert called him to get up (as it was the first day of school), Charlie said, "Oh dear, dear; I wish you would let me alone; I don't

walked along and reached the school without any feeling of weariness, for he realized that Love, God, was leading him.

The lessons seemed easier than ever, and when he had his twilight talk with mamma at the close of the day he said: "Mamma, dear, I know that I shall love to go to school this year, because I have learned to think and know how to ask my Heavenly Father to help me. I mean to tell other little boys and girls how to use the gifts which God gave them, then they won't be unhappy or have to ask to be waited on either. Will they? I thought I was going to have a hard time at school, but I didn't, was it because I tried to help myself and others."

Mamma told him that God would always help and teach him, and that no one could do anything well without His guidance.

Charlie had never enjoyed school as he did that year, for he had learned to think and to rely on the ever present help of his Heavenly Father.

Copyright by Harriett Lincoln Coolidge. All rights reserved.

"What is the name of the unruly helper?" asked Charlie, as he looked at Nellie. She pointed to her tongue, and Charlie smiled and said, "Oh, I know. Don't you remember, mamma, when you made us learn that Bible verse last year, about the tongue, and the other one about the lips? I think I can take care of all my little helpers or members this year, don't you?"

"Yes, if you will only stop and think before you speak or give a command. What would the real soldiers do, Charlie, if their officers never thought about the commands before they gave them? Don't you think there would be great confusion and strife among them?"

All the children had eaten their breakfast by this time, and, as Charlie was through with his, they started off to school together. He wanted to ride, because he had done so the year before, but he noticed that his brothers and sisters said nothing about the long walk, and so he thought, Well, I suppose mamma would tell me to use the helpers that I have, as I had to make use of my fingers this morning, and if I do I think I shall get to school all right, for, as sister Nellie says, it is right to do our own work. So he

want to go to school; I wish we lived where there wasn't any school."

"Oh, my!" replied his sister Nellie, "I guess you don't mean that, Charlie. What would you do when you are a man, if you had never been taught anything? We must learn something new every day, so my teacher says."

Just then mamma came into Charlie's room to see if her little boy was up and dressed.

Through the summer she had watched Charlie more than ever, and decided that he disliked work and study, because he had never been taught to think or help himself. People had waited upon him, and done so much for him, that he let them do it because it was the easiest thing to do, and he gave no serious thought to anything; but now that his playmates were getting very far beyond him in their lessons, and he thought that he would be left behind, he did not want to go to school at all.

Mamma spoke to Charlie, saying, "Get right up now; we are all going down to breakfast, and this school year I shall not allow your brothers or sisters to help you dress or wait on you, either, as much as they have done." Then she

gave him a loving kiss and went downstairs with the children, who were ready for breakfast.

Charlie really felt like crying, but he knew that his dear mamma loved him very much, and although he was a little boy he knew that he was big enough to help himself much more than he had when he went to school before. So he did not cry, but laughed, as he sprang out of bed and began to put on his stockings and shoes. His stockings went on all right, but the lacing of one shoe had a tight knot in it because he had jerked it off the night before without even stopping to untie it.

"Oh, dear me," said Charlie, "Now I shall surely be late. Nellie! Nellie! Mamma, please let Nellie come and get this knot out for me."

"No, dear," replied mamma, "you have ten little helpers right with you, and if you give them the word of command they will obey you, and do just as you say all day; now, hurry and call upon them and not on us; we have our work to do, too."

Charlie didn't say another word except to himself; he began to pick at the knot, wondering what mamma meant.

"I don't see where I have ten helpers," said he in a quiet little whisper. "I know I have two hands and two feet, and two eyes, a head, tongue, lips, and ears, but what does she mean?" While he was wondering he had been working, and the knot was loosened and came out very easily, so he went quietly on with his dressing, and then ran downstairs with a skip and a jump, and reached the table before the family were through with their breakfast.

But now no one waited on him, he thought he couldn't cut up his meat himself; but when he pushed his plate to mamma (as he had been in the habit of doing) she only smiled at him and said, "Who untied the knot for you, dear? Haven't you the same help that you had then?"

"Yes, mamma," replied Charlie, "but I don't think I have ten helpers; have I?"

"Yes, you have more than ten; but you must think and act for yourself, for you know enough now to give all the commands without even speaking out loud, and all your little helpers will obey you. You have one that is apt to be very unruly or seemingly naughty, but you can control it because your Heavenly Father will help you much more than I ever have."

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C. U., S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Class Instruction.

Begins on the first Monday in September. Lectures are given at 8 o'clock P. M. The Regular Course embraces Ten Lectures. Terms: Ten Dollars.

Post Graduate Course.

Without extra charge for those who wish to become Teachers and Lecturers.

Lecture Rooms, No. 1800 Wyoming Ave. N. W.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we will teach Christian Science by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities. Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

You Can Fill Your Life With Joy!

If you will read "Seven Essays on the Attainment of Happiness" by Kate Atkinson Boehme. Subjects: 1. Rest; 2. The Universal Heart; 3. The Universal Mind; 4. The Conquest of Death; 5. Immortal Youth; 6. The Secret of Opulence; 7. The Source of Health and Beauty. Thousands of readers are testifying to the wonderful power of these Essays to uplift the mind and lead to mastery of adverse conditions. They bring Health and Prosperity! Price only \$1. Address the Author, Kate Atkinson Boehme, 2016 O street, N. W., Washington, D. C.

M:

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAMER, - - Editors and Publishers.

Subscription, \$1.00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843.

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers.

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin

Feb 17.

THE HYMN BOOK OF THE NEW THOUGHT

Size 8 X 6 Inches.

Thirty-one Original Hymns. } Words by WILLIAM H. WATSON.
Beautiful Words and Music. } Music by BERTHA M. SNOW.

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents }

WASHINGTON, D. C.:

W. H. WATSON.

512 Tenth Street N. W.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

•WITH MALICE TOWARD NONE AND CHARITY FOR ALL; LET US
BE FIRM IN THE RIGHT •AS GOD GIVES US TO •SEE THE RIGHT.
LINCOLN

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

EMMER P. DULIN,
Washington, D. C., 1704 4th St., N. W.
O. C. SABIN, JR.,
Washington, D. C., 1800 Wyoming Avenue
JOHN H. TURNER,
Washington, D. C., 512 10th Street N. W.
MRS LUTHER E. N OTTE,
Washington, D. C., 1800 Wyoming Avenue.
MRS. M. C. SABIN,
Washington, D. C., 1800 Wyoming Avenue.
MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W
MRS. BELLE S. LIPE,
Boulder, Colo., 2312 Hill St.
MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.

PATENTS

quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to
patentability. 45-PAGE BOOK FREE. Contains references
and full information. Write for SPECIAL OFFER.
H. B. WILLSON & CO., Patent Lawyers,
Le Droit Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service.

WOOD'S
Commercial College,
INCORPORATED.

SIXTEENTH YEAR. 'PHONE 1738.
311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at same expense. Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00.

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service Question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz. Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c. per 100 additional)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,
NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

WASHINGTON, D. C.

Leaflet Department.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	25c.
25 Copies, " "	40c.
50 " " "	65c.
100 " " "	\$1.10.
500 " " "	4.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W.,

WASHINGTON, D. C.

Washington News Letter

VOL. 5.

WASHINGTON D. C., DECEMBER, 1900.

NO. 3.

LECTURE.

[Delivered by Col. O. C. Sabin before the Reform Christian Science Church, October 14, 1900.]

The lecture this afternoon is going to take a practical turn. I am now going to commence to teach you how to heal the sick. It is just as well to give you these lessons in a practical way, applying them as we go, as it is to give theoretical lectures and apply them later on. I think it is better, and have concluded during this course of lectures to attempt to heal a patient before you in our mind, supposing the patient to be suffering from the disease called fever. (I want to make the request to the audience—as someone proclaimed last Sunday that I did not speak loud enough to be heard in the back of the hall—that if any of you are laboring under that disability to hold up your hand and I will know what you mean. I can talk as loud as anybody, but do not want to use more exertion than is necessary.) As I told you last Sunday afternoon, Christian Science healing is nothing more or less than a prayer to God Almighty and His answering that prayer. I also told you that attempts had been made to cover this beautiful thought with mystery; but there is no mystery about it. It is as plain as a, b, c, and instead of you and I and all of us going through the world groping in ignorance, suffering the ills of sickness and inharmonies of every kind and character, including all the ills of the mind and the body, not only spiritually, but physically and morally, we can just as well grasp the circumstances by the foretop and control the situation. In other words, it is your privilege to force the circumstances to submit to your will rather than you submit to them. When God created man He made him in His image and likeness; He endowed him with all dominion: He gave him power and dominion over all, and those who do not exercise that power and dominion to day are not exercising the rights which God Almighty intends them to have.

We were created in the Image and Likeness of God, and we have the right of self-selection and can choose the evil or the good. If we choose good, all is ours; if we choose evil, punishment is ours. Our forefathers seem to have chosen the evil, and for that original sin death was the result, and our race has been sinning more and more until instead of a thousand years, as was man's life when we first read of his living, he is now limited to one-third of a century. If this condition had continued, this constant bowing down to materiality and matter, the human race would have been wiped off the face of the earth; but the reaction has taken place, and God Almighty is giving us His power and dominion. They say I am radical when I say I do not expect to die. I do not think anybody needs to die unless they want to. We are the image and likeness of God. God is eternal Life, and we live, move and have our being in God, God's Life is Eternal, and if we can rise to the situation and realize this truth this Eternal Life is ours to day as it was with Jesus after His Resurrection. The power will be given to us to walk with man at our pleasure if we but realize the great privilege which God Almighty intended we should have.

In considering this subject of healing we come back to the subject of prayer, and I am going to talk a little of prayer and tell what it is. Prayer is very much misunderstood. I take it that if any of our Christian friends would kneel down and ask God to heal a very severe case of sickness and the patient should get up well that they would give the credit to the doctors, calomel, or his paregoric, or his quinine. They would not and could not give God the credit of answering their prayers because they know not how to pray. Prayer is something which must be made, in order to be effective, with the understanding and the knowledge that when we ask we are going to receive; not only that you are going to receive, but you have to realize the truth that you have already that which you are asking for. When you pray in that way you always receive an affirmative reply. Your prayer is always granted. It can not be otherwise. God's laws are fixed, immutable, and in every de-

partment of life and creation; each and everything goes with perfect harmony under fixed laws. So it is with prayer. But before I go into this subject of what we think of prayer I want to tell you what others think of prayer, to a certain degree, and will give you the best definitions the world has of prayer.

First I will give you Webster's definition of prayer. I do not give you all for it is very long. It is "to treat," "to supplicate," "to invoke," and "to implore." That is what Webster says of prayer, among other things. If you will bear with me I will read from one of my former lectures for a page or two upon this subject. I give some authorities I want to introduce in these lectures.

"Prayer may well be called the **WORKING TOOLS OF A CHRISTIAN SCIENTIST**. There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects that they are unable to trace to any adequate cause, and that their actual knowledge of nature is confined to very narrow limits.

The great Sir Isaac Newton, after discovering the law of gravitation and attraction, which holds the earth in its orbit and discloses its true relation to the sun and the moon, exclaimed, when complimented upon his scientific achievements, "Alas, I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of truths."

It is sufficient for the Christian to know that prayer is the Divinely appointed means by which the creature must seek the aid of the Creator, the child of God implore the assistance and blessings of his heavenly Father. The term prayer comes from a Hebrew word signifying "appeal," "intercession," whereby we refer our own cause and that of others to God.

The learned Divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as "an offering up of our desires to God, for things lawful and needful, with an humble confidence to obtain them alone through the meditation of Christ, to the glory of God. It is either mental or vocal, private or public."

Here I will add a few quotations from the Scripture:

"What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."—Mark xi, 24.

"Before they call, I will answer."—Isaiah, lxxv, 24.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you.

"Howbeit this kind goeth not out but by prayer and fasting."—Matthew xvii, 20, 21.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, not wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord."—James i, 5, 7.

"If ye shall ask any thing in My name I will do it."—John xiv, 14.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly

"But when ye pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him."—Matthew vi, 6, 8.

(God knows what you need before you ask Him.)

"But my God shall supply all your need," etc.—Philippians iv, 19.

"Open your mouth wide and I will fill it."—Psalms xxxi, 10.

"For all things are yours; and ye are Christ's and Christ is God."—I Corinthians iii, 21, 23.

"Shall he not also with Him freely give us all things."—Romans iii, 32.

"Thou preparest a table before me in the presence of mine enemies; My cup runneth over."—Psalms xxiii, 25.

"Having eyes, see ye not."—Mark viii, 18.

"And God opened her eyes and she saw a well of water."—Genesis xxi, 19.

"The eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out and streams in the desert."—Isaiah xxxv, 5, 6.

"Father, I thank thee that thou hearest me, and I know that thou hearest me always."

The first record prayer was that offered up by Moses for the healing of Miriam when she was stricken with leprosy for her seditious conduct.

The sacred writer tells us that he being³ appealed to by Aaron in her behalf, "Moses cried unto the Lord saying, 'Heal her, now, O God, I beseech thee.'"

The prayer was measurably answered for, though God graciously granted that she should not be stricken unto death for her grievous sin, He sentenced her to temporary banishment, His mandate being, "Let her be sent out of camp seven days, and after that let her be received again."

At the dedication of the temple Solomon offered up a prayer invoking the blessings of God upon it, and upon all who worshipped at the altar, saying among other things :

"If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars ; if their enemies besiege them in their cities of their land; whatsoever sore or whatsoever sickness there be : then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house : then hear thou from heaven, thy dwelling place, and forgive and render unto every man according unto all his ways whose heart thou knowest, for thou only knowest the hearts of the children of men."—2 Chronicles vi, 28-30.

That prayer was answered as no prayer of man's was ever answered before. "And the Lord appeared to Solomon by night and said unto him, I have heard thy prayer and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people ; if my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their evil ways, then will I hear from heaven and will forgive their sin, and will heal their land."—2 Chronicles vii, 12-14.

Christ taught the duty of prayer both by precept and by example, even praying upon the cross, and the Apostle Paul enjoins upon us to "Pray without ceasing," and besought his brethren of the church of Thessalonians to pray for him.

Indeed, there is no religious duty so often enjoined upon us both in the Old and in the New Testament as prayer. It would appear to be the brightest jewel in the diadem of Christian virtue.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while Faith is mentioned but one hundred and fifty-three times. Happily, this vital duty, which gives strength to perform all other Christian

duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic, of whom it may be truly said that—

"A primrose by the river's brim,
A yellow primrose is to him,
And nothing more,"

can make a prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said that—

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Prayer transports the soul to the audience chamber of God, to the foot of the Great White Throne, and fills it with the assured glory of His premises. It fixes the eye of the soul on the light of the Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ in His sermon on the Mount commended praying in private, His words being,

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

The Lord taught us to pray. He said:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and glory, forever. Amen."—Matthew vi, 9-13.

The Christian Scientist's prayer is the prayer which is made with the perfect understanding that which we ask for we are not only entitled to, but we will receive. It goes further and gives you the realization that you have it now, and if we can only teach you, my students, how to realize that beautiful thought, disease will fly from you and all kinds of inharmonies will be brushed aside as

the chaff before the wind. It is this perfect realization of what you are and of your relations to God which enables you to thus pray.

Now, we will suppose that we have this case of sickness before us. To your material thought that patient is racked with pain, fever and delirium, and all of the worst signs. You think that is true; you think that person has the fever and you believe that is true. Now, in the first place, I am going to upset all of your preconceived ideas. That person has no fever, and the belief that he has is a lie. You can understand this when you are in the road of knowledge. I will explain it. The general proposition that is destroyed by truth is true. Now let me illustrate it. You receive a message here now that one of your best friends a few minutes ago was run over and killed by a street car. What is the effect of that message. It first hit you in the head, then makes you weak, unnerves you, unfits you for anything, and sometimes it causes death, but always extreme grief and despair. Ten minutes after that information was received comes another messenger with a note from your friend saying it was not him, and sends you this word that he was not hurt, it was another man. The last message is the truth, the first message was a lie; like that fever, it is a lie. That lie had the effect of almost crushing you, did it not? Did you not feel very bad? But so soon as you touch that lie with the truth what is the result? The burden is lifted and the lie has disappeared! Where did it go? If any one here knows where that lie went to, just hold up your hands. It did not go anywhere; it was simply annihilated. It was not anything, and so soon as it was touched with the truth it was annihilated, never was, and is, it has gone out of existence in thought. You touch that fever with the truth and the belief is gone. You do not know where it went but it is gone. Now you go into a dark room, a very black room; you can not see your hand before you; it is very dark. You turn an electric button and out comes an electric light; the room is as bright as day. Where did the darkness go? Can anybody tell me? What was the darkness? It was nothing; it was a very strong belief, it is true, but it was nothing; it was simply the absence of light. The lie is the absence of truth; inharmony is the absence of harmony, and so you take it throughout the entire universe and you will find that error of every kind or character is annihilated when touched with the truth. Now, why has not that person the fever? What truth is going to

touch that? I am going to tell you but briefly now, but I am going to explain for three or four weeks longer how to do it. I am going to tell you the thought which annihilates that fever and by and by you will be able to realize that thought as rapidly as any other thought.

You realize in your consciousness that the person before you—we call her Mary Smith—is the perfect image and likeness of God; created in His image and likeness, she lives, moves and has her being in God, is a perfect being, living in perfection. Can a person living in God have the fever? Anybody who thinks so hold up your hands. Well, you say, Here is the body living in God. I ask, Is your overcoat you, in a material sense? You go to the tailors and get him to make an overcoat for you, is that overcoat you? Anatomists tell us that our body changes every eleven months. Now, that body does not last as long as a good overcoat. I can wear one for ten years, and have done it, and if my body passes out every eleven months it changes nearly as often as does a person's mind. You take the old theory that the body changes every seven years, it makes it a little longer, but the principles are the same. Now that body is not you personally. The person whom God made, and created in His image and likeness is like God. It lives, moves and has its being in God. God is Spirit. Everything to our senses go by opposites—Truth falsehood, light darkness, and so forth. Spirit, matter. Spirit is the opposite of matter. What is matter? It is the opposite of Spirit; it is the lack of something. Why? Because God is All, God is Spirit, God is All Substance. When philosophers tell us that matter is substance they are mistaken; it is not true. God is All, and in Him we live, move and have our being, and when we realize the Truth, that we are God's perfect children, living in the bosom of the Father, in His Love, that fever leaves that so-called body and we have nothing to do with it. How do I know I am right? Because we have demonstrated the Truth; the fact that we heal the sick proves it. Jesus of Nazareth healed the sick in the same way. All healing has been done, and all the numerous incidents I read you of, and many more, by this same thought, by the realization of the Allness of God, and when we learn how to realize that God is All, that you live in this All, then they can not be made sick. You can not make me sick, you can not make a man sick like I am. Why? Because I know sickness is a lie, I know it is false.

The other evening I was reading, and this material thought came up and said "You are a headache,"

I said, Go! you devil, you are a liar, Go! It went, so I tell you it is nothing, and when attacked by error kick it out. If you have a dog with the mange, I do not believe in cruelty to dogs, but I will illustrate it, kick him out if you can not get him out any other way. When this thing which comes up and says I am a headache (or anything else) give it the lie; they are all liars, tell them so and they will go. When I was told to do this in the first place I could hardly believe. Well, I could not believe it. I said to the person who told me to deny the existence of pain, I am not very good that way, for away back yonder my mother taught me not to lie, and that is one thing I will not do. I will not lie, I can not lie, and I have this terrible ache, how can I deny it and tell the truth? She asked me to do it. Well, here would come the pain, I had had it for years. I would say, "You are evil, I have no pain, Go!" and it would go. Thoughts are things as we will find out by and by. We are surrounded by myriads of things called thoughts. Up comes the thought you have a headache; deny it, kick that out. These are not very friendly terms, but I am not here to talk beautiful rhetoric, but if error comes up he is going to be kicked out. Do not tempt evil when it comes to you by acknowledging it, but tell it to its face what it is. It is the enemy you do not have to love, the devil, or this so-called evil, you do not have to love this evil, you can not love this so-called evil spirit, so kick it out and deny it.

Now, my friends, when you make the realization that you are the image and likeness of God, living in God, that the real Ego, the YOU is the spiritual image and likeness of the Father, then sickness can not come near you; it is no more, you and sickness have parted company. We will bring this into a more practical form by and by and teach you how to do these things. Commencing with next Sunday I will take up the subject of Christian Science prayer, analyze it, and tell you how to pray in order to make this realization. In this there is as much science as in any other; you have certain steps or elementary principles to learn; you can not be forced upon the plain of understanding, you must go step by step, but there is nothing in God's universe which is difficult. Jesus taught everything plain, so "He who runs may read." Everything is simple, but we must learn the rules.

I see now that my time has expired. I trust that you will all try and take in this course of lectures and by the time we get through you will know how to heal the sick; you will go out and tell others,

you will scatter this Truth broadcast. It is not going to be twenty-five years before all the world will know how to heal the sick through God Almighty. Why it is God has advanced man so rapidly I can not tell, but when I look in the near future the developments I look for are wonderful. I may tell you of the developments which have occurred to me during the present year before these lectures are over; it is wonderful. There was a lady seated in this room when the lecture commenced, she had to leave in order to take the 5 o'clock train to New York. She called to see me, and she told me that this new revelation that I had sent out is the revelation from God—wonderful. God is giving us wonderful revelations. Now let us all live a life of holiness, live and work for God and His children and we will be blessed as we never dreamed of. God bless you all.

UNCHAIN THE TRUTH.

BY MRS. F. M. PUGH.

Unchain the Truth, it shall be free,
This glorious Truth of liberty.
Unchain the Truth, God wills it so,
For great and small, for rich and poor.

Unchain the Truth, the world's in need.
Its call for help, Oh, brother, heed.
The galling chains of bondage break,
Although the powers of earth may shake.

Unchain the Truth, let freedom ring
Till every heart with raptures sing
Of the glorious power of Christ to save
From sin and pain, and e'en the grave.

Unchain the Truth, the Master came
To free the world from Error's chain.
Christ healed the sick and broke the fetters,
And His works are continued by the
Washington News Letter.

Its watchword is, Onward to victory and peace,
Its God-given mission, the captive to release.
Though friends May forsake, your cause never yield,
The harvest is great, O stay in the field.

SAMPLE COPIES.

We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

LECTURE.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, October 21, 1900.].

IF you were preparing a son or a daughter to enter life in any of the liberal professions you would send them to school and have them taught by the best professors and in the best institutions your means would permit of. If you were going to have your son or your daughter learn any trade you would put them under some one who knew how to teach. If you were going to make a lawyer of your son you would send him to school and have him taught all on that subject in the best institution. If you were going to fit him for the profession of theology you would send him to a theological school after he had gone through his other courses. If you were going to fit him to be a physician you would send him to the school where he could be taught to be the best physician. Now, here is a profession, or science, which is as much beyond any other profession or science as God is greater than man, and yet it is said that this profession goes begging, so to speak.

A few days ago I received a telegram from a mother. Her daughter was suffering, had gone through an unsuccessful surgical operation, and they were then preparing to send her to Chicago to some hospital there. I received a letter from the young lady herself night before last stating that when the telegram was sent, two hours after that time she was well, and has been up ever since, doing her work and that the claim was appendicitis, and they were preparing to send her to the hospital for another operation. The only object in telling you this is that if there was a school of medicine which could teach your boy or girl to heal the sick in this way you could not build a house large enough for the students who would flock to that institution from all parts of the world.

Now, God's works are all scientific, He never made anything which was not scientific. The sun shines, and it shines for all eternity, it never stops; it shines under all conditions and under all circumstances; it shines without change and without variability, and the thought that God is Love, like that ever-shining sun, shines on forever and forever. It does not stop and become black, turn into hate, but it shines on forever and FOREVER. This is the God of Love, and if you try to obtain the benefit of the sunshine by hiding yourself in a cellar

somewhere the sunshine could not reach you, you would lose the beneficent effect and you would be destroyed, physically, mentally and every other way. So it is with this God Love. In order for you to obtain the benefit of that love you have to get within the range of it. Prayer is the instrument through which God has taught us to come to Him. We go to Him in secret, we close the windows of our consciences, and we go to God singly, with no other intervening thought, we go to God, and as He told the Samaritan woman, go to Him in Spirit and in Truth, for God is Spirit, and if we would be heard we must go to God in prayer, in Spirit and in Truth, in the sacred chambers of your heart and consciousness pray to God from that pure source, and He will hear you from this source and will answer your prayers, and all the world can see the developments of your prayer when it is answered.

The particular branch of this subject which I wish to take up this afternoon is to teach you how to pray the Christian Science prayer, to teach you how to go into the innermost recesses of your very soul, to go to God and pray and worship Him in Spirit and in Truth, and when you learn how to do this perfectly you can heal everything on the face of the earth. You can raise the sea, you can move mountains, you can do everything because you have God's promise for it, and in all the world there has never been a failure of His promise, and there never can be a failure no more than the sun can be made not to shine.

This prayer, for the purpose of this lecture, I am going to divide into four general divisions, and I will state that if you understand this prayer and get it into your consciousness, that it will enable you to have that faith and understanding which carries conviction with it and insures a perfect healing. The prayer may be divided into first, Introduction; second, Denials; third, Affirmation, and fourth, Praise.

The introduction of the prayer is simply an emptying of yourself to a certain degree, a clearing of the decks, as we call it upon a ship, for action. You are getting all the rubbish out of the way by affirmation of certain truths. We affirm that God is Spirit and that man is made in His image and likeness; that man dwells, lives, moves, and has his being in this Spirit; that he is hid with Christ in this Spirit, and that there is neither life, truth, intelligence, substance, sensation, or causation in matter; all is God and His creation of all is Infinite Mind and its manifestations. We affirm that man being the spiritual image and likeness of that

God, is made like Him and is of Him, and from all eternity has dwelled in the Father, we ignore absolutely the existence of matter, for God is All, God is Spirit, and matter is the opposite of Spirit, Spirit is All, logically matter is nothing, matter is nothing but a temporality which passes away as the Psalmist tells us, "As the wind we know not whither it goeth nor whence it cometh," but the Omnipotent Everlasting of God is there and remains there forever.

We next take up the thought of the Denials. We deny that this spiritual being, living in God, created in His image and likeness can have anything around or about it but perfection. You are the spiritual image and likeness of God, living in the bosom of the Father, and that spiritual image and likeness can not have diseases; there can be no iniquity attached to it, there can be no sin there, but as God is perfect that image and likeness must be perfect and is perfect.

If you are treating, we will say, this case we had last Sunday afternoon, this case of fever, you denounce that fever, deny its existence realizing the spiritual existence of the patient, dwelling in the bosom of the Father, you can truly say in your consciousness that that spiritual being has no fever, that there never was any such thing as fever and can not be and all such manifestations are but the manifestations of the five senses of material mind and are untrue and unreal. The result of that realization upon this physical body is that the fever leaves the body and God Almighty's truth is vindicated. If you have anything else, if you are surrounded with inharmonies, if this wolf is at the door, if poverty is a companion of your hearthstone, affirm your right as the spiritual child of God, created with dominion and power over all and that you have all, peace, and plenty surround your home and settle down upon your hearth stone. If there is any material thought antagonistic in the family, deny the existence of that evil spirit in the spiritual image and likeness of God, and the result is that the spirit of God settles in your family and there is perfect love and perfect harmony.

After you have made all the denials and denied everything you do not want, if you want this or that to go away; if you have pains or aches, deny their existence, do not fail to deny them; realize so far as you can and you will when you come to this truth, and deny their existence and they will leave.

During the last summer I was attacked with diptheria in the night and I woke up with a very

severe attack of it. The physicians know that with diptheria there is a very high fever, and in the morning my pulse was so fast that you could hardly count it. If I had sat down and said I had the diptheria and gone to bed with it I would have been sick and my house would have been quarantined and I would have been secluded from the world for a time, and perhaps died. I did nothing of the kind, however, I simply denounced that manifestation as a lie; that I was the spiritual image and likeness of God and my life was perfect and I could not be sick. I realized that in my consciousness and walked my library floor backwards and forwards denying that evil, shook my fist at it and denounced it. I attended to my work that day just as usual. The next morning it had not all gone, but I went down the river that evening and instead of being shut up in a room with the thermometer just so, I sat out on the deck and enjoyed the cool breezes from the water and came back a perfectly well man. Had I said, Yes, I have the diptheria, I know I have it, I would have been sick and all my work would have been for naught.

It is just as important you should understand that you can not be sick as it is for you to understand that your physical body needs air to breathe. If you want to be well, and always well, you must understand that you can not be sick. Now let us get this denial again thoroughly. I want you to understand it because it is thoroughly practical. You understand you can not be sick. Why? I repeat it; it is because you are the perfect image and likeness of God, created in His Spiritual image and likeness, that you live, move, and have your being in God; therefore you must be perfect, you can not be anything else. Now, of course, there are people here who do not believe the Bible, who do not believe in the existence of God, who do not believe in the divinity of Jesus Christ, but I can not stop to argue with those people, but I am taking the doctrine which was taught by the Blessed Savior, by which he demonstrated the truth of his religion and by which we are demonstrating the truth of our religion every day. You must understand, I repeat and impress it upon you, that the spiritual image and likeness of God can not be sick, and if you acknowledge it you can not heal the sick. But what are you going to do with this body. I think so much of my body, I have had metaphysicians come to me and tell me that they liked their body, it was the temple of God and it is a beautiful body. Now those metaphysicians can not heal the sick. This body, as we are told, changes about once in every

eleven months; it is passing out all the time, is in a constant state of vibration; it vibrates out every eleven months, that is the body. We do not talk to the body, we do not care for the body.

There was a lady down in California who had a running sore on one of her feet. I treated her for a Spiritual being, and told her she did not have any feet, consequently could not have any sores, and she got well. Did she have a foot? Is there a foot living in God Almighty? There are lots of things you do not know. There are lots of things which these five senses tell us which are not true. These five senses are all the time telling you that you are this or you are that, but they are always telling you that which is not true. Sometimes they get on to a Truth when they are directed by Divine thought, but the five senses are material thought, they are blind leaders of the blind, and if you follow their dictation you will fall into a ditch.

Now that which heals is God, is Spirit; and man is His image and likeness, lives, moves and has his being in God, and if that be true, as the Bible tells us and as I believe, and as I affirm to be true and realize to be true, that being living in God can not be sick, and this material manifestation called fever is nothing but the five senses of thought. Now, that is denial, and that which heals.

The next part of the prayer which we take up is the Affirmation. Now, this denial may be claimed to be a cleaning out process. You have brought your patient, or yourself if you are treating yourself, to God in a perfectly pure condition; you have denied there is any evil in them; there is no sickness in them, and you have denied everything about them which is not perfect. Here you come as white as snow before the Throne of God Almighty, and now you are commencing your affirmation, based on the same thought. Why? Because you live, move and have your being in God, are His children and His heirs, were created with power and dominion over the sea, the earth, and all that in them is; we have all, are entitled to all, and the only reason why we do not acknowledge everything is because of our own self made limitations. You tell a person God will take care of him and feed him, he shakes his head, No! it might do for the other fellow but not for me, I was built to be poor, and that person is always poor. You take a person who is sick, in their imagination. Oh! I have the rheumatism, I have the catarrh, and I do not know what else they do not have. You tell them it is not true, and they will say it is true. If you can treat that thought out of them you can heal them, but so long as they

have that thought then they will have it, and you can not heal them. Sometimes when they come to the understanding a little better than they had I succeed in knocking those thoughts out.

I had a young lady come to me who had something, I forget what. She said: "Oh, this is real, there is nothing unreal about that. I can feel it." After a few minutes' treatment the reality passed away, and she came into the reality of God's beautiful love, and was perfectly well. Now, that is the difference between the five-sense thought and the thought of eternal harmony. How the being created in this Image and Likeness, as I say, and endowed with all this power and dominion over everything has the right to claim all. We will say, according to the five-sense, we are very hard up for money, we need some money in order to get along. We say, I live with God and God with me: God blesses me and gives me all the money I need. You realize that thought in your consciousness and the money will come. I know a young man in this city who came to me for treatment, less than a month ago, for a situation. I treated him, I do not know how long, possibly a week, and he had four positions offered him in one day, and he was turning them off, and all the money he wanted. I could go on and tell numbers of instances of that kind. It is as easy to cure poverty as it is to cure a headache. You bring yourself within the sunshine of God's Love and you receive the benefit of it; but if you go down into the cellar and say, I know I am poor and God can not help me, I have to help myself, for God helps those who help themselves, you go down into the cellar and die of poverty. Why? You have gone voluntarily and shut yourself up, saying God could not help you. You want to affirm that you have plenty, that God does give you plenty, and that God does bless you and open up avenues for your sustainment. Realizing the Truth that you have the right to make that affirmation, and realizing the Truth that all is yours, all you have to do is to reach out your hand and take it, and then you are praying as the apostle says: "Realize you have what you ask for even before the asking and you shall have it." If all is yours, all given you by God, can not you reach out your hand and take it; can not you realize the promise of the Father? If you can then you will get it; if you can not you are praying with doubting and wavering; you do not have the understanding, but when you do understand you are God's child, entitled to all, you can not waver. That is where we grow in faith more than the old system of

praying. We get down in the old way and pray for God to do so and so, but wind up by "Not my will but thine be done." Now what is God's will? Has He not told us His will is you may have all this? Before man was created it was discussed, let us make him in our image and likeness and let us give him all. Then it goes on to say that they did make man, and they gave him all this. Now you realize that you have the understanding which gives you all. Suppose there is anything existing in your family you do not want. You realize your oneness with God, the Father, deny that existence, call it material thought and banish it and it will go. It simply goes, that's the end of it. How do I know these things? Because they are subject to demonstration, and are demonstrated every day of my life, and they are not demonstrated by me alone but they are demonstrated by every child of God who understands. The sun shines for all, God's Love is for all, and all we have to do is to get in range with it. His promise is for you, and for you, as well as for me, it is for all. God made no one and made him a special gift. There never was one man in the world made different from another, but all have been made alike and entitled to the same rights, and the only reason why we do not exercise them is because we do not realize the Truth.

We talk about prophets, talk about apostles, talk about healers, but one man is superior to another only because of his coming into the knowledge more deeply than the other. The road is open, and open for all, and every one can be a healer and understand how disease can not exist, we call them healers, but it is simply an understanding that these evils can not exist. The person who acknowledges that disease can and does exist can not heal, because they have made reality of the error, and error controls. The only way to heal disease is to destroy error, denounce it as false, and understand the denunciation while you make it. You have nothing in the world to do with the healing. When you go out into the sunshine you do not have anything to do with the making of your back warm from that sun. You are in the zone of the sunshine, you are in touch with it, and it does its work. You make a perfect realization of this beautiful healing Love, perfect in God, God's image and likeness, living in the bosom of the Father, and that is as far as you need go. God destroy's all manifestations of error as manifestations of this material thought, and the physical body responds to that Spiritual thought.

Now, the next lecture will take up the residue of this prayer, and will go on and give the specific

kinds of prayer for specific kinds of healing, but I want to impress upon your minds this afternoon this thought that as you realize your oneness with God, living, moving and having your being in God, just so far as you realize that Truth so far are you climbing the ladder which brings you the knowledge of the Truth which Jesus says shall make us free.

ACCEPTABLE CHRISTMAS GIFTS.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—357 pages. Price, cloth, \$1.25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose For Big Folks.—179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Heilbroun, or Drops from the Fountain of Health.—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs) FANNY M. HARLEY,

1635 ROSCOE BOULEVARD,

CHICAGO, ILL.

[NOTE.—I personally recommend each of the above books, as I do all of Mrs. Harley's writings.—OLIVER C. SABIN.]

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment for Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.

Extract from Lecture.

[Delivered by O. C. Sabin in Reform Christian Science Church,
Washington, D. C., October 24, 1900]

I WANT to talk something of what we might call the difficulties which confront the student in Metaphysics in their healing of the sick, in this, that in one instance you may have an instantaneous healing and in another it may be prolonged for months, and even years.

You remember that when our Savior went back to where He was reared, the historian tells us, He could not do many wonderful works because of their unbelief. Another instance is where a man came to the Savior and brought a man to Him and told Him that His disciples could not heal him. This case shows that these healings were not entirely instantaneous with them always. Of course, they ought to have had a more perfect realization than we have learned as yet. In the practice of Metaphysical healing very frequently we have instantaneous results, and this is especially true where the disease is what we call an acute disease, one of recent origin. If the Metaphysical thought has gotten an even start with the disease I have never known a fever in my life which could withstand treatment of two hours in length; it will break down any fever. You can break down almost any disease if you have an even start, but the trouble is that in our practice we rarely ever get a case until the doctors have given it up to die, and we have not only the belief of the disease to overcome, but have this fear of death which has been built up, and we have what might be called an emaciated body to rehabilitate with strength and vigor. Why we can not give that thought and give instantaneous healing, give instantaneous strength we do not know, nor can any one else tell. All we do know is the facts are as they are.

When you take a case of so-called chronic character, such as the doctors have pronounced time and time again as incurable (a long list of diseases which the doctors say if a man or a woman has any one of them nothing in the world can save them) we have much material thought to overcome. Those cases come to us, even more of those incurable cases than any other kind, and they are certain to be healed if the proper remedy, proper thought and proper attention, is given by the patient and the healer.

I have in my mind the case of a lady living in

West Pullman, Ill. I received a letter from her two or three days ago that she was healed, and when she wrote for treatment a month ago she had everything, to all appearances, all those incurable diseases. For the first two weeks she wrote to me that she was apparently worse than she had been, certainly no better, but before the end of the month's treatment a reaction took place and the diseases left her. There is something peculiar about this Metaphysical healing. You go on with the treatment of your patient, and oftentimes you will see no apparent result, and then all at once the disease will go to pieces, and you will have left to you a perfect person, perfect in physical health. Sometimes the healing will commence, but only a little is felt, then the patient will commence to feel better of one ailment, and then in another, and this goes on by gradual steps to a perfect healing and the restoration of harmony.

I have talked with Metaphysicians with regard to this from all parts of the world, those of long years' experience, and I find our experience is all about the same. On the other hand, occasionally we have a wonderful demonstration of an old chronic disease by an instantaneous cure, and at other times many a like belief will take months to heal on another. There is no fixed rule. My advice to you is when you have a patient you are treating hold to the thought the Spiritual thought of the perfectness of that person in God. Make the perfect realization that the image and likeness of God is always perfect, and hold to that thought. Never for an instant admit the reality of disease, because if you do you give it license, and if you admit it sufficiently in your own consciousness you can not heal any more. Always know that God is Good, God is All and nothing but good can be in God, and when you realize that Truth, that is the Truth which gives you freedom; which gives you the knowledge, and you can not be sick; which gives you the understanding there is no such thing as sickness, and all there is of sickness is the material belief. The belief of sickness is false and brings you down to death and ruin if you follow it. Hold to the thought of universal perfection in God, that you live in God and move in Him. Give your patient to understand this, let him understand the healing Truth, the healing fact, and that it is the Truth which makes him free; impress upon his mind that fact, and then you can pray to God in perfect confidence and your answer is certain.

I wish to mention another thought, and that is about absent healing. The objectors of God heal-

ing will say "They pretend to heal those who are absent," and quote this as an unanswerable argument, that Christian Science is nothing more nor less than a "cheat and a fraud." They do not know that we can heal the sick in every land. We now have patients in England, Ireland, South Africa, Australia, Germany, Japan, Hawaii, Sweden, Scotland, and Mexico. We can heal them just as well as if they were sitting by our side here, because Christian Science healing is nothing more nor less than a prayer to God, and we can pray for the health of the President of the United States whether he is in the little city of Canton, Ohio, or whether he is in the White House in this city. We can pray for the Queen of England just as well whether we are in this country or in London, and God will hear us and answer our prayers. All that Christian Science is is a system of praying to God with perfect understanding, knowing your prayers are going to be answered. It goes even further. You realize the Truth that you have that for which you ask even before you ask, and when these facts are understood this mystery around and about Christian Science will be thrown away and instead of the people all over this country and all over the world being arrayed against us, they will be our friends because the Christian people of the Christian churches are sincere, and the only reason why they have obtained such a prejudice against this so-called Christian Science is because of the introduction into this thought and into this practice of a personality which does not belong there, which has no part or parcel with God's divine system of healing. All for God and none for self is the motto which must obtain in this religion as well as everything else, and then prejudice will all pass away and all will love to know God and accept of his blessings.

There is one thought I want to impress upon this audience and to the world. You have been hearing, as I did, that you must not help anyone until you are perfectly well yourself; and people will quote a passage from the Bible which says "He saved others, Himself He can not save." Who said that? The hooting, howling mob which surrounded the cross of Jesus Christ told Him while He was on the cross. We often hear "Physician, heal thyself." I have in a number of instances, I do not know how many, when I had a case which was hard and tenacious, told my patient, either by word of mouth or have written them, to go to work and heal the sick. I say to you, my friends, you do not have to wait until you are perfect in order to give the cup of cold water to your

brother. The idea is perfectly absurd. The more good you do the more good you get. As you sow, so shall you reap. If you sow in kindness, acts of mercy, so do you reap kindness and love. Never wait, I say it to you here and I say it to those who may read this in all parts of the world, never wait, when the opportunity offers, to do an act of goodness; do it and God's love will reward you. Continue with your acts of kindness and love and He will make you perfectly whole and make your soul "Whiter than snow." He will divorce you from every ill of physical belief as well as make you perfectly harmonious in your moral and spiritual thought. This I want to say because it is important that all should know that it is a false doctrine that you should be perfect yourself before you can give to another an act of kindness; that is all false and should be stamped as such.

Major Ford H. Rogers tells an amusing anecdote of the late Clinton B. Fisk. The general was addressing a Sunday-school convention. One of the speakers had reminded the children that it was Washington's birthday.

"Children," said General Fisk, "you all know that Washington was a general. Perhaps you know that I am also a general. Now, can any one tell what was the difference between General Washington and myself?"

"I know, sir," piped a small boy in the back part of the room.

"Well, what was the difference?" said General Fisk, smiling at the lad's eagerness.

"George Washington couldn't tell a lie, sir," cried the boy in exultant tones. Shouts of laughter followed, in which the general heartily joined.—
Detroit News.

He Will Succeed.

"Did you say that Dr. Small was your biographer?"

"Yes, he is at work on my life."

Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, R. C. S.

Evil Unreal.

Extract from lecture of Col. Oliver C. Sabin in Reform Christian Science Church in Washington, D. C., Wednesday evening, November 7, 1900.]

THE topic I wish to allude to to-night, which is often a stumbling block to those who are seeking knowledge under the lines of Metaphysics, and that is the unreality of evil. Our Savior in His prayer, which we are all taught to pray, asked that we may be delivered from evil. "Lead us not into temptation; but deliver us from evil." That is seemingly a recognition of evil from the reading of the context; yet, on the other hand, God is Good, God is All, by Him was all created, and all He made was very good; therefore if this is true there is no evil, because God created everything, and all He created was good. We heal the sick by the spiritual realization that there is no evil, all is from God and is in God, and there is no evil, and without that realization you can not heal the sick. When man was created he was created in the image and likeness of God; not the physical image and likeness, because God is Spirit and He has no physical image and likeness, but we are like Him in mind. God is Love, God is Life, God is Wisdom, God is Mind, God is Power, and God has the right and power of free selection, and we are like Him. This material mind will lead us (unless we control it through Divine laws) down to death. God never created death; death is no part or parcel of God's creation, and no kind of evil is part of God's creation, but if we follow in the leading of material mind it will lead us over the damn and down into this vortex of so called death—that is, it destroys this material body and passes it out of this plane of existence. But when we come to the realization of the influence of the Divine mind this material mind is banished, destroyed, and this so-called evil goes with it into the blackness of nothing, of oblivion. Evil is only in the material, and materiality is only in the seeming. These five senses, what they pretend to say is unreal, and yet they seem very real until we learn to look beyond and see that Spirit, the Ethereal God is All, and then we know that matter is nothing and evil is matter. I promised a certain person here to-night that I would make these few remarks, and I trust they will be understood.

About as quick a case of healing as I ever heard of occurred on the 1st and 2d days of this month. I

received a telegram from a person in Florida asking for treatment for a man and a woman for bilious fever. Commenced to treat them, as I recollect, about 1 o'clock in the afternoon and received a telegram the next morning that the man was substantially well, but that the woman wanted to be treated a little longer for indigestion. We gave treatment that day, and about 9 o'clock that night received a telegram to stop the treatment. Later we received a letter that they were both healed. Now that shows the effect of Truth. Where we take an acute disease we usually make a quick healing. Usually in the cases of children it takes about an hour or two to heal almost any kind of a child's disease when taken at commencement of illness. I have known the worst kind of a case of pneumonia to be healed in eight or ten hours' treatment. Now if this Truth does the work it is God doing the healing, and if God heals one thing He will heal another. He may not heal all in exactly the same time and in the same way. I know a man in New York city who has been treated for about four years. I never treated him; he is being treated by the other school and the Truth has not yet reached his case, but I believe it will. I believe everything can be healed, I believe there is nothing which can not be healed. I think it depends a great deal upon the realization of the healer, and also something upon the patient. Now I do not mean that the patient has got something, as they say, to be uncovered; I do not believe any such thing as that, for Jesus says that those who are to be healed are the sinners more than the righteous, but some minds are stronger, and you have to control the material mind and absorb it, so to speak, and drive out all materiality and supplant it with the Divine thought in order to make a healing. I do not think that human mind does the healing at all. How much we do by virtue of this God given dominion I do not know, but God does the healing in answer to our prayers, and I wish to impress this thought, THE THOUGHT WHICH HEALS IS IN ANSWER TO OUR PRAYERS IN AND THROUGH THE NAME OF JESUS CHRIST. Keep that in the foreground. "IN MY NAME," shall you do so and so. "All that come to the Father come to the Father through Me." Jesus is the Rock upon which we must build in order to obtain the evangelical, God healing. Now people are healed by medicine, and healed through hypnotism and spiritualism, as I am told, but they are not God-healing. Perfect healing is made through and in the Name of Jesus Christ, and that is the Divine Healing there is. It is the only Divine healing there can be, for this we are told by Jesus Christ to be true.

Soul Building.

WRITTEN FOR THE NEWS LETTER BY FANNY M. HARLEY,

"These who are arrayed with white robes—who are they, and whence came they?"

"These are they which came out of great tribulation." Came out of it, mind you. The pure, white robes are worn by those who came out of their tribulations. The white robes symbolize pure thoughts. Pure thoughts are thoughts that see things only as they truly are; that see no substance as opposed to the One Substance or that see no power as opposed to the One Power.

It is only the pure in heart who see the eternal presence of the invisible Good (who see God). This pure state of mind is only attained by those who come out of their tribulations and are washed. And the only way for a mentality to become washed is to rid itself of error or unclean beliefs, and to train itself to see that the One Substance is Spirit. This sometimes seems to be hard work, but it must be done if clear spiritual perception is to be attained.

Now, if these in the white robes have come out of tribulation, it must be that tribulation is not real, for the real can not be changed, you know. Whenever anything can be changed we may know that it is not a reality. It only seemed to be real. It was only real to our own consciousness.

When you change your thought of a thing the whole thing is changed to you. You may have had a distinct mental picture of a person of whom you have heard but never seen; you meet the person and the picture vanishes, for it was unlike the person. You go traveling and are either disappointed or charmed with the places you visit. Why? Because you had an untrue picture of them in your thoughts. When you see them as they are, what you have believed about them, gives way to the true picture of them as they are. This change of thought amounts to a denial and an affirmation. No, it is not so and so, for it is so and so.

When we deny we simply state what is not true of a thing so that we can see the thing as it is. There is nothing that will help us to see things truly so much as do denials and affirmations. Denials change the untrue. Of course, they can not change the True or the Real, for the True and the Real are everlasting, unchangeable and immovable. So you see that denials will help us to rid ourselves

of false notions about things, for it is only through clear sight that we ever attain true knowledge.

"In the world ye shall have tribulation, but be of good cheer for I have overcome the world."

We must rid ourselves of all error beliefs regarding the world, as did Jesus. We cannot see the sun clearly while our windows are very dirty, neither can we see things truly if we have clouded error beliefs. Our word has power to change our beliefs. If we use a cleansing, washing word we will become clean. The word of denial uncovers or unsettles belief, while the word of affirmation ratifies or confirms one in a certain way of thinking. "Straight is the gate and narrow is the way which leadeth unto life." The nothingness of all appearances and all seemings must be declared by him who walks in the path that leads to life. The path that leads into a realization of the Real acknowledges only the Real, and all appearances to the contrary must be denied. The word of denial with its correlative affirmation will lead one right up to and through this straight gate into a more full conception of life.

Do you believe in tribulation? If so, you believe in death and its ways. They who put themselves into the narrow way that leads to life are they who come out of their tribulations. Tribulation is only in your view point of life. You have tribulation because you think so and so, you have joy because you think so and so. Everything is to you just as you think it is. There have been many wise and good people who have testified as to the true way of thinking and they have made the use or the misuse of the thinking power responsible for man's conditions and environments. For as a man thinks so will he be. In other words, that instead of man being made to think according to circumstances and conditions, that his circumstances and conditions will be according to the way he thinks, and that they will correspond to his thoughts. It is worth our while to learn to speak truly and to think truly.

All things were in the Infinite Mind before they made manifest. Since God is Infinite Mind, creating Man of Its own Substance, Man must be and can not be other than Idea, living, moving, and having his being in Infinite Mind. Since Omnipotent Law compels the God Idea to become manifest. Since Mind is Principle, and since It manifests, It must be an active working Principle. If Man is the likeness of God he has the power to do like God—think or form ideas. If Man did not have this power He would not be like God but un-

like God. Man, the created of God-Mind, is forever Ideal in that Mind, but his ideal nature and its powers and all of its possibilities are evolved to manifestation by means of his conscious thinking. The name of Ideal Being is Man—spelled with a capital M—the name of the evolving Man as the conscious thinker, is the "living soul". God made Man and pronounced Him good. It must therefore be good for Man to evolve his nature, His powers and His possibilities until He realizes them and makes them manifest for the blessing of humanity.

When a little bird first makes effort to get out of the nest it is only trying its power to fly. When it finds that it can fly it sings for joy, it is so glad to realize its powers and its freedom to use them. There is but one final end for living soul, and that is to think itself back to the real realization of what Man is as the exact image and likeness of God, but, like the little bird, living soul must discover its own ideal nature and powers and possibilities and use them before it can rejoice in its divine birthright of realization of what it truly is as the child of infinite God.

As living souls we must individually find out the truth about our real Being, our real Self, and in finding out the truth about our real Being we are finding out the truth about God our Creator. The first and best way to find the truth is to clear away from our mental storehouse all images that are not true. If we were to find a picture that had been hidden away for generations, all covered with dust and mold, we would first have to clean these things away before we could see the picture as it really is. Now, if wrong beliefs have been piled up about God and Man we must clear away these wrong beliefs before we can see God as God is, or Man as Man is.

Why did not living soul always think truly when it would have been so much better for it to so think? Because it would not have been proving its self-acquired knowledge nor its freedom to gain it in its own way. Suppose God had said to Adam, "You must call everything good," and Adam had felt that he must obey and call everything good without proving it so in his own consciousness, where would there have been any free will or power of choice to Adam?

There is no bondage like the bondage of ignorance. We must strike off the shackles of ignorance to gain freedom. When we are bound by false beliefs we are in ignorance. "In the beginning was the word, the word was with God and the word was God." If the word was enough for God to work

with it is enough for man to work with when he has attained knowledge of how to do so. Man should wipe away all erroneous beliefs about God and God's Idea—Man. His word is his weapon. One can use one's word to bring oneself into a realization of what is true or into a consciousness of what is not true.

If the room in which a personality is sitting is very close and the air hot and stifling, he opens the window, and then what? The fresh air flows in and gradually the room becomes cleansed of impurity and filled with pure air. What did he do, make new air? No, he only allowed WHAT IS to come in. So when one denies and affirms he clears away untrue images that his consciousness may become filled with the eternal truths of divine, changeless Principle and Its eternal image and likeness.

The following will be found to be helpful Soul Alternatives for daily use:

Monday.—My humanity is disappearing; my divinity is the eternal image and likeness of God.

Tuesday.—I do not allow myself to be deceived by the illusion of matter, for my inner sight perceives that Spirit is the one Primal Substance.

Wednesday.—Sin and sickness are mortal sense delusions. The child of God is purely spiritual.

Thursday.—Fear vanishes when I remember that I am enfolded in God.

Friday.—God's child is wise and capable and efficient.

Saturday.—The light of Truth illumines my way.

Sunday.—God is Love.

The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

Lecture on Money-Getting.

[Delivered by Col. OLIVER C. SABIN, before the Reform Christian Science Church, Washington, D. C., November 4, 1900.]

Our Savior told us that in order to enter the Kingdom of Heaven we must be born again, and in the continuation of this subject of prayer this afternoon, I shall speak something of this new birth, for without that you are simply powerless.

This new birth is something which does not come through the intellectual part of our body and our minds, but it comes through God. It is something which I can not give you, but is something which you can obtain for yourselves by prayer to God. You must thoroughly understand the theory of metaphysical healing; you must understand all the different departments of prayer, but unless this truth has sunk into your consciousness and given you the perfect understanding that you are God's perfect child, living in God, all that knowledge is naught. You can obtain this new birth for yourself by asking God to give it to you, and God alone can do it. Remember when I say this I do not desire to intimate that God makes any special provision for you, but in your seeking, asking and knocking, you bring yourself within the zone, so to speak, of that Divine influence. In other words, you come out from the cellar and walk in the sunshine, and the sun shines on you and blesses you. If I have tried to teach anything it has been that God does work by His natural law in everything. I do not believe there ever was any such thing as a miracle ever occurring, that is as we used to understand miracles. Everything which God does He does in accordance with fixed and immutable laws, without change and without variation from the never was to the never was; laws fixed and immutable never to be changed and can not be. In order for us to obtain these blessings from God Almighty we must place ourselves in touch, or in tune, with the Infinite Power. If we want the sunshine we must walk in it, we must place ourselves where it can strike us. If we want God's blessings we must ask, and we must place ourselves in harmony.

Jesus says, "Seek, knock and ask, and you shall get the blessings," and unless you do you never get them. You go to God with perfect sincerity in your heart, knowing when you ask you shall receive; yea, you will know more, when you come to the true knowledge you will know that you have it

before you ask, but at first you can not understand this. I am talking now to you who have not this new birth. Go to God in prayer; ask for spiritual understanding, spiritual wisdom, love, that the love of God be shed over you; ask, knowing that you will receive, and God will give it to you abundantly. Later on, when you have had this new birth, you will ask knowing that you have it already even before you ask.

I have felt it my duty to give these primary thoughts before going further into this subject of prayer because I want each and every one of you to understand that God alone, working in you and through you, is what gives you power. This power of God Almighty's love, working in you and through you, is the power which heals the sick. It is in answer to that prayer of Love which the Great Jehovah hears and heals. This law of healing as well as the law of Salvation works by perfect and exact rules, as much as any other part of God's creation, and if you have the perfect understanding and perfect faith you will always have the perfect reply. There is no such thing as failure. The only reason we ever fail is because we lack the proper understanding, our lacking of this perfect faith, the perfect faith which Jesus tells us would move a mountain, but it becomes stronger and stronger, and by and by as we come into the perfect understanding we can move mountains and we can raise the dead. The time is coming, and is not far distant, when sin, sickness and death will be banished, and we will walk with God and walk with man at our pleasure. That is the outcome of this Christian Science thought, so called, it is the bringing of us back to where we were before our parents were whipped from the Garden; bringing us back into the realm of eternal love where God is with us, of us, and taking care of us, visible to us, and we see Him as He is.

The subject which I promised last Sunday afternoon to take up this afternoon is the question of money, the prayer which obtains money. The passage of Scripture which I read to you, the last ten verses of the sixth chapter of Matthew, gave the perfect rule how to obtain God's blessing as we walk through this vale and shadow of so called death. Jesus lays down the proposition, argues the case and gives us the remedy. He starts us by saying we can not serve God and mammon. St. Paul tells us in another place that "The love of Money is the root of all evil." I sometimes thought that Paul did not always know what he was talking about. If we are right there never was any evil, and if there

is evil I think there are some evils money is not the root of, but it may have been in His day, but let that be as it may. Jesus has laid down the perfect rule and perfect answer. You can not serve God and serve mammon at one and the same time. If you are working and striving for dollars and cents it blots out, so to speak, the spiritual thought, and you are nothing more nor less than a piece of mortal mind, groveling with mortal minds on this mortal mind sphere. Mortal mind can not serve the Divine because one is directly the opposite to the other. God is Spirit, God is All; therefore, we must serve all, serve Spirit as we are His image and likeness; but, on the other hand, if we drift to this material thought and make this money-grabbing our aim we do not succeed. We are told, and we also know, that a great many people succeed in getting money abundantly who do not try to serve God. That is true, but does their money do them any good? Has any person ever gotten any money not in accordance with God's Divine Law that that money ever did them any good? It is nothing but permitting the spirit of grasp, grasp, grasp to dwell in their consciousness, and the idea that any person who loves money, and works for money for money's sake, can have happiness is a farce. They never have it and never can, for there never was a rich person who placed his confidence in his riches, his pleasure in his riches, who had any happiness, never. You can not find a case in all your experience where they did. Therefore to be utterly rich, to be utterly blessed, you must place yourself in the position where God made you and you have all, for He created us with all power and dominion, endowed us with power over the earth, the sea and all that in them are.

Now mind you, if we appropriate that gift, realize that gift as ours, we have all, and when you pray for money as you have the perfect right to do, as I will teach you later on, you not only pray with realization and understanding that you will have it, but you pray with the realization and understanding that you have it now. Why? Because God gave it to you, and all there was. He gave you perfect dominion and it is yours, and when you come to the realization of that thought and that prayer all you have to do is to thank God and reach out and take it, for the money will pour in to you.

Now, if you are serving mammon, keep this thought in your mind all the time, that you can not serve God and mammon at one and the same time. If you want the money for the sake of money, money does not come, but if you want money for legitimate

necessities of life and the comforts and elegancies of life, you are entitled to everything. If you want it for the purpose of scattering God's Truth broadcast over the world; if you are wanting it for the purpose of helping your fellow-men, then money is the legitimate instrument to forward God's propaganda of His Truth in this world, and you are entitled to it. When the Savior was asked for money He did not have any. He told His disciples to go and cast their nets into the sea, and to take the money out of the mouth of the first fish they caught and pay the people. Money is yours for the asking, it is only a question of what do you want to do with it. If you are seeking money for selfish purposes—what I mean by selfish purposes is for the love of money, to be great in this world, to be rich in this world, to be a materially-minded grandee, so to speak—you will not get the money, not a cent of it; but if you ask for money for your own legitimate purposes, for the purpose of the gratification of your own proper desires, you are entitled to it.

Did you ever think how beautiful God made everything? The little verses I read to you about the lillies, how beautiful they were. You take God's entire creation, everywhere, and see how beautiful it is. He made man as beautiful as anything else He ever made, and the only reason why we are not all beautiful is because of these mortal mind fears which have been dragging the race down, down, down. I can remember when I was a boy living in a State far west from here, that a woman who wore a fingerring or an earring, or a bonnet with flowers in it, were criticized, and I know my own mother was much criticized because she would not wear what they called sunbonnets to church. Women must disfigure themselves in order to be religious; that is, disfigure themselves in their plainness. How absurd that was. There is nothing too pretty for you, there is nothing too good for you. You ask God to beautify you and he will give you beauty as well as He will give you health. He will give you money, He will supply you with all the necessities of life in every department you want, He will make you powerful and strong so you can go out and help spread His truth and do His work, and all you have to do to obtain these blessings is to keep yourself in tune with the Infinite. Keep yourself close with God, keep your heart pure towards God.

Jesus tells us further on in these verses that we should not worry. Do not worry about what you are going to have to eat. Do not worry about what you are going to wear. That was a beautiful

scientific thought. Why? Because you have everything and why should you worry? Everything is yours now. Why should you worry because you have not got more. All you have to do is to realize what you are and what you have. Do not worry. Look at the birds; God feeds them. Look at the lillies of the field how beautiful they are, God made them, and for you, His child, He will do more for, than He does to the birds and the lillies if you will only ask and trust. He tells us what to do. He says "Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you." How many of us understand what that means? I used to think, if I thought anything about it, and I presume I did, that when we came to die that if we had more good things put to the credit side of the ledger than we had of the evil things that we would be permitted to walk through the golden gate and get into the Kingdom of heaven and stay there, and then we would receive the blessings.

In other words, it was a condition we were in, where we had to die to win, and then we had to win under great trials and troubles. Here was an adversary who had charge of a broad road, and most everybody was going that road, and only the few who went the narrow road had any show of getting into this heaven. Now, that is not right. That is not heaven at all, and heaven is not there. Jesus tells us where heaven is. The kingdom of heaven is within you. Seek ye first the kingdom of God and its righteousness. Now, where are you going to seek? God is Omnipresent Good, we live, move and have our being in God. God lives in Heaven, He lives in the Kingdom of Heaven. Now, where are you going to seek? You seek within your own consciousness for the kingdom of heaven, because we are told it is there. Seek ye first the Kingdom of God and its righteousness, which means seek ye the Kingdom of Good and its Rightness, and all is yours. It means exactly as I told you this afternoon in the introduction; it brings you within line of the new birth; it brings you where God Almighty's sun shines down upon you, into your consciousness, and when you get there, you not only have all, but you have always had it, and you come to the realization that God is your All, your supply, and all you have to do is to reach out your hand and take it.

I am going to give a little personal experience here. I had been losing money for over five years every day, and by accident I came into this Chris-

tian Science thought. I had been studying it perhaps for ten or twelve months when this incident occurred. It seemed as though my business affairs were continuously going back and I would be left without a dollar. I spoke to the lady who was treating me and told her I had had some trouble with my business affairs which I thought, perhaps, was the cause of my not being so well. She asked me why I did not go to God for help in my business. The idea had never occurred to me. I enquired how it could be done, and she told me. I gave myself a treatment that night and also the next morning. There had been a contract hanging up between two or three gentlemen and myself for about six weeks. They thought they had me in a corner and I got so I would not talk to them about it. Perhaps there had been a month in which I had said nothing about the contract as I had determined not to move from my position. They came to me that morning, about 10 o'clock, and told me that they had a conversation and had considered my proposition and believed I was right, and if I would make up the papers they would sign them and that would close the contract. The papers were made and signed before 12 o'clock that day. Ever since that day I have made money, and have asked God every day for assistance to do His work, and for help in my business affairs, and I never worry about them any more than if they never existed. One time I was going to have quite a number of bills to pay. I did not know it, because I paid no attention to such things, and my son, who had charge of the business at the office, said nothing to me about it, but his mother spoke to me of it at breakfast. I asked my son how much it was, and he said something over six hundred dollars. "Well," I said, "I suppose you will pay it." He said he did not have any money. I asked how much he had, and he told me he had nine dollars and sixty-five cents. I said, "You will get the money out of the morning mail." His mother spoke, and said: "Suppose you do not get it in the mail?" I said it was a case where I did not suppose anything about it, the money will come. Well, she said: "Suppose he does not get it?" Well, I said: "If he does not I will go out and kick a brick out of the sidewalk and it will turn to greenbacks and he will pay the bills." He paid the bills that day, and that evening had over a hundred dollars in bank. God Almighty never fails us. If you want money, want to buy anything, do it, but do not go around pinching and seeing how mean you can be and how much you can rob.

A man came to me a few days ago and said to me: "You are paying too much for everything, I will take your business and relieve you of everything and save my own salary and help you very much." I told him I did not want his salary saved; I am not trying to pinch anybody; I wanted everybody who works for me to make money, and that was the end of the conversation.

There is nothing so sure as that what we sow we shall reap. If you are mean and parsimonious, pinching after money, it will always be given you in parsimonious amounts. Bob Ingersoll never spoke a truer thing in all his life than when he said: "If you have but a dollar spend it like a king." Do not pinch when you go to buy anything. If you go into a store to buy a dress do not get the meanest stuff in the store; there is nothing too good for you in the world. I do not mind paying fifty dollars for a coat any more than I used to mind paying ten or fifteen dollars. I do not think anything about it. God furnishes me money for everything I need. He will furnish it, and He will furnish it to you or to anyone who seeks the Kingdom of God and its rightness within themselves.

See that your heart is pure, see that God is within you; see that you have an open hand for your fellow-men, and God Almighty will give you resources. He gives. It is a constant giving and comes all the time, and you must let it go. Do not hoard, do not worship money, worship God Almighty, worship the Kingdom of Right, Good, and its Rightness, and all good there is shall be added unto you. Now, I find this afternoon that I can not close this subject entirely. We are going to have a musical treat, and my time is about up. I will ask you to come next Sunday afternoon and we will continue this subject of prayer until we get through. There is a great deal in this subject of prayer which has not yet been touched upon, but let me impress this thought upon your minds, everyone of you, ask God Almighty from the sincere, innermost resources of your heart to give you wisdom, to give you spiritual understanding, to fill your hearts with Love, Love for God and Love for your fellow, and you will be seeking the Kingdom of Good and its rightness, and God will bless you and give you plenty. God bless you all.

Church Notice.

Immanuel Church of the Reformed Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Vinall, pastor, hold services Sundays at 10.45 a. m and 8 p. m. Wednesday 8 p. m. experience meeting.

Seeing Things in a False Light.

JULIA B. FOSTER IN SUNDAY SCHOOL TIMES.

A CERTAIN MAN had eye trouble, and by reason of it he could not see clearly; yet he did not know that he had eye trouble. He did not even guess that it was the way he looked at people which made them appear so ugly. But he became aware that a melancholy and bitterness afflicted him, and, hearing of a physician who bore a great reputation, he resolved to consult the famous practitioner. "I will visit this great physician, for I am sure I have a secret malady of some strange sort," he thought. When the interview occurred, the physician said, gently: "Yes, you have a serious trouble, a trouble which you share with half the world. By reason of a cast in your eye you see things in a false, distorted fashion. I have a mirror which will reveal to you your fault and its effect."

So the physician turned the mirror, and in it the patient beheld himself and his vision as it really was. And he also saw how a man could not fail to look to those eyes—cross, ugly, twisted, stooped, hump shouldered, crooked limbed.

"Look through the spectacles I will give you now," said the physician, again most gently—for healing comes most often by gentle means—and with a cool, soft touch he slipped the glasses in place. "Let me hold the mirror again," he said, almost tenderly.

And when the patient looked into the mirror, behold, the glasses had remedied the defect. His bitterness was gone, and, as he looked abroad, he saw all things as God had made them, in beauty and goodness. For him the waters ran and danced, the trees waved and spread their leaves, the flowers opened and shed fragrance, and every creeping thing, in the perfection of its being, told of the wonder of its creation. Above all, in a man he saw his brother, him whom he had always longed for, made in the image of God, and standing upright before his Maker.

"Oh!" cried the patient with rapturous breath, "Oh, sir, tell me your name, that I may never forget who has worked for me this great transformation."

"I am LOVE," answered the great physician with a smile.

We do nothing well till we learn our worth, nothing best till we forget it.—James Martineau.

Treatment of the Insane.

Materia Medica's Dismal Failure.

We are informed that in addition to the Government Hospital for the Insane in the District of Columbia there are seventy State institutions of the same class.

The patients in these establishments are said to number in the aggregate about one hundred thousand.

The medical staff of each is composed of physicians of the Allopathic or Materia School of Practice, all doubtless in good standing in their profession. They are provided with corps of trained nurses, and with the most modern means of promoting their system of treating the insane.

The patients in such hospitals, or asylums as they are generally termed, have been committed "for curative treatment," as stated in each order of commitment, and it is claimed in their behalf that cases of insanity are more successfully treated within their walls than in private practice. Without entering upon the question whether the treatment of the insane by materia medica physicians in their private practice has been successful in any marked degree, we shall show, by unimpeachable evidence, that their treatment in public asylums has not only failed to be curative in cases recognized as curable, but that such institutions as at present administered propagate insanity. Before doing so, however, we shall revert briefly to the history of institutions for the seclusion and cure of persons afflicted with mental aberration, and the benign changes that have been made in their administration through the progress of civilization.

These changes, it will be seen, are all in the direction of more humane and kindly methods of control, and mark no advance in the cure of insanity.

That distinguished alienist, Dr. J. Batty Tuke, of London, in his authoritative work entitled the "Psychology and Treatment of Insanity" states that in Egypt the temples of Saturn, and in Greece the Asclepia were resorted to by lunatics, and the treatment there adopted was identical in principle with that of the present day." (p. 120.)

This is an admission by an eminent materia medica physician that the men of his profession have in the treatment of insanity failed to keep abreast with modern progress, having now no more knowledge of this vitally important subject than

was possessed by the Egyptians and Greeks more than two thousand years ago.

There were no insane asylums maintained by the Jewish authorities in ancient times, and lunatics among them were either cared for by their relatives, confined in the common prisons, or left to wander at large. They were permitted to frequent the porches of the synagogues, and many of them were successfully treated by the priests, who, however, through their sins and corruptions, had lost their power of healing before the coming of Christ, for which cause the Lord of hosts, had declared unto them by the lips of Malachi, the last of the Hebrew prophets, "I will curse your blessings."—Malachi ii, 2.

As related in the gospels of Mark and Luke, among the first persons healed by Jesus was a lunatic, who is described as "a man with an unclean spirit."

The insane were deemed by the Jews to be possessed with devils, as clearly appears from the fourteenth and eighteenth verses of the seventeenth chapter of St. Matthew's gospel, in which it is stated.

"And when they were come to the multitude there came to him a certain man, kneeling down to him, and saying,

"Lord have mercy on my son, for he is lunatic, and sore vexed, for oftentimes he falleth into the fire and oft into the water.

* * * * *

"And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour."

It is a remarkable fact that there was no hospital for the insane in Great Britain until the year 1537, when a house was purchased by the corporation of London and fitted up for the reception of fifty lunatics. It was known as the Bethlehem Hospital, the term Bethlehem having since been corrupted into Bedlam.

These institutions were in general very harshly and even cruelly administered both in Europe and in this country until about the close of the first quarter of the nineteenth century, when they may be said to have passed from the barbaric into the humane period.

Legislative committees brought to light through their investigations in England and the United States the appalling fact that as late as the year 1824 the unhappy inmates of insane asylums were often immured in dark cells, chained to the walls, severely flogged, and sometimes killed outright.

That eminent alienist, Dr. W. A. Hammond, formerly Surgeon-General of the United States Army, in his *Treatise on Insanity* published in 1883 thus depicts a typical instance of the barbarities formerly inflicted upon the inmates of lunatic asylums:

"Less than seventy years ago a lunatic named Norris, an officer of the British navy, was confined in the great madhouse Bethlehem.

"For a threat of violence against the superintendent, Dr. Haslam, he was subjected to restraint of such a character that we wonder now how the mind of a human physician could work out the details. An iron collar was put around his neck, another broad and strong band of the same material encircled his body, his arms were confined in the same manner, and the bands around them were united to the one that was fastened around the chest. The ankles were fettered, and then the neck collar was connected by a chain six inches long with an iron ring, which slid up and down on a stout bar fixed to the wall at the head of his bed.

"It was impossible for this unfortunate wretch to lie down, to stand up, or in fact to assume any other position than that of sitting up on his bed of straw, and yet he lived in this way for nine years in a store cell."—Hammond's *Treatise on Insanity*, pp 733-734.

The same learned author thus condemns the whole system of immuring the insane in public asylums, except in cases of uncontrollable violence due to confirmed dementia, and requiring special supervision and means of restraint:

"The great difficulty with asylums is that they contain only insane people. The lunatic should be placed in such a situation as will secure for him safety, the companionship of sensible people, and the influence and control of some one skilled in the philosophy of the human mind, in the anatomy and physiology of the brain and nervous system, and in medical science generally. The association of an insane person, day after day, year after year, with others similarly affected, with scarcely the least contact with people of sound minds, is certainly in opposition to the first principles of scientific medicine."—*Ibid.*, 722.

Dr. R. Dickson, in his work entitled "*The Science and Practice of Medicine in Relation to Mind*," (London, 1874), says: "As a matter of principle I should strongly recommend that a patient should never be sent to an asylum if it can be avoided. There is no law prohibiting the treatment of a patient at home." (p. 389.)

Dr. Maudsley, a leading authority on the subject of mental and nervous disorders, says: "The true principle to guide our practice should be this, that no one, sane or insane, should ever be deprived of his liberty unless for his own protection or the protection of society.

"It is a common thing to hear from an insane person bitter complaints of the associations which he has in the asylum, and of the scenes of which he is an unwilling witness—scenes which can not fail to occur, notwithstanding the best classification, where all sorts and conditions of madness are congregated together. What again can be more afflicting to a man who has any intelligence left than the vulgar tyranny of an ignorant attendant, a tyranny which the best management can not prevent in a large asylum.

"And I might go on to enumerate many more of the unpreventable miseries of life in an asylum which, when superintendent of one, forced themselves painfully on my attention, and often made me sick at heart."—*The Physiology and Pathology of the Mind*, London, 1887, p. 423.

The fundamental error in the treatment of the insane is not referred to, however, by the very able and conscientious materia medica physicians, whose works we have cited. They could not do so without discrediting the false system which they uphold because of their professional training, with a blind idolatry which disables them from duly weighing the facts that must discredit it in the judgment of impartial and enlightened observers. That error consists in ignoring the man in the treatment of insanity and dealing with the afflicted patient as a mere physiological structure in a state of disorder, to be repaired only by material agencies. They take no note of the immortal soul that constitutes the real being of the individual and empowers him to declare "I am."

This doubtless inheres in the very nature of their profession, as to which Dr. Oliver Wendell Holmes, one of its most distinguished members, said in his address delivered before the Medical Society of Boston in 1870, "Physicians in general are essentially materialists."

To attempt to cure a disorder of the mind by medicating the body is as irrational as if one should endeavor to put in order a watch that had stopped or was not keeping good time by working on the case alone.

Shakespeare, whose immortal works are a chart of humanity, points out this error in the colloquy be-

tween Macbeth and his physician, at whose hands he sought relief in vain for his perturbed spirit:

Macbeth:

"Canst thou minister to a mind diseased,
Rake out the hidden troubles of the brain,
And cleanse the stuffed bosom of that perilous
stuff
That weighs upon the heart?"

Doctor:

"In that regard, the patient
Must minister unto himself."

It was a wise answer, and just what a Christian Scientist might well have made. We do not treat the so-called insane patient for insanity but for sanity, enabling him to "minister unto himself" by realizing that he is the image of God, the reflex of His attributes, who is the All Good, Eternal Life. Truth and Love, and as such man must be in harmony with the divinity that is in him, that his mind is a divine unit, one harmonious whole, created by the fiat of God. There is no lost chord in the immortal harmony with which the soul of man has been endowed.

He must be dealt with, therefore, as an immortal spirit—spiritual throughout the law of his being, and not as gross, discordant matter, to be drugged into mental health behind stone walls and iron bars and bolts.

The Christian Scientist thus comprehending man as an integral part of the intellectual system of the universe, invokes in his treatment only a spiritual force, and through and by his practice of divine metaphysical healing in the name of Jesus of Nazareth, daily demonstrates the truth of Christian Science by dispelling the mental cloud with which carnal mind has enveloped the so-called insane, as many a grateful patient will attest, who though once deemed "a hopeless case" in the purview of *materia medica*, now stands "clothed and in his right mind."

She Never Had Seen It.

The other day a little girl was saying her commandments. "For in six days," she repeated rapidly, "the Lord made heaven and earth, the sea and all that in them is." Then she stopped. "Mamma," she said, "I've seen the heaven, and the earth, and the sea, but I never saw and all that in them is. Where does God keep that?" The child had really believed that there was a certain separate creation called "all that in them is" that she had never been able to find.—*New York Evening Sun*.

Choked by Imagination.

The fact that the throes of the imagination under great nervous excitement often produce a corresponding physical frenzy was illustrated recently in the case of a man who had gone to sleep with his artificial teeth in his mouth.

Waking suddenly with a choking sensation he found his teeth had disappeared. He looked in the glass of water where they were usually deposited, did not see them there, and realized that they must be far down his throat.

Choking and struggling, he hammered on the door of a friend sleeping in the house, who, seeing his critical condition, vainly tried to draw the teeth out of the sufferer's throat. He could feel the teeth but had not the strength to extract them. He ran for a blacksmith who lived a few doors away, but the blacksmith's hand was too big to put into the man's mouth.

A doctor had been sent for, but he was so long in coming that the victim of the accident seemed likely to die of suffocation before the physician arrived. A little girl of ten years was brought under the impression that her small hand might reach the obstacle and withdraw it, but she got frightened and began to cry.

The sufferer became black in the face, his throat swelled out, and his friends expected every moment to be his last, when finally the doctor arrived. He heard the history of the case, saw that the teeth were not in the man's jaws nor in their nightly receptacle, felt the throat and cast his eyes seriously upon the floor.

There he saw the whole set of teeth. He adjusted them in the jaws of the patient, told him to breathe freely and every symptom of suffocation disappeared.—*Philadelphia Record*.

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he thus blames. If this is sour, and that rough, or the other steep, let him think if it be not his work. If his look curdles all hearts, let him not complain of a sour reception; if he hobble in his gait, let him not grumble at the roughness of the way; if he is weak in the knees, let him not call the hill steep. This was the pith of the inscription on the wall of the Swedish Inn, "You will find at Tolhate excellent bread, meat and wine, provided you bring them with you."—Thoreau.

The Grace of God.

"We then as workers, together with Him, beseech you also that ye receive not the grace of God in vain."—2 Corinthians, vi, 1.

Grace in the Christian sense of the word means the love of Jesus Christ so filling the soul that man becomes Christlike. Unlike faith it comes from without, being an endowment of the Holy Ghost.

It is not a mere passive virtue but an actual spiritual force, and can no more exist in us without our striving to do the Master's work than can the beams of the sun and stars exist without radiating light. It is indeed the light of the Sun of Righteousness in our souls and must shine in our lives.

The Psalmist, predicting the coming of Christ and describing the majesty of His heavenly kingdom, said:

"Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee forever."—Psalm xlv, 2.

And again: "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."—Ibid. lxxxiv, 11.

Solomon tells us that grace is invited to us by our humility. His words are—

"Surely He scorneth the scorers, but He giveth grace unto the lowly."—Proverbs iii, 34.

The prophet Zechariah declared that grace would come from Christ, and represents him as saying, as he proclaims the final restoration of Judah after all her sin and suffering:

"I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for me, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."—Zechariah xii, 10.

The perfect fullness of God's grace came to man only with the coming of the Saviour of men; for the Apostle John tells us—

"The law was given by Moses, but grace and truth came by Jesus Christ."—St. John i, 17.

The Apostle Paul never wearied in glorifying the grace of God, for through it he had been "snatched as a brand from the burning," and gratitude blended with his praise, he says:

"Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Romans v, 20, 21.

He says further:

"I am the least of the apostles that am not meet to be called an apostle because I persecuted the Church of God.

"But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I but the grace of God which was with me."—1 Corinthians xv, 9, 10.

Grace does not always operate in the same way for the conversion of sinners. At one time it is a piercing ray which, emanating from the bosom of Jesus, strikes humbles and enlightens those upon whom it descends. At another time it comes in subdued brightness, gradually progressing in effulgence and power as it battles with and disperses the dark clouds of sin with which carnal mind has enveloped the soul of man, and is often repulsed before it wins the victory which brings to the vanquished sinner "the peace of God which passeth all understanding."

It came to the mighty King Nebuchadnezzar—him who was typified in his dream as the "head of fine gold"—through years of a debasement lower than any to which man was ever brought.

Driven from the homes of men, his dwelling made with the beasts of the field, wet with the dew of heaven, he became brother to the ox. Yet still there lived in him a manhood divine, the ineffaceable "Image of God" and the grace of God descended upon his soul, and his understanding returned unto him and he "blessed the Most High," and declared "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth and his ways judgment, and those that walk in pride he is able to abase."—Daniel iv, 34-37.

It came to the deeply sullied soul of Mary Magdalen, while revelling in the pride of her beauty, and led her to leave the chambers of her guilty pleasures in Jerusalem and wend her way to the humble village of Bethany, there to seek the homeless Christ, and in the infectious atmosphere of a leper's house to kneel before him and mingle her tears with the costly perfume with which she bathed his tired feet and wipe them with her glorious hair, with which but late she had lured men to destruction.

Only the grace of God could have inspired such a

deed, which attested alike her faith and her penitence, a deed of which Jesus declared:

"Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her."—Matthew xxiv, 13.

It came through earth's awful shudder to the steel clad breast of the Roman centurion as he stood amid his armed guard on Calvary to execute upon his sinless prisoner the most unjust judgment ever rendered, and as the light of truth broke upon his spiritual vision moved him to exclaim, "Truly this man was the son of God."—Mark xv, 39.

It came in the light that shined round about the vengeful Saul of Tarsus, as he journeyed to Damascus on his mission of death, and led him, as he arose from the earth, where he had fallen trembling and astonished to recognise Jesus the Christ, and to ask in penitence, "Lord what wilt thou have me to do?" (Acts ix, 6) And it was with him in the hour of his glorious martyrdom, when with serene fortitude, he shewed the Roman Emperor Nero, and his fierce soldiery in what peace a Christian can die even though he be called upon to meet death by the cross, the flame, or the sword, because he realizes the truth of the Master's promise given in the last words that he uttered before his final ascension to heaven, "Lo, I am with you always, even unto the end of the world."—Matthew xxviii, 20.

The grace of God thus often awaits man at the very gateway of sin and crime. It transfigures him, as it were, lifting him often to a higher life through great suffering, but making him feel at last that all the bitterness of soul, the disgrace, the want, and unspeakable sorrows that he endured because of his sins were but ministrations of God's mercy, and he feels at last that all his troubles have been changed into consolations, and all his weakness into strength, and if he do but hold fast to this divine grace, naught shall ever swerve him from his fidelity to the duty he owes to his God and his fellow men. No danger shall shake his firmness and no pleasure, however seductive, shall turn him away from the path of righteousness.

The Idea of Time.

Time is an appearance, not a reality. All who get into "the silence" and some others realize this. Time is no part of eternity. Eternity is not made up of and does not contain time. Eternity is a reality but time is not. Whatever is infinite, like

eternity, partakes of none of the characteristics of the finite or of time. Time is divisible. Eternity is not divisible. It is a unity and can have no parts. Time is cognized by the ego but is a false appearance. Eternity can be cognized by the soul which can separate itself from mind and by no other. This can be done in the silence which but few acquire. Eternity has no past, present or future. It is all now to him who cognizes it, but it is utterly unthinkable to mortal mind. It is one of the attributes of "The Unknown," the Absolute, but it still becomes known to the redeemed—to those who have been born again. None are redeemed or born again except those who in the silence where all human faculties are hushed cognize the Absolute. Even they who have cognized can not explain in human language what they have cognized in the silence. Eternity is of so different a nature from time that the two ought hardly to be compared or mentioned together. But as each are mutually exclusive of the other the two comprehend all of reality and all of appearance.—*Occult Truths.*

The Health of Jewels.

It is interesting to know from a Chestnut street dealer in jewels that pearls are in particular good health this summer. "Good health" is the expression of the dealer, and he meant it literally. "These gems are particularly liable to disease," he said yesterday. "Commercially, the health of a pearl refers to its lustre, and when it becomes dull you may know that it is sick. Salt water is the only tonic that is known to be efficacious in such cases, and after being immersed in brine for several days, the gems will be found to be restored to their usual health. The summer months are usually hard on pearls, but this year, for some reason, there is very little illness among them."—*Philadelphia Record.*

One can not too soon forget one's errors and misdemeanors. To dwell long upon them is to add to the offence. Repentance and sorrow can only be displaced by something better which is as free and original as if they had not been. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong; else we may make the delay of repentance the punishment of the sin. A great soul will not consider its sins as its own, but be more absorbed in the prospect of that valor and virtue for the future which is more properly itself than in these improper actions which by being sins discover themselves to be not itself.—Thoreau.

WHO AND WHAT IS GOD?

Who and what is God? Is a question asked down all the ages,
It has burst from the lips of babes and out from the heart of sages.
But though children ask of children and wise men seek from above,
None will receive a better answer than St. John's—"God is Love."

What is Life? has also perplexed philosophers of every age,
For an answer they have searched the ancient records page by page.

But only the ones have found it who could turn away and look
Deep down in Nature—God's masterpiece—the greatest, grandest
book.

He could write, and there learn the lesson taught in every word and
line,

That Life is God, and God is Life, immutable and Divine,
Pure, perfect, whole and eternal, without beginning or end,
God, Nature, Life, all into one harmonious unit blend.

What is Truth? as asked by Pilate in the long, long ago,
Will be repeated by his brethren till each has learned to know
That Truth is God, and God is Truth, unalterable, the same
Yesterday, to-day, and forever, no matter by what name.

You wish to call it, whether God, Love, Life, Truth, Nature or
Spirit,

It is the Creator, and all things are created in it;
It is the Great Primal Source of man and beast, and plant and clod;
It is the very Life of all that lives, but men have named it God.

Yet its real name—the one which descended on Christ as a dove—
Is ever and always the sweetest, and this one name is Love.
From it springs all our loyalty and trust, our patience, hope and
grace,

It is immortal youth and beauty, the soul behind each face.

God is Intelligence itself, and has made all that is made,
From the giant worlds that roll through space down to the grassy
blade.

God is the "over-soul" of the universe; the great I Am,
The ego, Christ, or individuality of every man.

Christ is the Light that shineth in the secret place of the Most
High,

The soul-center—where God seems to leave off and man begin—
the I

Of each of us, see this infinite side of every one you meet,
Be he a prince within a palace, or a beggar on the street.

God, the one creative energy, limitless and without flaw,
Is the Omnipotent, Omniscient, and Omnipresent Law
Underlying all phenomena; complete; changeless Being,
In which there is no variableness or shadow of turning.

It is the "still small voice"—that inward monitor which speaks to
all—

Aye, more, the very force which prompts us to listen and heed its
call.

As God is Unity, Law is one all-wise, universal will,
To acknowledge it in all our ways, is to this Law fulfill.

God is Perfection, and includes the sum total of All Good,
The only Presence, the only Power, and is understood
To be the Divine Principle or Cause, which lies back behind
all action, all thought, and all form—the one and only Mind.

Cause is the builder of all form, for all form is but effect,
Back of visibility lies this invisible Architect—
Formless Mind—in which we are lived and moved and have our
being,
For God is all there is to be, to realize this is seeing.

That "All is Infinite Mind and its infinite manifestation;"
That God is the Creator, creative action and creation,
Both noumena and phenomena; expressor and thing expressed,
Cause and effect, founder and foundation on which all things rest.

As there is only God and Him manifest in all nature and
All living, there is no room for evil or a satan. Grand
is this conception of Deity as All in All. One Wisdom,
One God rules without a rival, supreme in the only kingdom.

One Substance, in, out of, and by which all things are created,
One government sustains and governs all, and all are related,
Are bound together by common ties into one vast brotherhood,
Are of one blood, each heart fed from the Great Heart of Absolute
Good.

This Source and Cause is Consciousness itself, thus we can com-
prehend

How God is as a loving Father, tender Mother, faithful Friend,
Overshadowed by His presence, though we feel as a little child,
We can subdue the heart within us, which sometimes beats so wild.

God is all the health and strength and joy that we can ever possess.
All the vigor and vitality that any one can express.
But we must first fulfill the law, and though we fail a thousand
times,

We must follow the Principle, or we need not look for the signs.

We must live the life for life's own sake; seek the Truth because
'tis true,

And with its holy presence be permeated through and through,
Be at one with God, who is the Light that banishes the night.
Do as we would have others do. Do right because it is right.

Abide in the center of our being, in the innermost I—
Man's trying place with the Divine, the secret place of the Most
High.

Be the Love which forever flows alike to every child of earth,
No rich, no poor, no low, no high, for all are divine by birth.

Creative Love is Omnipresence, filling every point of space,
It is the Law of Attraction, and holds each plant in its place,
It is the substance of the spheres, and keeps the stars a-shining;
And with its tender glow gives to our clouds their golden lining.

It portrays the glorious sunset with all its varied hue.
It sends the blood through every vein, and sparkles in each drop of
dew.

It binds the atoms of the granite rock, and lifts the ocean's foam,
It is the essence of all friendships and the light of every home.

It is the whiteness of the lily fair, the crimson of the rose,
It forms the dainty snowflake and nourishes everything that grows,
It is that wondrous something which makes our lives worth living;
Which overlooks all human errors and makes us all forgiving.

It guides each wandering comet as it rolls to and from the sun.
We have all been prodigals, and it brings us back one by one;
For no man will ever turn away from what he knows to be true;
And boundless, immeasurable Good enfolds every one of you.

You have heard this same old story, doubtless, many times before.
You read it: in papers modern, you find it in ancient lore;
But its sweetness never changes, whether found beneath or above,
It is the same dear old story, the story that "God is Love."

But pardon, pray, this repetition, as this is the month of cheer.
The merry month of Christmas, and you know it comes but once a
year,
Yet it means far more than feasts, gifts, and the loads of sweets
and toys,
That fill the hung up-stocking, the delight of the girls and boys.

It means to the grown-up men and women, and the little ones, too,
That "the Christ" is born in the very core of every one of you,
At the very center of your being, where each is a son of God,
Born of Spirit immaculate, of a Love fathomless and broad.

The old Law ever holds true, that all things bring forth after their
kind,
As Father, so son. The race was born in the Bethlehem of Mind,
And the star that stood over the city shines as bright now as then.
The wise ones follow it, and find Christ in all the children of men.

"Like begets like," That which is born of the Spirit must be Spirit:
That which is born of inherent goodness must All Good inherit.
"God has only Himself to make His children out of," thus every
Birth is a Christ birth, and every child a Christmas child. Merry

And happy should be the heart from the cradle to transition.
Could we but bid the seemings stand aside and give Love permis-
sion

To reign supreme; destroy all unlike itself, and thus cast out fear,
We would have a truly merry Christmas, and have it all the year.

Let's look beyond man's error and see in all faces the Divine,
Mold Faith in our Christmas manna, and pour Love in our New
Year's wine,

Then Peace shall come with good will to men, and Heaven draw
very near,

The News Letter wishes you just such a Christmas, just such a
Glad New Year.

New London, Ohio.

ESTELLE D. KING.

Thoughts Are Magnets.

WE have been told many times that thoughts are things, but what kind of things? When I wrote the article entitled "God made the dogs and made the fleas to bite them," I told a lady this law and asked her to think out how it could be right. Her mind was on the subject thereafter. The next day, as I was seated in a park, a dog, which proved to be covered with fleas, came and lay down on the grass near by me, a thing which has not occurred before in many months. The following day a dog came in the same way to the lady and actually followed her home. He stayed all night. As he was full of fleas she gave him away the following morning. The next day a dog came to me and persisted in paying his attentions. As he had lots of fleas I declined them.

Whatever we choose to hold a right form of thought about will come to us but not to "the world's people." This is because we are living the true life, and that ours is the true one is proven by such facts as these. Try this experiment while you are in Christian dualism, belief that there is good and evil, and I promise you shall not succeed. Try it while the "self" remains and I promise you shall not succeed. Try it after you have renounced self and Christian belief that there is evil, use the right form of words and I promise you that instead of dogs with fleas you shall draw to you anything you choose to name. One of our subscribers has been wanting a wife for four years and none has come. Here is a sure way to magnetically attract her. I attract whatever I concentrate upon and have to beware what I think about.—*Occult Truths.*

OF all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure love, and noble, honorable in the highest degree to both. I do not mean a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet knew a boy to "turn out" bad who fell in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant to the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in the serene leaved autumn as he did in the daisied springtime.—*Exchange.*

THE great silent men! Looking 'round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of. They are the salt of the earth. A country that has none or few of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; which had must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence higher than the stars, deeper than the kingdoms of death. It alone is great; all else is small.—*Carlyle.*

Prosperity---Its Practical Side.

THE term "prosperity," as the progressive mind understands it, implies the gaining of a livelihood honestly and fairly, and, after years of patient endeavor, the use and control of a reasonable competence for needs later in life. Secondly, it implies an acquirement of those certain soul qualities which fit us to become living factors of prominence in the social and religious circles of the day. Lastly, and according to the highest concept, prosperity means a never-failing possession of that individual self poise which makes the man or woman a power, either in the silence or out of it—masters, if you will, of that degree of spiritual understanding which fits us to live in either the spiritual or the mundane realms, with ready conformity to both.

Here we have three statements of what prosperity means. These statements I propose to consider upon their respective merits, in the space allotted me in three brief magazine articles. It may be readily surmised that, for a person who has demonstrated fairly well any or all of these stages of growth, it is manifestly easier to write of the first stage, since it has to do with the every day requirements of life as well as a greater number of people or classes.

We hear it said that such and such a person must have been born to succeed, and that prosperity to him is only a matter of course, anyway. If we grant this to be true, we will need to consider only those who, not competent at first, have at last succeeded in mastering the social problem by dint of hard labor and incessant application. Such men and women we have among us, and others are to come into visibility as the light of the new day becomes more effulgent, and when man's dual nature, the outward and the inner, pull together with a better understanding of the Science of Being as it is promulgated by our New Thought advocates. Does it not prove that the purpose of this life is to carry to greater completeness what our predecessors have left undone, when a soul, covered with scars from repeated contests, can arise from the ashes of defeat into a better and nobler inheritance? We talk of self made men. It has been a pet observation of mine, during a long and active career, that the more enduring sinews of success very frequently belong to the plodding soul rather than the brisk traveler upon life's unending highway. There are none of us but have associated with that dull and reticent pupil in school, the fellow slow to anger,

the dreamer who feels deep down in his being a glow of something which the poets know as inspiration. Plenty of bright minds there are to scoff at the genius who blushes and hides because his feelings run too deep for utterance. Cuffed about by the more ostentatious youths, pitted by his teachers, and kindling but little hope in the minds of his parents, we perhaps find our once dreary friend building ships and railroads in after life, or opening mines or mills which tired hands have long since abandoned. Or we occasionally find among us the contumacious miss who wonders what rules were ever made for, much less put into books. She abjures the limitations set up in the graded schools and longs to renounce the lingo of popular education for something she knows not which smoulders deep down in her heart of hearts.

Let these strange children, who live so much in the spirit until the shell has burst, be studied with care. The world goes in for volume, for noise and personal shrewdness, until the scholar in spiritual ethics longs to be rid of the deafening clatter and make-believe of modern civilization. I consider that it is the first important duty of every teacher in the Science to demonstrate clearly that true power lies beneath and not above the surface of things. A recognition ever so slight of this fact may turn many a life into prosperous channels. I remember how I was once asked to give credit to a moderate-going chap who wanted to bring to public notice a certain proprietary article of his own manufacture. I did so, but he was very slow to pay, indeed; so slow, in fact, that I at last refused him further credit. Not in the least disturbed, he went his way and found credit elsewhere. In time I had quite forgotten him. But one day I partly recognized the face of some one I had known somewhere in years gone by. Sitting in a nicely decorated delivery wagon was our friend the plodder. He was still at it, and, I learned upon inquiry, had built a small factory of his own. Still later I found his goods on the market and advertised everywhere in the store windows. What could it mean? Had I actually refused credit to a fellow who had thus had the element of prosperity about him? This set me to thinking. Indeed, but it was by dint of that same steady gait that I, too, had come upon the scene, and why had I not estimated more wisely the true worth of this embryo citizen?

Analyzing my feelings now, I clearly remember that my early dealings with this man had caused little prejudice in my mind toward him. Had he blustered and plead with me, I might have counted

him a ninny and loathed him. As it was, we remained friends then; we are friends now, for we have both prospered in our respected callings. What discouragements must he have encountered, and how my refusal of credit might have unnerved him then and there. But failure he knew not. He had his eye riveted upon a single focus in the lens, and all else was outside his range of vision.

Webster would define this as persistence. It is more than that—it is the soul illumination which seldom catches the eye of the staring multitude. Hail a person moving ever so slowly along the road to Prosperity, and so absorbed is he in his work that, though business be dull, discouragingly dull, he may not yet have had time to discover it, plodder that he is by name. You couldn't dishearten a chap like that were you to emphasize your complainings about the dull times with a trumpet or a band of music. A theorist, out at the elbows, may salute you on the street corners and pour a tale of worry into your ears about the probable effect that this or that election will have upon business. Your best defense is to smile upon him fondly and offer not a word. Such people have been with us since the days of Abraham. Set our theoretical friend up in business, and in a few months he gives a chattel mortgage upon his stock. That much dreaded depression which he predicted to you has positively overtaken him, and he feels sure that if the other party had gone into office he would have prospered without a doubt.

Non-sense. The prosperous people I have known in commercial life haven't any set theories about anything, and very little politics. Somehow they seem to grapple with a difficulty with deft hands, but seldom in the same way they ever grappled with it before. Their wits serve them in emergencies. You can not offend them—they will laugh you in the face and good naturedly turn your thrusts aside. You are not aware just how they do it, but they do, and you go right on counting them your friends just the same.

I wish it were in my power to tell others how to prosper. It can not be told. There is a certain truth back of every human effort that defies complete revelation. One says that pure animal pluck wins the day; but that is not always true. Modest and unassuming creatures are frequently found at the top. Have they craftily stolen their way up the ladder? Our foremost students in the Science of Life feel this Truth, but words fail to express it. Our teachers of Prosperity have much more back of what they have already given us. A new power

is at hand—subtle, confident and effective in a degree beyond what the world has heretofore recognized.

We find much said in the Science about fear. What hosts of careers have been nipped in the bud by this bogymen of the brain. When we see that the most enterprising people of the earth are those who do not know fear, will we heed the lesson or not? It is just coming to be understood that thought, mixed with fear, invites paralysis in the toilers' bodies, puts a long face upon our patrons' faces, and, though we speak not a word, somehow they get the notion that they would rather trade at the other store. Here is a secret that the ultra materialist will do well to know about. Thought is potent, more potent than words. All the glittering furbelows and advertising possible will do no good if we stage the scene with a background of fear. I remember when I made my first investment in business. To start another concern in a city where my branch of trade was already overdone, seemed like a rather reckless notion, but I recollect now that I did not know fear—it seemed not a part of my nature. I had started in to win; and, though I was poorer every day for over a year, still I feared not, but kept steadily at it, actually enjoying the freedom of knowing that I was my own boss and dictator.

Well, the crisis came. I found myself heavily in debt. Word came for me to pay up or be closed out. Possibly this word did bewilder me at first, yet something inside secretly impelled me to hope even then. Does the reader of this know how ready the world is to recognize true pluck? At the eleventh hour a man of means, in another branch of business, came forward and offered to carry my entire indebtedness. To this day his offer is a mystery to me. I do not know how he came to make it. It was not the security I could give him, nor his disregard for money values, for he wanted a bonus and good interest, both of which I allowed him. From that time on I prospered. Men of sterling qualities began to patronize me and my trade grew steadily popular. Having now climbed the ladder where I can look leisurely back upon those early years, I do not think I am saying these things boastingly, but for the good of those for whom the advice is intended. It is the world as we find it not as the theorist would make it, that we must face in this most interesting period of progress.

Now, about non resistance. It is the central teaching of our Science that the art of overcoming

can be made most practical—hourly and daily practical—in all the walks of life. Early in my career I was in the habit of boiling inside with indignation over trivial mishaps and the occasional attitudes of others toward me. A trifling incident one day set me to thinking seriously upon this, and, though it took much time and discipline, I at last overcame the weakness almost wholly. The study of children was one of my favorite pastimes. A little misunderstanding between two ads had been in progress beneath my bedroom window, and the smaller of the pair had received a sound slap in the face. Either the little fellow was too much shocked to retaliate, or he dared not strike back, but for a full instant he gave his adversary a look that is seldom seen in human eyes. It was not grief, exactly, nor was it anger. Since pondering over the incident for many years I have concluded that it was a look of Love—nothing more. Did the lad repeat the indignity? No, he did not. For days I observed him looking carefully after the welfare of his playmate, and, because of the incident in my hearing, and which did so much for me, I sought to keep myself posted regarding them both, and found they grew to manhood the closest of friends, and became thereafter good and worthy citizens. It is easy to predicate what might have been the breach between them had an open quarrel actually tainted their friendships.

My way has been to invariably treat an untoward act, an intruding thought, a meddlesome intrigue of another or a seeming failure to succeed, as if they did not exist. The moment we recognize these things we resist them. When we resist them their importance grows upon us, and beautiful and helpful thoughts which we might otherwise have are crowded out. In my next article I expect to dwell more particularly upon this as having to do with our moral and spiritual salvation. Many out-of-date rules have been laid down in our text-books of the past, but in the new Science of Life we find one truth of intrinsic value, and that is that each individual is or can be a law unto himself or herself. Now, will we be able to lay aside the printed page and take up the unwritten law that rarely applies to two persons alike. Temperament, we know, enters largely into our prospects for success. But even temperament can be improved upon. We need to work as if eternity was our day and our compensation the universe. Haste makes waste and the waste places of earth are almost always barren.

We have but to think for a moment how forgetful humanity is. The most bitter attack upon us will

be forgotten in a year if we do not resent it. By a mere hint of retaliation or anger we start a little fester which may ultimately develop into a cancerous tumor. This is a fact most serious. Letting go is an art. To prosper is an art, but we learn the methods of both non resistance and prosperity by letting go of much that the old school has taught us. Even the artist must let go the painful remembrance of that day when his fount of inspiration seemed to have ceased to flow. On that very day his latent forces may have been gathering new vigor for a work never before attempted. So with the mechanic, the housekeeper, the scholar or the man of the world. All may gain the reward of prosperity awaiting them just over the way, almost within easy reach, could they but have a little more faith in themselves. It needs a still patient hand and heart to delve a little longer, be a little more cheerful, speak still gently to the passing neighbor, and sometimes, in the twinkle of an eye, the dawn of a prosperous day is upon us and all is well, because we have worked humbly and seldom out of harmony with our surroundings. S.

FACTS.

IN answer to a friend who, in the course of a discussion, quoted the old adage, "Figures never lie," that profound thinker, Thomas De Quincey, said: "There is nothing that lies so much as figures unless it is facts."

It was a smart saying, and was doubtless prompted by his having observed that both figures and facts are often perverted to support theories that can not stand the test of practical experience.

Yet a fact can never lie, although often falsely interpreted, for it is a recognized Truth, which is either directly revealed by God evolved by man's reason through his study of the laws of nature, or made apparent by his intelligent observation.

To acquire a vast number of important facts is to be learned; to apply them usefully to ourselves and our fellow men is to be wise.

Christian Science is a system of facts, recognizing God as the Supreme Fact of the Universe and man as His Image, and the continuing power and presence of Jesus of Nazareth, in whose name the sick are healed.

In this respect it differs essentially from Materia Medica, which is founded not on facts but theories, its practice consisting of an endless chain of experiments with unknown drugs on unknown bodies.

Christian Science deals with actual demonstrations and leaves nothing to mere theory. For example: a Christian Scientist is summoned to treat a patient who is stricken with what the doctors term typhoid fever and he at once enters upon the treatment. The patient may be thousands of miles away, across continents and seas, but thought is not hemmed in by geographical lines, and every spot on earth is equally near to God, and the patient steadily improves and soon declares that he is well and goes about his daily business.

Here we have a fact by actual demonstration, but the skeptic, while admitting that the man was very ill when the treatment began and steadily improved until his health was perfectly restored in the course of treatment, may insist that it was a mere coincidence, and that he might or would have recovered in any event through his natural bodily vigor; that "one swallow does not prove that summer has come," etc., and that the Latin maxim applies to the case, "post quod non est propter quod"—After, but not therefore because of.

In answer to this, the Christian Scientist can point to thousands of like cases, proving the healing power of prayer, and thus convince the candid doubter by the argument of undeniable facts. In the purview of Christian Science there are no incurable diseases.

Indeed, the true Christian Scientist never treats diseases, so called; he treats the man, in whom the image of God has become clouded through the delusions of carnal mind, but yet is still there, an everlasting fact, impressed and fixed forever by the fiat of Him the All Good, Eternal Life, Truth and Love, the Omniscient and Omnipresent Creator of the Universe.

What is termed disease is only disharmony, the soul out of harmony with God. It is a spiritual condition and not a material fact and must be dealt with spiritually. *Materia Medica*, failing to recognize this truth and seeking to hawl down all who do recognize and act upon it, treats disease as an outgrowth of man and an existent fact in his body, and then unwinds an endless chain of drugs with a theory attached to each of them like a tail to a kite. Its treatment is thus wholly empirical, and every drug that it administers is followed by some other drug to counteract the effect of the one previously administered. It works in the dark and gropes and guesses its way from the cradle to the grave.

The path of the Christian Scientist, on the contrary, is illumined by Him who declared "I am the Way, the Truth and the Life." On this immov-

able rock Christian Science is built, and here it will stand forever, four square to all the winds that blow. It does the Master's work and thus obeys His last command, given just before His final ascension to heaven: "Follow Me." It is the gospel of healing, and it breathes its benedictions upon all humanity. It teaches that the highest wisdom is to know that "God is love," and its final triumph will be the union of all men in the common bond of love for each other.

It holds that man is the paramount fact of the created universe, since God assumed his form, and that he best serves God who most truly serves man.

The Christian Scientist, having an understanding faith, studies and comprehends natural law, and "looks through nature up to nature's God."

He does not look for a daily miracle, but regards man himself as the only miracle upon the earth, who, by his sovereign birthright, has dominion over all created beings in this world of ours which was made for him, and not he for the world. If he will but assert such right.

But rights and duties are reciprocal—wherever there is a right to be exercised there is a duty to be done.

Man was not endowed with power to "subdue the earth" that he might dwell upon it as a mere beneficiary of his Creator, and lead an earthly existence unmindful of his divine origin and destiny. He must not only live, but earn the right to live.

To do this he must assert himself as a spiritual being by working for the glory of God, not for time only, but for eternity. Each must serve all, for "God is love," and man best proves himself the "image of God" by love for his fellow-man.

But it must be a real, practical love, not in mere creed, but as a benign fact, the love that abounds in good service, lifting up the lowly, comforting the sorrowful, feeding the hungry, clothing the naked and healing the sick. Only thus can he be Christ-like.

FIFTY PAPERS FREE.—International Press Agency.

The Australasian Society for Social Ethics will send to any address 50 specimen copies of Australasian, English, and American Newspapers and Magazines on receipt of \$1 to pay for mailing. Send \$1 to Subscription Agency Department, the Australasian Society for Social Ethics, "Bernice," Summer Hill, Sydney, and you will receive 50 papers.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	-	-	-	-	\$ 1 00
Seven copies, one year,	-	-	-	-	10 00
United States and Canada,	-	-	-	-	1 00
Europe, Asia, South America—in these countries in the Postal Union,	-	-	-	-	1 26
Oriental Asia, with postage additional	-	-	-	-	1 00

SINGLE COPY RATES.

One copy,	-	-	-	-	10
100 Sample copies,	-	-	-	-	8 33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

We publish a number of lectures in this paper which have been delivered from time to time in the Reform Christian Science Church in Washington, as they all tend to enlighten our students, not only here but everywhere. These lectures, of course, do not take the place of the Correspondence Course, as we found it to be impracticable to bring a popular lecture before an audience partially unlearned in the subject of Metaphysical healing, and bring the lecture down to such exact points as will do for perfect teaching. The Correspondence Course was prepared for exact work, and these lectures are in no way supposed to take its place. We are endeavoring, however, to fill in, so to speak, or to elucidate points which will make the practical healing seem more rational to the uneducated, and to destroy if possible the prejudice existing in the minds of the uninformed.

Christian Science healing, as I have repeated a number of times, is nothing more nor less than a system of praying to God and receiving an affirmative answer to those prayers; and when this becomes thoroughly understood by the people at large, and

especially by the Christian people throughout the world, the prejudice which now exists against the so-called Christian Science healing will have vanished and all will hail it as one of God's means and methods to help us, His children.

The trouble has been that heretofore there has been so much secrecy thrown around this so called Christian Science, and the students of that faith have been prohibited, and are now, by the Eddy Churches from reading any other literature than that which is issued by a certain publishing house; in other words, it is making dummies, we might term them, out of their students, dwarfing their intelligence and narrowing their comprehension. Such practices have, and very justly, called down the condemnation and prejudice of all the world. The Reform Christian Science Church has no such practice. We not only hail with joy the teaching and the words of our Savior, but of any person or persons who have written along the lines of Truth, or whose writings have a tendency to elucidate the Truth. We furthermore teach our students that all the promises upon which we may rely for healing and for blessings must be, and are to be, obtained in the Name and through the NAME OF JESUS CHRIST, Our Savior. We have no sympathy with any claim that any person or persons living on the earth represent the second coming of Jesus Christ; neither do we have any sympathy with any book or books now written, as being the book spoken of and held by the woman in the cloud as related in the Book of Revelations; neither do we believe that that woman is now living in the city of Concord, in the State of New Hampshire. We have no sympathy with any such claims, and regard them as nothing less than sacrilege. We believe Jesus will come again, and will come as He went, and that we will know Him and will see Him as He is, and this impersonal thought as given out by those trying to upbuild a false Christ only to mystify the unlearned and to hoodwink their followers is wicked and should receive no countenance from us.

We believe the Truth is free, and believe it should be given to all the world, and that no person has the right to say to this one or that one "Thou shall" or "Thou shall not." We believe God gave to each

one of us certain talents, and that we are responsible to Him, and to Him alone, for the proper use and exercise of those talents.

ANNUAL MEETING.

Our friends are reminded that the annual meeting of the Reform Christian Science Church will be held in the city of Washington on the first Monday after the first Tuesday in January next, which will be the 7th of January, 1901. The time and place of the meeting will be arranged later on, but the delegates or those expecting to be present ought to write to Mr. John H. Turner, 512 Tenth street, this city, Clerk of the Church, and notify him of their expectations to be present; and should anyone desire the church authorities to arrange for their place of stopping, they should write to the clerk. At this meeting the officers of the church will be elected by the vote of the members of the Church entitled to vote. These officers will hold their office for and during the period of one year. It is desirable that as many as can should attend.

PROGRESS.

It is with pleasure that we can report progress during the past month in the advancement of the Truth. A great many new students have been added to the rolls of the College, and the work of UNCHAINING THE TRUTH is being rapidly pushed, not only by the workers at these headquarters, but by our students throughout the civilized world, and wonderful healings which are being reported by them rejoices our hearts. We know that God is with the movement. We take the Name of Jesus Christ, His teachings and His words, as our guide and our rule, and IN HIS NAME are we doing our work. Jesus said "IN MY NAME" shall you do so and so. Peter said, "IN THE NAME OF JESUS CHRIST OF NAZARETH, I command you to rise and walk." We have no promise and there are no promises of healing or of success in God's work, except in and through the Name of Jesus Christ, our Blessed Savior. We are impressing that thought upon the world, and the evangelical churches, so called, are fast coming into this thought, more or less and it is now no unfrequent thing to see ministers of the gospel listening to our lectures every Sunday afternoon. We not only have

the physicians and many ministers as our friends, but we have the lawyers and people generally as our friends, and the hall of our church is crowded every Sunday afternoon with anxious and earnest listeners, seekers after the Truth. It is a source of great rejoicing to us that such is the case. We have added another attraction to the church, which is music, beautiful music. We have excellent performers on the piano and violin, and solo singers. The progress of the church is phenomenal, and it is making the Christian Science idea popular in Washington, because they see that the Reform Church has all the good that has ever been claimed for Christian Science, and has eliminated all the evils.

NEWS LETTER.

It is with much thankfulness that we are able to report that the fund for the advancement of the News Letter has been absorbed, and we have had a large number of new subscribers added to the lists by the donation. These in six months' time will know enough of Christian Science to want to know more and will go on and study and investigate, and all those who investigate this truth are convinced because the facts are overwhelmingly on its side. That the sick are being healed there can be no question, and all the people have to do to understand these things is to investigate and study. No great fact has ever been unearthed, no invention made, and no great things accomplished, without labor, LABOR, LABOR. We must work if we will win, and unless you investigate you can not understand this subject any more than any other. We hope and trust that every one will make it a point to push the News Letter everywhere, find subscribers for it and work for the scattering of the Truth. Send in names for sample copies, also circulate the News Letter leaflets. Do something; everyone ought to do something for the Unchaining of the Truth.

"As we sow, so shall we reap," and nothing truer has ever been written. You sow the Gospel of truth, you sow seeds of kindness, you scatter thoughts of enlightenment and all those seeds will bring forth an abundant harvest and return to you for your own upbuilding.

SLANDERS REFUTED.

It is with pain that we have to again refer to the slanderous attacks which are being made upon the Editor of this paper by the Eddy School of Scientists. One of the latest is the report being sent out that the Editor of The News Letter was forced to leave the Mother Church and that our attempted Unchaining of the Truth is but a ruse.

It seems as though God had anticipated, if we may so speak, that such slanders would be started, and before we were permitted to leave the Eddy Church the strongest kind of documentary writings were sent us in order to annihilate all such stories, and I beg to reproduce a few of those statements for the benefit of our readers.

The first document I will present is a copy of a resolution sent me by Mrs. Eddy, a resolution which had been passed by the Mother Church. I quote it exactly:

"Resolution passed by the First Church of Christ, Scientist, Boston, Mass., July 17, 1899.

"Resolved, That the First Members express their kindly interest in the welfare of The Washington News Letter so long as it keeps free from matters injurious to the cause of Christian Science, and stands out, AS IT NOW DOES, in the defense of the Truth."

The next document is a telegram I received but two days before The News Letter came out Unchaining the Truth, and is as follows:

"Boston, Mass., September 4, 1899.

"Col. Oliver C. Sabin,

"Washington, D. C.:

"In talking with the members of the Christian Science Publishing Society, and some of the workers at headquarters, I find they have very kindly and friendly feelings toward you and your paper.

"EDWARD P. BATES."

Mr. Bates, it will be remembered, is now the President of the Mother Church. I quote the following letter written by Mr. Frye four days before The News Letter came out:

"Pleasant View, Concord, N. H.,

"September 2, 1900.

"Colonel Sabin, Washington, D.C.

"Dear Brother: Your letter indicates a very dis-

torted sense regarding Mrs. Eddy, and I fear that you have been influenced by some very malicious reports concerning her which at the present time seem to deluge the atmosphere of mortal mind, but are nevertheless untrue. She is not an enemy either to you or to your paper. About a year ago, in order to benefit you, she recommended all Christian Scientist to subscribe to your paper, and they did so most generously, and through it you got well on your feet. Recently again she was asked whether she made it obligatory for them to continue to subscribe, and through our periodicals she replied "they are under no obligations to me." She did not mean by this she was declaring against you or your paper, the 'News Letter,' for she has had most kindly feelings for both. Her heavy pressure of work of late has prevented her from keeping up her correspondence.

"Yours fraternally,

"C. A. Frye."

I will further add, without quoting that I am in receipt of numbers of letters from Mrs. Eddy and others, also letters from the membership of this Church breathing perfect confidence in The News Letter and its editor, and the statement made now that I was driven out of the Mother Church is simply without foundation in the slightest degree.

CLASS TEACHING.

The statement has been revived that I know nothing about Christian Science because I have never been through class. The facts regarding class teaching are these. At one time I would have gone through a class, but that year there was no class teaching. After I studied to the bottom of the concern I saw that all students who entered a class put themselves under the teacher's control, as they had to do if they went through class, and became, therefore, nothing more nor less than the slaves and dupes and almost dogs of those teachers. I, of course, then made up my mind that I would never go through class. The teachers in this city were preparing to teach a class and notified me that myself and wife had been selected to go through that class. I did not want to break with those teachers right out, but I knew I would never go through, and determined I would not. A Scientist friend of mine from the West

was staying at my house, and I was telling her of the situation. She told me that I must never go through class with those teachers. I asked her what I should do. She said "Write to the Mother." I wrote to Mrs. Eddy regarding the matter, and told her there was talk of a class being taught, and I had been requested to go through the class, but before taking the step I desired to know what her thoughts were regarding it, and she very kindly sent me the following letter:

"Pleasant View, Concord N. H.,

"January 20, 1899.

"Colonel Sabin.

"Beloved Son: I have more than one beloved son, therefore I am not placing myself above the feet of my Master. By all means preserve the sanctity of your teaching. As it stands, God is your Teacher, and I have seen human teaching turn the thought from the spirit to the letter of Christian Science and dim the former. I regret deeply that I did not have you in my last class; but, if I never teach another class, keep up your daily study of all my books, and that is sufficient.

You will listen for His voice,
Lest your foot-steps stray;
You will follow and rejoice
All the rugged way.

"With love,

"Mother,

"Mary Baker G. Eddy."

Mrs. Eddy knew perfectly well that her students were not competent to teach me, and that if I went through class that their teaching would have the tendency to destroy the Spirituality with which God had been pleased to endow me.

It is a source of great sorrow to me that the Eddy Scientist can not go on and do their work in peace. If they are working for God, and are doing their work, and walking in the light as they see and the light, would stop their ceaseless misrepresentations of The News Letter and its editor they would do better. We are doing our work Unchaining the Truth and giving it to the poor and distressed, as well as to the rich and opulent, and we are sending it broadcast throughout the world and receiving hundreds and thousands of letters from all points of the compass, thanking God for the good work which is being done in Unchaining the Truth. God is blessing us in the healing of the sick infinitely

more than I have ever known of under their system. All those things prove to me that God is with this work, and, furthermore, He has prospered the cause and prospered the News Letter and prospered its editor in his work, notwithstanding the myriads of enemies and the myriads of malingers which have been constantly at work against us. Nothing has stayed the march of events from going forward from the start. This proves to me, and should prove to them, that this is God's work and they ought not to try to destroy God's work; they can not do it. If they must teach it in their way and charge enormous prices for teaching let them teach; yes, teach it that way, but teach religion and not hatred, and let them abandon this iniquitous and monstrous system of Malicious Mental Malpractice which is fast making the name of Christian Science a synonym of the most monstrous wickedness which has cursed the human family for past centuries. Why can not they see this? Must they continue in this downward course until God strikes their whole system from the face of the earth? Here is a great Truth God has given to man, giving us the benefit of His power and of His Love, and all we have to do is to take it and to exercise it in the spirit of kindness and brotherly Love, teach our fellows and spread the Truth broadcast throughout the whole world. Let the world be blessed by it and God will bless us for the giving, but if we attempt to corner it or turn it into channels of selfishness, destruction alone will be the crop, for 'as you sow, so shall you reap' and nothing truer than that has ever been written.]

HOW TO TELEGRAPH.

I wish to give instruction to our patrons who telegraph us that it is important, where it can be done without extra expense, that they give the name of the patient and the belief of disease, and if of a child under ten years of age, give the name of the mother, if the mother is living. To those who cable us from foreign countries where cable dispatches are at a very high rate, economy is of the first importance, for every word counts. It costs something like five dollars a word to cable from Japan, India, the Philippines, or Australia, or even South Africa, and if our friends will take these instructions as their

rule they will save much. For instance, if one desires to cable me from Melbourne, Australia, I understand the name of the town does not count but the date line does, so do not date the message. Supposing the dispatch was for me to treat some one for fever, you might word it as follows:

"Oliver Sabin, Washington:

"Fever. John Smith" Being only six words to pay for. That telegram would indicate and I would so understand, that I was to treat John Smith of Melbourne, Australia, for fever. There is no necessity for signing the name of anyone, for John Smith is the one to be treated, and the word "Treat" is not necessary because I will understand that is what is wanted. Furthermore, an answer will never be returned by me to a cablegram or a telegram unless requested, but when you send your dispatch you may know it will be delivered. I have never known of a case otherwise, and you may also understand that when the message is received that treatment will be commenced at once. What we term "Heroic Treatment" will be given; that is to say, we put the patient under treatment by first myself, Mrs. Sabin, and one of our best healers, and we keep the patient under constant treatment for several hours until we have the witness of the Spirit that mortal mind has been destroyed. Persons ought not to wait until death has set in before telegraphing us for treatment. The Reform Christian Science Church does not require you to turn off your physician; let your physician do the best he can, and God bless him in his work; but where you want this help of God healing and send for it it seems to be much easier to destroy error when sickness is in its incipient stages than it is after death has commenced. Why this is true of course we do not know, but it is true. All should stand as "Porter at the Gate" as much as possible and use every known means to destroy this error called sickness and prevent its entrance. The time will come when all physicians will learn this Metaphysical thought of God healing, and instead of losing their patients, as they unavoidably do now, they will be enabled to heal everything, because God's power is omnipotent.

Lovingly yours.

Oliver E. Sabin

The World Moves.

The Recantations of Galileo.

THE case of Galileo, the great astronomer, is often referred to as a memorable historical instance of a vain attempt to stay the march of mind by the edict of authority.

That he first demonstrated the Copernican theory that the sun is the fixed central orb around which the earth revolves daily, and that he denied and repudiated his own demonstration under the threat of torture at the hands of the Roman Catholic Inquisition are well known facts, but the circumstances of his trial and condemnation will bear recital, and must prove of interest to our readers.

It will be seen that Galileo was twice tried and twice recanted.

In the year 1615 he addressed a letter to his friend, the Grand Duchess Christina, of Tuscany, in which he very conclusively proved the immobility of the sun, and the diurnal revolution of the earth around it. That enlightened woman fully endorsed his views, for, as usual, when a great Truth is proclaimed to the world woman is found enrolled among its earliest champions, and, unlike man, she never recants, but declares her convictions to the bitter end. The contents of the letter having become known Galileo was summoned before the congregation of the Holy Office or Inquisition at Rome.

Upon his appearance he was charged with having committed "a most grievous and damnable act of heresy" in asserting that the sun does not move, thus contradicting the Holy Scriptures, which plainly teach the diurnal revolution of the sun since it was made to stop in its course and stand still over Mount Gibeon at the command of Joshua.

The renowned Scientist urged in his defense that it was not the object of God in the Holy Scriptures to teach us Science and philosophy, and that physical events were described therein as they appeared to the eyes of men without unfolding the principles on which they rested, and which produced them through the operation of natural law. The Inquisitors, however, clearly had the best of the argument, for they were men of blood and iron, and after two days of discussion they convinced the philosopher that he was wrong, or, at least, that he had selected the wrong time and place to demonstrate the truths of Science, as was made evident by the formidable array of instruments of torture within his view. Accordingly, upon the command of the Pope (Paul V)

given in his edict approving the judgment of the "Holy Office," Galileo retracted and allowed the sun to move on and the earth to keep still, yet could not help solacing himself by whispering to a friend who stood near him, "The sun will be stationary and the earth will roll on notwithstanding all this."

It was a great triumph for orthodoxy, and it was at once signalized by burning publicly the works of Copernicus and the alleged heretical letter of Galileo.

The illustrious astronomer was clearly not the stuff that martyrs are made of, but yet he repented of the retraction that was so unworthy of him, and sixteen years later he boldly published a book in which he proclaimed and demonstrated the Truth of the Copernican theory of the relation of the sun to the earth.

The work was entitled "A Dialogue on the System of the World," and was made especially offensive to the Papal Hierarchy by the fact that the character in it who supported the orthodox view of astronomical Science was exhibited as a stupid ignoramus bearing the name of Simplicio, and was made to use the most absurd arguments abounding with pious ejaculations.

Urban the VIII was then Pope, and when he read the book he became very angry, and at once wrote the Grand Duke of Tuscany, in whose service Galileo was at the time, to send him to Rome at once for trial before the Inquisition, in chains if necessary. Galileo arrived at Rome in February, 1633, and took up his abode in the residence of the Tuscan embassy.

He was at once taken from there and placed under guard at the house of the fiscal of the Holy Office.

He was then in the seventy fifth year of his age. The trial lasted ten days, and during its progress Galileo maintained that the accepted Ptolemaic system could no more be reconciled to the orthodox interpretation of the Scriptures than that of Copernicus, and he made the extraordinary defense that he had forgotten the prohibition laid upon him in the year 1616 not to advocate the immobility of the sun.

To commend himself to the mercy of the Inquisition he abjured his condemned conclusions as to the relations of the sun and the earth and swore never to teach them in the future.

He was thereupon sentenced to be imprisoned during the pleasure of the Holy Office, and to repeat the seven penitential Psalms once a week for three years to come. He was confined to the precincts of his own villa, at Arcetri, near Florence, where he died nine years later.

John Milton visited him there in 1638, and thus

wrote of his visit: "At Arcetri I found and visited the famous Galileo, grown old, a prisoner to the Inquisition."

To show how the minds of men widen with the process of the suns, and that "truth crushed to earth will rise again," we should state that in the year 1757, one hundred and twenty-four years after the condemnation of Galileo, Pope Benedict the XIV issued a bull rescinding the decree of the Holy Office that condemned him as a teacher of heresy, and his works are no longer included in the "Index of prohibited books" promulgated by the Roman Catholic Church, which proves that it has moved forward itself by consenting that the sun shall stand still.

The orthodox churches of the present day would no doubt with one accord condemn the harsh treatment to which Galileo was subjected by the superstitious bigotry of his day that hoped to blot out the Truth by closing their eyes so they could not see it, a course as irrational as if we should attempt to darken the sunbeams by denying that they radiate light around them.

Yet those very churches are engaged virtually in this enlightened age, when they put under ban and pour out their execrations upon the Christian Scientist because he holds to the faith and translates it into practice, that Jesus of Nazareth has endowed the true believer with the power to heal the sick in his name, and that when he said: "These signs shall follow them that believe, they shall lay hands on the sick and they shall recover, He conferred a perpetual endowment to continue as long as the need for it exists.

They practically deny that "the sun of righteousness has risen with healing in his wings," by denying that there is a healing power in prayer offered in His name. And yet that healing power is daily demonstrated, and the voices of grateful thousands proclaim it in all lands to the glory of God, the Eternal Life, Truth and Love.

Orthodoxy may chain the Galileo, but it can not chain the Truth, for the hand of Omnipotence impels it on its eternal march, and it will not halt at the bidding of man.

TUESDAY EVENING QUIZ.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Weymouth Avenue, N. W. OLIVER C. SABIN.

Conscious Volition Controls Involuntary Activities.

KATE ATKINSON BOEHME IN FREEDOM.

THE body is like a clock which has been wound up, at some time in the past, and death is the running down of its mechanical action. The conquest of death then, is the winding up of that clock, and the process is simple when once learned.

Let us see if this is not true.

Long ago in the early beginnings of life on this planet that little protoplasmic form, the amoeba, had a desire for food. Impelled by this desire it floated here and there until it came in contact with the object of its desires. When it folded itself about that object, absorbed that which it could assimilate and released the balance. As time went on its desire grew stronger and stronger, and its need for more varied food greater, so that instead of letting its prey go quickly it held on to it, so as to extract, if possible, still more sustenance. This resulted finally in a settled contractile effort which converted the flat surface of the amoeba into a tube-like formation, the first nucleus of a stomach.

But this little stomach could not digest all that it stored away, and would probably have had a severe touch of indigestion had it not in time gotten rid of that portion of its food which could not possibly be assimilated, therefore ducts or channels were formed for liquid and solid matter to pass out of the little organism which no longer needed them. These ducts were primitive bowels and kidneys. To supply other needs, eyes, ears, heart, lungs and other organs were formed.

These organs owe their origin and growth to conscious action on the part of the individual projecting them. No matter how low the form of life, if it has any knowledge of external objects it possesses consciousness, for to be conscious means simply to know, the word "conscious" being from the Latin *conscius*, from "con" and "scire," to know. The amoeba was conscious, because it knew of the presence of its prey, and it had volition because it willed to grasp that prey. It acted then with conscious volition and in this way it projected the organs which it afterwards developed.

But as its desires grew apace it dropped the control of the first established activities, because it could do so by virtue of mechanical law. If you

set a ball rolling it is carried forward by the momentum given by your hand, which is the agent of your conscious volition, and the ball rolls on until the force transmitted is spent. By the same law the mechanical action which was set up at first in the body by conscious volition continues until the force imparted to it is exhausted.

In this way our bodies are running as the result of an action set up long ago. As we go from childhood to old age we get farther and farther from the original impelling force until finally the mechanism runs down, just as a clock would with no hand to wind it.

But just so surely as a clock can renew its action, just so surely can the human body do the same and escape that cessation of activity which we know as death.

When, as a child, you began your alphabet, you traced with difficulty the letters composing it. Next, you combined by slow degrees those letters into words of one syllable, then into words of two syllables, and so on until you could frame the letters into sentences. Now you run down the columns of your daily paper with lightning glance, catching at the ideas which are there expressed without discriminating between A and B or C and D; that is, you do not do it consciously, for the conscious recognition which you once gave each individual letter has been converted into what is called a subconscious activity, and now this activity takes care of your letters, words and sentences, leaving your mind free to transcend them and grasp the ideas which they convey. If you stop for an instant to consider whether a sentence is grammatical or to note the spelling of a word, you at once lose your grasp on the idea which it expresses.

Without the activity of the subconscious mind you would, each moment of your life, take the first step of your babyhood with the same hesitation and fear of falling which attended your initial effort, and such later feats as running, leaping, dancing and riding the wheel would be utterly unattainable. It is only because of these subconscious processes that dexterity, skill or progress of any sort become possible.

This is why prisoners who are shut away from communication with their fellows lose the power of speech. The subconscious activity when no longer receiving an impulse from the conscious mind runs down like any mechanism which depends upon an impelling power external to itself.

The conscious mind which is ever thinking live thoughts gives a stronger impulse or wind-up to

the automatic action dependent upon it, and therefore it rests with that conscious mind to whether the bodily activity shall run down or be endowed with a renewal of motion.

And there is no danger of the mechanism really wearing out as it might with a clock, for this subconscious mind differs from wood or steel in that its particles can continually be replaced by new and living discretions from the conscious mind.

If you should lose for a time the sense of hearing or that of sight and only regain it after an interval of many years you will lose to a degree, or perhaps entirely, the subconscious action which regulated the lost sense, but on the recovery of that sense you could begin over again, and step by step, recover your old facility in reading or speaking.

Each one of us has lost conscious control over the involuntary action which regulates the heart, that great vital center of force in the body. We have even lost the memory that we ever possessed such control, and so the conscious mind settles down into the belief that it is under subjection to the automatic action of the heart, and usually a weak heart at that, for, strange to say, you never hear of anyone being subjugated by a strong heart.

And so this weak heart, like the miserable invalid in a family, goes on making all things awry until something or other happens to upset the tyrannous control of which only a weak creature is capable.

This something which happens is a happy turn of circumstances which places true power where it rightfully belongs.

When it is clearly seen that we regain conscious control over all subconscious activity and that the latter is only a stratum of mind discreted continually from the conscious mind, and that, instead of being a stratum of rock, it is more like one of clouds, then will a new lease of life be taken by the sick and despairing.

To hold, even for a short time, in the conscious mind the thought that one can control involuntary action in the body is to begin to establish that control. It is equivalent to taking one's seat, prior to grasping the scepter of government. To still further pursue this advantage by assuming immediate control of this bundle of habits we call the body, is to extend the scepter and inaugurate the reign of a good, happy and healthful govern-

ment, a government based upon this mighty truth that conscious volition does control involuntary activities.

TRUTH UNCHAINED

Is the title of a neatly printed Booklet, containing about twenty beautiful poems, pertaining to the glorious, precious Truths of Christian Science.

Already the author has received more than two thousand testimonials praising, in the highest manner, the beautiful and uplifting thought and classic rhythmic lines contained in these poems.

They are an inspiration to all who read them.

The Booklet is dedicated to Col. O. C. Sabin, editor of The News Letter, the "Breaker of Chains." You want a copy dear reader, and perhaps have a friend or two to whom you would like to make a suitable present, to call their attention to our precious Christian Science Truth. If one poem is worth \$3 what is a booklet containing twenty poems, equally as beautiful, not worth?

The author's poems and other writings are well known and recognized as standard in their line where the English language is known.

Price, post paid, 25c.

Every person sending for two copies, at 25c., during this holiday month shall receive an extra copy free, or three for 50c.

Any person not fully satisfied with the Booklet of Poems, after reading the same, can return it and have the price paid promptly refunded.

The author makes this offer, knowing full well how dearly the up-lifting, soul-stirring, life-giving poems are appreciated by the thousands who have read them.

Silver may be enclosed in ordinary letter at our risk, or postage stamps, 1s or 2s.

Address

NAT WARD FITZ GERALD,
Author and Publisher,
Washington, D. C.

JUSTICE is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a boundless freedom which says, You don't have to be what you are, your right is just what you will.—Unity

GIVING.

Perhaps the shortest and most effective charity sermon ever preached was that delivered by Dean Swift, in St Paul's Cathedral, London, on the text—

"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again."—Proverbs xv, 17.

After twice reading the text impressively he thus addressed the vast congregation.

"My Christian friends, if you like the security for the loan that the poor ask of you to day then down with your guineas."

The result was that five thousand pounds sterling, or about twenty five thousand dollars, were placed in the collection boxes.

The strictly commercial form in which the great preacher put the question to them deeply impressed his audience, for the English are essentially a mercantile and banking people, and look well to the "security" offered by those to whom they give credit or make loans, and here was a guaranty of payment from God himself. No such security had ever been offered on the Royal Exchange, or by the Bank of England, and they accepted it at once and gave their money to the poor.

It was the best investment they ever made for they thereby "laid up treasure in heaven."

The Apostle Paul, addressing the elders of the Church at Ephesus, said to them:

"I have showed you all things how, that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive"—Acts xx, 35.

Why giving in charity blesses the giver more than the receiver is due to the fact that the receiver of the gift has only his material wants relieved, while he who gives in the name of the Lord enriches his soul with grace and secures the priceless satisfaction of feeling that he has done a good deed to his needy fellow-man.

It is remarkable that the only gift that Christ received was from a woman, and she, too, one who had sullied the immaculate jewel of her soul, and was known in the City of Jerusalem as "a sinner," one of the baneful class of whom the wise Solomon said, "Her house is the way to hell, going down to the chambers of death."

Yet by giving Mary Magdalene was saved; the perfume that arose from the costly ointment with which she laved the weary feet of Jesus purified and sweetened her whole nature, and her tears of

penitence became more glorious than any pearls that ever shed their lustre on her wanton beauty, as he the sinless said unto her:

"Thy sins are forgiven. Go in peace."—Luke vii, 50.

Behold the reward of her giving, we are told in the Scripture that out of this same penitent Mary Magdalene Jesus cast seven devils, and her eyes that had once been wont to gleam with an unholy light were the first to look upon the risen Christ and he made her the herald of his resurrection.—Luke viii, 2.

It may be asked To whom shall we give?

The answer is To all of God's children who need your help, and thus be like God who gives to all.

Jesus laid down the rule for giving in his sermon on the Mount thus:

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matthew vii, 11, 12.

"Give in the name of Jesus of Nazareth, with the sure faith that as you give it shall be given unto you.

"Have no fear that you will bankrupt the treasury of heaven by your gifts to man.

"The widow of Zarephath, though she had but a handful of meal and a little oil in a cruse as her whole store of food in a time of famine, gladly gave them the prophet Elijah, and the barrel of meal wasted not neither did the cruse of oil fail until the Lord sent rain again upon the parched earth, and for a greater reward of her faith in giving to him he raised her son from the dead."—I Kings xvii, 14 15.

Let the measure of your gift be the need of him who wants it.

If you have neither food nor raiment nor shelter to give you can give good service, you can give him good counsel and your prayers.

The cripple who lay at the gate of the temple, which is called Beautiful, appealed to a homeless and penniless man when he asked Peter for alms, but he received a gift greater than he could have hoped for, as the apostle answered him:

"Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk.

"And he took him by the right hand and lifted

him up and immediately his feet and ankle bones received strength.

"And he leaping up stood and walked, and entered with them into the temple walking, leaping and praising God."—Acts iii, 2, 9.

That was giving unto him the coin of Christ, the Healer of the nations.

You must not always expect to have your good gifts or kind service appreciated by those on whom you have bestowed them. You may often have cause to exclaim in the words of the wretched King Lear, who gave his kingdom to his ungrateful and cruel daughter, "Ingratitude, thou marble-hearted fiend!"

Look for your reward to the Master, whose promise can never fail, and who has said:

"He that overcometh and keepeth my works unto the end to him will I give power over the nations.

"And I will give him the morning star."—Revelations ii, 28.

Keep on giving and Love will conquer the vilest in the end; it will never fail to establish its dominion over the human soul however marred and stained with sin.

There is an oriental story of El Harasch, an Arab chief, who owned a beautiful mare that was known far and wide as the "Pride of the Desert." She was Arab all and Arab bred, and he had reared her in his tent among his children, who loved her as a sister. Sinewy strength was in her veins, her nostrils were blown abroad by the pride within, and her pace was swift as light.

Much treasure was offered El Harasch for his peerless horse, but he held her priceless. Having occasion to make a journey he provided himself with a good store of food and water, and mounting his mare he rode away. As he was riding on over the hot desert sands, with nothing but the blank horizon around him, he saw a man lying prostrate, not far away from him, and heard him exclaim; "In the name of Allah (God), the Merciful, leave me not to perish here. Give me drink."

El Harasch was as famed for his open-handed charity to all in need as he was for his bravery in battle, and springing from his horse, and casting aside his fire-lock, the only law of the desert land, he raised up the head of the suffering man, who soon revived after being given water and a handful of dates, and said that he had been set upon the evening before by a band of robbers, who, after taking his camel and all his merchandise and what he had upon his person, had left him to perish. The mare was waiting her master's call, not far off, and

suddenly the stranger leaped upon her back, and with her bridle in his hand gave a yell of triumph, and revealed himself as the chief of a distant tribe with which that of El Harasch was at war, who had long watched for an opportunity to secure the mare, and had resorted to that ruse to accomplish his purpose. As he dashed away upon her El Harasch called to him, "Stop one minute, I ask you in the name of Allah the Merciful." Heeding the earnest call of his enemy he drew rein, and El Harasch said to him:

"The mare is your's, you have won her by your craft, but I implore you to promise me that you will never tell by what guile you came to possess her, for it will prevent many from giving their aid to the really needy who have fallen by the way in the desert."

The moral sublimity of the appeal so impressed the stern and crafty warrior, that dismounting he exclaimed, as he knelt before El Harasch, and grasped his hand: "Allah is God, and Mohammed is his prophet, henceforth we are brothers."

Love conquered where the steel of the scimitar and the leaden bullet had failed, and thenceforth there was peace between them and their long warring tribes.

Jesus met with but little gratitude during his ministrations among men. When he was met by the ten lepers in Samaria, who lifted up their voices and said; "Jesus, Master, have mercy on us," He bade them go their way, and as they went they were cleansed; but only one, when he saw that he was healed, turned back and fell down at his feet giving him thanks, and he was a Samaritan. Jesus noticed their ingratitude, saying:

"Were there not ten cleansed? but where are the nine? There are not found to give glory to God, save this stranger."—Luke xvii, 12, 18.

Yet Jesus went on healing, and still continues to heal an ungrateful world, for He, the Divine Giver, will never be weary of giving good gifts to all who ask of Him, worshipping God in Spirit and in Truth.

GIVE THANKS AND SING.

ISAAC WATTS.

Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing;
To show thy love by morning light,
And talk of all thy truth at night.

My heart shall triumph in my Lord,
And bless his works and bless his word;
Thy works of grace how bright they shine!
How deep thy counsels, how divine!

Thanksgiving Day of Long Ago.

AYDA BELLE SAWYER, IN HARMONY.

ABOUT three hundred years ago the good people of England were not allowed to think of God as they liked, and know that they were God-like, and all were like Him, but instead were made to pray as the king told them to. They did not like this and all joined in saying, "Let us go away to another place where we will be free to think and do what is right."

In far-away Holland they found a quiet, happy home, but they did not have everything to make them comfortable, so when some of their children grew to be men and women, they again wished to find another home large enough for all. They called themselves Pilgrims; pilgrims, you know, are people who are always traveling to find something they love, or to find a land where they can be happier. After a long time planning and making arrangements, the Pilgrim fathers and mothers, with their children, came to America.

They hired a big vessel called the *Mayflower* and one hundred and one men, women and children were safely carried across the big ocean. The children grew restless at times on the long trip of two months, and longed for a good run on their old playground or a glimpse of a tall tree with spreading branches inviting them for a climb. One morning a little baby came on board the ship, and he was a welcome visitor, for his mamma let the little ones play with him when they were tired of their other sports, and it always brought smiles to their faces when that time drew near. They named the little baby Oceanus, for his birthplace.

One morning in the month of cold November, a point of rocks was seen, and as they grew nearer and nearer more plainly could they see land, and they all thanked God for His goodness in all things and around all things. When they drew quite close some of the Pilgrim Fathers went on land to see if they could find any houses or people. Indians were the only people on the land, and not being used to seeing white people, ran to their huts.

After a few trips to and from the ship, they found a pretty place to make their home, and called it Plymouth. The winter was long and cold, but they had plenty to eat and to wear, and when spring broke they were already for work of all kinds. The green grass began to grow, and wild flowers of every hue covered the hills and fields, and the trees sent

forth new branches as if God's hand in them was extending welcome.

Some friendly Indians came to see them, and month after month the numbers grew, until most all the Indians who were so frightened at first came to see them. They were kind and showed the Pilgrims how to plant grain and corn, and all kinds of good things to eat.

In autumn the grain was harvested that is, put into sacks and stored away for winter, and they thanked God for leading them to a country where they were free, and could see God's will working in all for such great good. It was at this time when the first Thanksgiving party was given. The grains of all kinds had grown so abundantly, and the sweet berries that had grown wild on the mountains and had been cured for winter use, were made into many kinds of good things, and the little ones looked on then to the making of plum pudding just the same as they do to-day, and no doubt thought it better.

The day for the feast was set and the Indians invited. They came, dressed in their best coats of fur, and their faces painted with bright red marks as wide as your fingers, running in every possible direction on their faces. The children did not like this very much, and would not go near them at first; but the Indians soon made the little ones their friends, and they found that good was in them even if their faces were not just as God had made them to be.

The Thanksgiving party was a happy one; the time was spent in playing games, shooting, and in sports of all kinds, and they were happy together for three whole days. Before each meal they would thank God for His goodness to them, for their happy homes, for all their wants that were supplied, and their oneness with the All Good.

Nearly three hundred years ago this Thanksgiving took place, and just so to-day do the fathers, mothers, grandfathers, grandmothers, and children give thanks to the good God that is in all, through all, and around all, and just so should our Thanksgiving to God go forth each day of our lives.

"I searched through strange pathways and winding
For truths that should lead me to God;
But further away seemed the finding
With every new road I trod.
I searched after wisdom and knowledge—
They fled me, the fiercer I sought;
For teacher and text-book and college
Gave only confusion of thought.
I sat while the silence was speaking,
And chanced to look into my soul;
I found there all things I was seeking—
My spirit encompassed the whole."

Extract from Lecture.

[By Oliver C. Sabin, in Reform Christian Science Church, Washington, D. C., Wednesday evening, Nov. 14, 1900.]

THIS subject of Protection, as beautifully alluded to by our sister from San Francisco, is one to which I have given a great deal of thought. When one comes into this thought of so-called Christian Science they are covered, so to speak, with the wings of the Almighty and protected by His love. When I am on a ship on the ocean, or on a car on the land, or anywhere we formerly frequently looked for danger, the one thought always comes into my mind and consciousness that God is with me now, Omnipresent Good, ever my Protector. If you will hold that thought it matters not where you go you will ever be protected. I have heard ladies say that they did not like to be out in the night, but if you will only think, my dear ones, that God Almighty is with you, leading you by the hand and covering you with His beautiful Love, protecting your every footstep, all the world can not harm you, nor all the world can not come near you and bring you discomfort of any kind and character. IT IS ABSOLUTE PROTECTION. A man has his hand raised to strike you. Give the thought that God is your protection, and, before that hand can come down God will smite it with death, if necessary for your protection, and you will not be harmed. The one who trusts in God for protection as well as for everything else can never be injured or be harmed. Trust God in all things. If it be in your business life, trust God and know that He is your ever-present supply; that He gives you all and all comes from Him. You live in God, and want shall never cross your hearthstone; it is impossible.

If it is health you want recognize the fact that you are protected by the omnipotent love of God. His goodness surrounds you, and God is Love, Love is Health, and that love is in you, and of you, and is yours, and it is just as impossible for you to be sick as it is for you to fly.

Trust everywhere, trust in God, and if you have trouble, as the old Psalmist says, "If you have trouble anywhere, take it to the Lord in prayer."

I am so rejoiced when I think of this grand thought, not only of this thought but of the practical realization of God's love, that I have lived to see the day when this realization has come. I do thank God from the very innermost recesses of my

very soul that I have lived until I can see the day when we can call God, our Father, and realize He is All in All to us. This is not a platitude, not simply beautiful language, but a hard sensible fact that God is our ever-present help; that He does sustain us; that He does take care of us; that He does protect us; that He does take care of us in every vicissitude of life, it matters not where it is nor what the surroundings. You realize that God is with you and that you are perfectly safe and all the world can not harm you, poverty cannot overtake you, sickness will never come near you, and environments of an unfriendly character cannot surround you; all Love will be yours and you will live in Heaven for Heaven is here.

We do not have to die to win, we do not have to die to go to heaven, and you do not have to die to go to hell. You make your heaven on earth, and you make your own hell by your own conduct or by the conduct of the mortal mind surrounding you; but as soon as you have the perfect thought, the perfect trust in God Almighty, nobody's made hell can touch you, for "As a man thinketh in His heart, so is he." That is the thought. It is living in touch, in tune with God, trusting Him as we would our father on earth, and a hundred thousand times more because we have the realization of His Omnipotence. I can imagine I can see our sister upon the hills of Portland looking northward where can be seen the most beautiful snow-capped mountains in the world, and I can imagine when she was there God would not let her go down in that car. He was protecting her. In a number of instances I have been protected from taking cars, and those cars have run away, or something has happened to them. God protects you and never fails. We must trust absolutely, and we are safe.

He Wouldn't Bite.

Killopath (casually) — "Well, Mr. Levelhead, how are you to day?"

Levelhead (defensively) — "Oh, I am all right, doctor. There's nothing the matter with me that would be worth \$2 to you."

SAMPLE COPIES.

We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

Extract from Lecture.

{By Oliver C. Sabin, in Reform Christian Science Church, Wednesday Evening, October 31, 1900, at Washington, D C }

WE are told that we must stand porter at the gate when those unfriendly thoughts in material belief make their appearance and tell them to stay out. Our sister who has just taken her seat is a new student, and the only error she made was she did not tell that unfriendly thought to stay out, to begone, to "Get behind me, Satan," when it first appeared, for, if she had, she would have been saved two or three days' trouble, which she had before the true realization came to her and she became the conqueror. That is the way with this beautiful Truth. We first commence as babies, we grow in strength, and ultimately there is nothing God's love denies to us, because He has said we shall have all power on earth and in Heaven through God's will.

The chapter read to-night, referring to the prodigal son, gave a fair representation of a person who is being controlled by mortal mind. That prodigal son wanted what was coming to him, and he did not want to wait until his father died and the property was divided. He wanted it NOW; he wanted to have a big time; no doubt but that he got drunk and had fine mortal mind sport, and all such things as from a material standpoint was fun, living in a riotous manner until his money run out and he found himself in a land where there was a famine. He was sent to where material-minded fellows sooner or later all go. He went to feeding hogs—that is all mortal mind is fit for. He became so hungry that he almost robbed the hogs of their husks. Finally he came to himself and said, "I will arise and go to my father." That was the turning point of his life—it is the turning point in any one's life when they turn, and they all will turn sooner or later, either in this dream or the next. He came back a very different person from what he was when he went away. He came back without a penny. He did not come back dictating; he came back asking to be blessed. He wanted to be only as one of his father's servants, but his kind and loving father took him in his arms, sent out and had the fatted calf killed and had a good time of rejoicing over him. His orthodox brother did not like it. He said, "I have been serving here all these years and I have never had a calf killed for me. I

belong to the orthodox church, and I do not like to be thus neglected."

Now, that goes to show what orthodoxy is when selfish, and it shows what true repentance is. It is, "Come back to your Father, and live in God." It does not mean that when you come back into the perfect understanding that you are to shut yourself up like a clam and give out nothing in return. The true Christian not only gives, but receives. God gives in a constant flow, but if we set down and will not open our minds and give anybody the benefit of what we have, what we know, the reservoir becomes full and stagnant, such christianity as that is worth nothing; it is simply stagnation. Christianity, which moves the world and is sending its blessing out into it, is reaching out for something to help all the time; not looking, on the other hand, for something to receive; not crying "Give, give, give" to me. All is christianity which gives to your fellow-man wherever you find one to give a happy thought and a blessing to, or a cup of cold water, is the true religion. Do it; do it constantly; go after them; go out into the fields and hunt them, for God keeps your reservoir full. You need not be afraid of it, but when you turn around and say, "Give, give, give me," and shut yourselves up and give nothing, such christianity as that dwarfs the possessor and is only a curse to those who have it and to the community in which it is practiced.

What we want, all want, to learn is to know how to give out. Every time we make another happy we bless ourselves. "That which we sow we shall reap." You never send forth a good thought into the world but that it returns to you laden with its good things to bless you and make you stronger and happier. I like this Christian Science religion because it is a religion that gives. It is a religion which gives to the poor and the rich alike; it gives God's mercies, takes with it God's comforts, heals the hurt body, stricken mind, and makes the world better because of its practices.

I suppose, this being an experience meeting, we ought to tell something of what Christian Science is doing.

I received a telegram a few days ago, it may have been ten days ago, from Ohio, asking for treatment for a boy who was suffering from what the doctors called meningitis. The doctors had given him up to die. I received a letter last night not to treat any longer; the boy was perfectly well. Now, that one evidence of healing is just as effective as if I gave a hundred. If God Almighty does heal the

sick in answer to our prayers in one case He will heal every case under like conditions. This great Principle called God is unvariable, without variability and without shadow of turning. It is like the eternal sun, it shines on forever and forever, and when we come within the range of the blessings we are sure to receive them. Christian Science is either all false or it is all true.

I heard an eminent Christian Scientist of the old school in this city speak to a number of his students that there were many cases which Christian Science could not heal. Now, he does not understand what Christian Science is, or he is mistaken. If Christian Science is the work of God, God healing the sick through natural law in answer to prayer, it is God's power, and God's power is Omnipotent, it can not be measured; and if God will heal the whooping cough He will heal the worst kind of a case just the same, because all is equal with God. If none of it is true, then you can not heal anything. You can either heal all or you can heal none. I do not say you will heal all at the same time, nor do I say that all healings are made instantaneously; I know they are not. Sometimes a case, very bad to material thought, will come to you and you give it a treatment and that is the end of it. At other times it takes months to heal a case which is not so bad to material thought as the other. The same person who is treating both cases is healing other day by day cases right along. In my own individual case it took me nine months to be healed. My friends thought I had more diseases and more annoyances in the latter part of that nine months than they had ever known me to have before. I could not tell why it was, but it seemed as though I was never well a minute until finally the Truth came into my consciousness of my relations to God and God's relations to me; my being a spiritual being, living in God—perfect—when I realized this perfection, every vestige of disease left me and has not been back since. Others do not have to go through this long ordeal, and some are healed with no apparent mental effort. Why these things are I can not tell, but that God can and will heal everything, I firmly believe.

I wish to add another word just here. This Christian Science healing is simply a system of God-healing by the answer of prayer, simply a praying to God, and God answering our prayers, and all healing is made in and through the NAME OF JESUS CHRIST, as was done by His disciples while on earth. That is all there is of Christian

Science, and anything else which purports to be the healing of the sick through Divine power, except through the Name of Jesus Christ, is NOT Divine healing, nor of God, for in His Name alone have we the promise.

The Nerves Never Grow Old.

Commenting on the common causes of nervous disorders, Prof. W. H. Thompson says: "The message of modern science about the nervous system has a greater store of reserve vitality than all the other bodily systems put together. It is the only texture that is found not to have lost weight after death by starvation as well as after death by any cause. It is the last to grow old; and as to the mind, it need not grow old at all, provided it be steadily applied with that mighty spiritual element in us which we call interest. Even the muscular system can be wonderfully sustained by interest; for should a man attempt the same muscular work on a treadmill which he lightly endures along the mountain brook after a trout, he would faint dead away. But the mind will by interest grow steadily, even while bone and sinew are wasting through age."—*Practical Review*.

A Southern Story.

During the closing weeks of the siege of Petersburg, Gen. Robert E. Lee's headquarters were in a private house. One morning he was standing with several members of his staff under a large tree when a heavy shell landed not far distant.

"Lieutenant," said he, "the enemy have evidently got our range, and we had better retire."

Of course, nobody would retire until the chief set the example. The next moment another shell crashed through the top of the tree above their heads, and all followed his advice except himself.

"He stopped; and for what do you suppose?" asked the old Confederate officer, who told this story. "The shells had knocked down a nestful of young birds, and when the retreating officers looked back they saw General Lee pick up the nest and place it carefully on one of the lower branches of the tree."—*Atlanta Constitution*.

To Our Friends.

We have about one thousand copies of the August and November numbers of the NEWS LETTER, and we desire them put in good hands where they will be read and do good. Please send us addresses to which we can mail them, and oblige.

Health and Longevity.

LIDA MAY SMITH.

People have always been interested in matters pertaining to health and longevity, but of late years these things are receiving more attention than they ever did before. Scientists are seriously seeking for the undiscovered fountain of perpetual youth, physiologists are finding out new things about the human body, and clubs and societies whose object is to promote health and longevity are being organized on every hand. Of course they all go at it in a different way, each society having its panacea for all the ills of the flesh, and maintaining that it is the only one which has discovered the real road to immortal life. Prominent among these is the Ralston Health Club of America, which estimates its general membership in the millions. The articles of faith of this club are pure food, pure water, pure air and plenty of exercise. The founders of the club claim that not only the body but the mind and general disposition of a person is affected by the kind of food he eats, and by this means they explain why the Englishman (a pork eater) is so stubborn, Chinese (rat and reptile eater) so low in civilization, but they fail to say what causes the go-ahead-activeness of the American who eats everything under the sun he can get. Among the class who take a physiologist's view are the vegetarians who insist on a strictly vegetable diet, while others stoutly protest that meat is the staff of life. The physical culture clubs who claim that physical exercise and training will keep the body, and through it the mind, in a normal, healthy state.

The No-breakfast club, an eastern organization, says it does not matter what you eat, so that you don't eat too much or too often. The members of this club rise early in the morning and work until noon without breakfast, claiming that the healthful results of such a course highly justify the small sacrifice it demands, but I suspect this club was organized by the weaker but more scheming sex who didn't like to get up early and get breakfast, and although I haven't the statistics before me I'm led to think that its members are composed of women only, for whoever heard of a man going without breakfast and being lived with at the same time?

Other advocates of longevity look with scorn on these gross, material means of obtaining a longer lease of life and preach the power of mind over all

earthly conditions. The most prominent of this class are the mental scientists led by Helen Wilmans. They claim that they have made up their minds to live forever, and this is all that is necessary in order to do so. The methods do not matter in the least. They cite in proof all their doctrines that men who observe all the known laws of health and men who break every one of them are equally long lived, that the only universally observed law among long-lived people is that they do not worry.

New York City boasts of a "Don't Worry" club, whose members are pledged not to worry, or if they do, not to let any one know it. In this same city is the "Laughing Club," whose members, led by Eleanor Kirk, editor of "Eleanor Kirk's Idea," meet once a week and under penalty of fine are compelled to laugh whether there is anything to laugh at or not. This is certainly the most pleasant road to travel towards good health and longevity and is as liable to carry its advocates to the desired destination as any of the more uncomfortable and stringent methods. Another health club in the Empire City is the One Hundred Year club, whose members will attempt in any way they can to live a century.

And after we weigh and consider all sides of the question, does it not seem reasonable that a person who would combine all these methods, never allow himself to worry, eat only pure food, take physical culture, always be pleasant and free from care, would have the best chance for a long and useful life?—*The Suggester and Thinker.*

Class Instruction by Correspondence.

We have hundreds of testimonials from our students who have taken class instruction by correspondence showing that it has enabled them not only to get the letter of Christian Science, but also the spirit, which enables them to teach others and to heal the sick. Christ said: "Ye shall know the Truth and the Truth shall make you free." A great many people become discouraged in their efforts to obtain the Truth as taught in Christian Science because they fail to get the proper knowledge upon which this Truth is founded.

The course of class instruction given by our International Metaphysical University is composed of ten well-prepared lectures covering the entire subject from beginning to end. Everything is taken up in its regular order, thoroughly discussed and explained, so that anybody who is willing to lay aside prejudice and make an honest effort to obtain

the Truth can learn and understand and demonstrate. People who have read books on the subject, and who are desirous of obtaining a deeper understanding so that they can realize the Truth and demonstrate its power, have an opportunity here that has never been offered before by any institution. This course of lectures is given by correspondence in such a way that the student thoroughly understands each step taken. Attached to each lecture are full instructions and a list of questions covering the subject matter of the lecture. The student is required to answer these questions and send the answers in to be corrected so that the thoughts of the student shall at all times be directed in the proper channel.

This university has been thus teaching for nearly a year, and several hundred students have been taught, covering almost every State and Territory in this country, and quite a number of foreign countries. So it is no experiment. We know exactly what can be done, because our students stand ready to testify to the truth of what we say.

It is now time of the year when people have more or less time on their hands that should be profitably used. The evenings are long, and most every one desires something to read or study. Therefore we make this special appeal to all such, asking them to take this course of class instruction by correspondence and utilize every minute of your time preparing yourself to do God's work. Become a healer and teacher of this blessed Truth. We have known many persons who had been afflicted for years with various claims, to heal themselves by taking this course of class instruction by correspondence.

The price of the entire course, together with diploma from the International Metaphysical University, is \$10. If you desire further particulars address

J. H. TURNER, Dean,
512 Tenth St. N. W.,
Washington, D. C.

Healing in Georgia.

Lately, while visiting my old home in Georgia, it was my good fortune to call at the house of a neighbor whose wife was nursing a six-weeks-old baby. The mother was complaining bitterly of what the doctors called Nurses Sore Mouth. Her mouth was in a horrible-looking condition; her throat, tongue and entire month being spotted with ulcerous looking sores. To add fuel to the fire, a neighbor had just left a few minutes before I called, who told her of a case he had known to die from just such a sore mouth

as hers, and that the only hope was to take the breast from the baby at once. She told me she had made up her mind to wean the baby in order to save her own life. Her mouth and throat were in such a condition that she could scarcely eat anything at all. I talked with her awhile about Christian Science, and advised her not to wean the baby, for God could heal that mouth in a very few days. I commenced to treat her at once, and in five days her mouth was perfectly well, and she was happy.

(The above testimony was given by Prof. J. H. Turner at testimonial meeting of Reform Christian Science Church, Washington, D. C., Wednesday evening, November 21, 1900.)

A Good and Quick Demonstration.

On November the fourth I commenced to treat Mrs. E. E. Turner for rheumatism in her arms. She stated to me that her arms had pained her continually for more than two years.

The following letter was written to me just seven days after I commenced to treat her :

Fredonia, Ala., Nov. 11, 1900.

Mr. J. H. Turner,

512 10th St., N. W., Washington, D. C.

Dear Brother: I will write you a few lines to let you know how I am getting along. I feel perfectly well and free of pain for the first time in two years and three months. In that length of time I took gallons of medicine. I got no permanent relief from it.

You can discontinue the treatment, and if it comes up again I will let you know at once. I will always praise Christian Science for the great good it has done me.

Thanking you many, many times I will close.

Your Loving Sister. MRS. E. E. TURNER.

An Up-To-Date Combine.

"How does your medical son like his partner?"
"He's immense; you see, my son gets up new diseases, and his partner cures them."—*Chicago Record*.

TO THINK is to organize mind. A thought, then, is an organic entity. And organic entities are ready to become embodied. The thought is the soul, the manifestation is the body. Be sure you create good, strong souls.—*Life*.

Death as a Part of Life.

BY EDWARD A. PENNOCK, IN UNIVERSAL TRUTH.

WE hear a great deal nowadays about over-coming death, by which is meant, of course, the postponement and ultimate avoidance of physical dissolution. I believe in the possibility of such an attainment, because I regard it as the only logical conclusion of our new thoughts about the body as the instrument and garment of an immortal soul.

But the vast majority of people still expect dissolution, and, in the very nature of things, it is certain that it will be the common experience of generations before a higher ideal is reached and realized. I have no desire to quarrel with the immortalists; they are helping us all to a fuller conception of the possibilities of life. But to those who can not take such a position I would say: Do not despair; there is another way of looking at this question that may be just as helpful as immortalism.

All experiences are a part of Life and are alike Good. It is because we fear our experiences that they cause us so much suffering. We think some evil may befall us and we shrink from it. We struggle with the forces of the world because we believe them to be hostile. But once we understand and believe that all experiences are the reaction of our consciousness toward an infinite and omnipresent Law, Wisdom and Love we can no longer fear and struggle. Once we accept Life as the supreme and only fact of the universe and believe that because it is it must be Good, then all that comes to us will be acceptable and will bring us its measure of goodness.

From this standpoint let us consider dissolution. Take evolution as the method of creation and we will find that dissolution is a part of that method. Forms of life are dissolved that new and higher forms may come into being. Only thus has there been any progress; except for this, we should all still be dust and clods. The forces of life do not die; they are ever working in matter to the end that more glorious and beautiful expressions of life may appear. Not loss, but only gain, can be the result of such an experience when it comes, as it always does, through the working of an unalterable and beneficent law.

Dissolution comes to us in such terrible forms as it does largely because we fear it, because we fear

much in life, and because we are out of harmony with the forces and purposes of life. From these causes it comes permanently, and it comes through sickness and suffering, much of which we ought to avoid. The mental states that hasten dissolution are fear and wrong, anger and jealousy, a general distrust of ourselves and the Infinite. We take things too hard, we are too easily hurt, too sensitive. We need more confidence and trust, more selflessness, more wisdom and Love.

When once we have come to desire these latter things earnestly and to seek them sincerely, we need not fear any experience that may come to us. Filling one's thoughts with ever-enlarging conceptions of life, all its varied experiences are only occasions through which we grow. We need not spend any time in denying death. We need not strain ourselves to the point of declaring that we are going to live forever in the flesh. Once know that dissolution is only a part of the life process of the soul, coming when it needs must come for our growth, and all fear of it is removed. We are at ease on that point and free to give ourselves wholly, unreservedly to the Spirit of Life. There is no better way to promote growth and hasten the coming of all desirable things into our lives.

You do not have to be what you are unwilling to be. A man is a selecting factor. Let him reason himself into a knowledge of his position in the universe and his relation to the law of growth, and then go coolly to work to sort himself out. In doing this he will soon find that there are a lot of conditions or beliefs (they are the same thing) about him that he does not want, and that his desires point to other conditions that he does want, and he will readily see that what he desires is already his, and claim it as his own under the Law of all Life—that of attraction.—*Freedom.*

Not long ago an insect-lover watched a party of about a dozen ants who had found the body of a small spider and were dragging it toward the nest. The spider had hairy legs, which stuck out in every direction and caught on obstacles, greatly retarding its progress. For several minutes the ants toiled away with their awkward booty, and then stopped and seemed to hold a council. A minute fragment of dry leaf was lying on the ground, and presently they all lay hold and pulled the spider on top of it. Then they seized the edge and slid it along without difficulty.—*Ex.*

A Letter.

Washington, D. C., October 29, 1900.

Hon. L. M. F.,

Madison, Wis.

Dear Sir and Brother: Your favor of the 26th of October received, and questions carefully noted. You ask substantially how you are to know that you live, move, and have your being in God, or how can you tell when you realize the Truth which heals.

In replying to your questions will say that first you must understand that you are created in the image and likeness of God; that God is Spirit; that you are the image and likeness of Him in a spiritual way. It is not possible for mortals to know what God is, but we do know that He is Love, Life, Goodness and Power. We know also that He is Omnipresent that means all presence; He is Omni-Love, that means all Love; He is Omnipotent, that means all power; He is Omniscience, that means all knowledge; in short, these all mean that God is All in All. Now, of course, your material mind can not grasp this thing in its entirety, but you can grasp enough to know that God leads, directs, and controls you, and when I say YOU I mean that part of you which God made, that part of you which is His image and likeness, that spiritual being of yours.

Now, my friend, I wish you for a moment to consider in making these realizations that you do not have any physical body whatever, forget there ever was anything but spiritual life, know that this EGO, this YOU, is all of you, and simply ignore matter entirely. Now you live in Spirit, because if God is All Presence He covers everything; He is everywhere, and in order to be living you must live in God. God is All Power, and all power you have comes from Him. If God is All Wisdom, all wisdom you have comes from Him. If God is All Love, all the Love you have comes from Him, and you are saturated with Love. Now, remember, I am talking of this spiritual being of yours, this image and likeness of God, I am ignoring all personality. You make the realization that this is you.

Now this child I have been picturing to you, this spiritual being, can not be sick, it is impossible for it to have anything around it which is not perfect harmony. Why? Because it is "Hid with Christ in God," a perfect being, living in perfection and no ill, no sickness, no kind of inharmony

can come near it. Now make this realization and stop. Do not try to drag in this physical body, because there is no room for a physical body in God. God is Spirit. Realize your spiritual perfection, that you are the perfect image and likeness of God and are perfect; realize that Truth and let this physicality alone, go away from it. When you make that spiritual realization it forces by God's natural law this physical body, so called, to respond to the spiritual thought, and when you make this realization of spiritual perfection, bodily perfection as a natural result follows. You have nothing to do with the healing.

Let me illustrate. If you turn a barrel of water in the gutter do you have to pray to God for that water to run down hill? It runs down hill by reason of natural laws. If you throw a stone in the air do you have to pray to God to make it come down? It comes down by virtue of natural law. When there is a vacuum formed by the expulsion of air, and after an avenue is opened, do you have to pray to God to send the wind in to fill up the vacuum? In other words, do you have to pray for the fulfillment of any natural law? Do you have to pray for any of the phenomena of God's creation? Just so with this healing. You make the spiritual realization that your Spirit is the indwelling entity in the bosom of the Father. Let your body go, pay no attention to it. Let the body take care of itself, you have nothing to do with it.

The trouble with you and the trouble I encountered was that I could not, and you can not, divorce your material thought and take up this purely spiritual thought. You can call it impractical, or what not, but it is the only real Truth there is, and all others are impractical. God will heal your body as I mentioned by your making this realization.

If you take the other horn of the dilemma and say your body is sick, acknowledge you are sick and pray God to heal that body, you are sick and can not be healed in that way, but if you would be healed you must realize that the body is not sick, never was sick, and can not be sick; there never was any such thing as sickness, and there never can be. Why? Because we live in God and are perfect, and all so-called beliefs of sickness are but the imaginations, you can call it, of material mind, and are false, untrue and a lie. There never was any sickness and never can be for the reason that God is All, and God is Good, and sickness is evil. We live in God and are perfect; we must be perfect; then let us do as our Savior did, drive it behind us, and say: "Get thee behind me, Satan?" All such

material beliefs which come up and say I am this, or I am that, is nothing but material thought, and material thought is a lie and belongs in the pit of oblivion.

You go into a dark room, it looks as black as night, but press an electric button and the room is as light as day. Where did the darkness go? It was nothing, simply nothing but the absence of light. It is just so with every kind of error. Falsehood is simply the absence of Truth; inharmony is simply the absence of harmony; inharmony is nothing, harmony is all.

It seems to me that a man of your intelligence, and I know you to be more than the ordinary, can grasp these plain A, B, C facts, and when you do grasp them the whole science of healing is made plain to you, because that is God's plan for the healing of the sick. Our perfect realization of His Allness, and our oneness with Him is the Truth which heals.

Yours in Love and Truth,

A LETTER.

November 3, 1900.

Col. O. C. Sabin,

Washington, D. C.

Dear Brother: I take the liberty to write direct to you for treatment for my son. The first of last February I put him under treatment of a leading Christian Scientist of the Eddy School, Principal of the Institute here. She had the case three months, and he was gradually failing until he could scarcely fill his position. She was a dear friend of mine, and had made some beautiful demonstrations for me in the past, and I was undecided what to do; but when he got so bad I went to another healer, also a "friend." She treated him a month. His general health improved, but lately his health has been failing. My son and I were expecting to go through this friend's class, and had spoken for class room, but, do you know, she failed to notify us, and the class was partly taught before we knew of it. I called her up. She said certainly she had been teaching her class for several days. I said to her, "You think you have a corner on God, but you

haven't." Now, she is the only one here, or in this part of Washington, that I know of, who can teach, and only two classes a year; so that meant for me to struggle on in the same old way for six months more, or to suit her convenience. This set me to thinking, and I concluded God had nothing to do with such limitations; and when I had demonstrated this to my own satisfaction I sent for your lessons, or class instructions by correspondence. In fact, I fairly devoured them, I was so hungry for an understanding of this Truth that I could not get from Science and Health alone.

I will tell you of a demonstration which was made while I was studying the lessons. My son had been troubled with boils for two years. I had him treated and treated, but still he had them, and he had one very bad one, and I read the lessons to him and treated him, and he has had none since. I have had other demonstrations, so I plainly see the necessity of Unchaining the Truth. That one demonstration alone was worth ten times the price of the lessons.

I want to tell you of a demonstration I made over malignant mental malpractice. I felt the mental wave strike my consciousness. I was driving to the office for my husband. Before I got there I had cramps in my stomach and those dreadful symptoms. I knew what it was, and commenced work at once; but I struggled all night without relief. About 9 o'clock the next morning I thought of the treatment in lecture No. 2 of your lesson course. I studied it awhile and I felt the spell break or retire, and I was free at once, and I said "Thank God for that lesson." I have had a little anxiety ever since I commenced the reform study and work that this evil influence would reach my son. I tried to meet and destroy the thought, but for a month or six weeks it seems he can not get along with his work at all. He has gotten along nicely until lately. There would be a promotion ready for him now if this confusion did not surround him. He seems to limit himself; says he lacks speed. Of course I know it is all this evil thought. I also know my duty, but I presume the mother's anxiety is more than I have been able to overcome. I am sorry to have to write such a long letter, but I felt I must do so. If you find any extracts from this letter that will help any one you are at liberty to publish them.

My son is pleased to have me write this to you.

I remain, a Sister in Truth,

Mrs. ————

REAL LIFE.

HORATIO W. DRESSER IN THE HIGHER LAW.

TO the question, What is real life? the majority even of the most thoughtful people would doubtless find it difficult to return a satisfactory answer. The opinions given would differ. Even a comparative study of the answers would reveal such a wealth of results as to make a synthetic description very difficult. Let us look into the question for a moment.

If we examine the most realistic novels, what do we find? Is this real life, these blood-curdling details, intermingled with a long array of graphic and harrowing events? It would seem rather to be a mere aspect of it—overdrawn and elaborated for literary effect. To describe the merely darksome doings of men is not to tell what life is. These are mere details picked out of ten thousand, all of which are essential. We must know the inner lives of those who have thus wrought and suffered. We must know the meaning of their struggles—the causes, compensations, and outcome. In a word, we must have a total perspective; and no realistic story-writer is likely to give that.

Thousands of us could write such novels if, possessing the art of story-telling, we should consent to build upon, exaggerate, and suppress details. The bare facts out of which stories are constructed exist all about us day by day. The life that is "stranger than fiction" would not be quite itself if we permitted it to assume the story-book form. We should be compelled to make the utmost of certain characteristics and evolve what was a perfectly natural desire into a deep laid scheme, making a villain out of a plain human being. It would be necessary, too, to introduce a few more accidents. We could not tell all the good that was wrought. The novel would be dreadfully prosaic, and would not sell. The general public is not developed to the point where it cares more for fact than for fiction.

Yet, if we turn from fiction to science, with the hope that she at least will tell us what real life is, we learn that life is divided into many departments, each of which become the sole object of pursuit of a special science. Physiology is not life. Biology, pathology, psychology, all the ologies, what are they? What would they be, even if summarized and unified? There is no science of life. There is

no branch of scientific knowledge which even attempts to set forth all the facts, even the mere uninterpreted data.

No one would think of turning to the business man to ask what life is. He is glad to drop the cares of the commercial world and return home; there is life. But the philanthropist assures us that we must leave our comfortable homes and go into the slums to find real life. There hard-working men, women, and children struggle and starve; there one may witness the real contest for existence. Yet what a gap between the high-class observer and the low class sufferer! How hard it is for the philanthropist either to appreciate the point of view of the slum dweller or to adapt himself to it! To know what life is in the slums one must live there. But, to live there truly, one must belong to the lower class. And, if one belongs to the lower class, one surely is not a philosopher, seeking to learn what real life is. Life is too severe a struggle to permit of serene and unbiased philosophical meditation.

If we turn now to the theologian, we learn that he knows all about life.

"Life is a boon to mortals given,
To fit our souls for bliss in heaven."

The real life is yet to come—if we believe in the Lord and become regenerate. The whole scheme is as simple and as clearly tabulated as mathematics: The genuine theologian points out the course as confidently as one might turn to a map of Boston and point out the way from Salem Street to Trinity Church. But somehow the people of our day manifest less and less interest in the orthodox scheme. We are living in the present as never before, and the best prospect that the present holds is far removed from the formulas of orthodoxy.

Turning, then, to the living present, we are welcomed by the artist, the scholar, the teacher, and the reit, each with a different answer. Some incline to the opinion that a man must taste all of life's pleasures to know what real life is. But many are applying what they preach so well that they never pass beyond the pleasure-seeking period. Those who argue that a "man must sow his wild oats" are apt to be those who were severely bitten in their youth, and misery loves company. It is a low philosophy which contends that a man should do evil that good may come.

Yet naivete is not real life. As interesting as it may be, it is only a form of childlikeness; and real life begins only with manhood. It begins,

too, with suffering. Those who have floated along with the tide, who know not what it is to battle with pain, endure hardships and separations, have not yet truly lived. There are many in the world, however, who have suffered deeply who do not know what life means. One must not only suffer, but think. What life means for us depends upon what we make out of it, through thought and through development. And now we are in sight of a definition of real life.

Life is for character, if for anything at all. A man who throws himself into life's darker and more painful experiences may have a great amount of knowledge, but he knows what life truly is only to the extent that he is made a true man by it. All realists possess knowledge of fact; the difficulty is that they stop there. The idealist's knowledge is no less essential; and, if a man can not turn his realistic knowledge to idealistic account he had better never write a book or paint a picture. The world may need to be informed; but, when you give information, do not stop half-way, do not paint only the distressing.

Of course, all this is matter of opinion only; for the wild oats sower would not follow us here. But if the ultimate reality of life be Spirit real life is spiritual, and failure to find that which satisfies implies that one has not yet touched the spiritual plane. All life is real when seen in relation to its origin, existence, and purpose in Spirit. It follows that the sooner a man finds the Spirit the sooner will his sufferings cease. Do not, then, advise the innocent to sow wild oats, but point out the road to the Spirit.

Suffering and pain are not ultimate realities; they are not ends in themselves. They are ladders whereon we may climb, through character and thought, to that life of spiritual activity and service in which our truest being consists. We are therefore cooperating with the Spirit when we try to lessen the world's misery. Suffering is never to be courted, yet its meaning must be known by all.

The true incentive to goodness is the search for the fruits of the Spirit. Mere goodness, the "goody-goody" kind, is simply an undeveloped condition, the remedy for which is the expression of the highest that is in us. And this highest is more than mere goodness, because it has met the tests of the spiritual life and grown strong through victory. That which, on a lower plane, was known as pain is understood as a phase of creative power, when seen from the spiritual side. Thus all suffer-

ing is absorbed and transcended by the spiritual life; and, although the spiritual life still has its strenuous periods, they are of another sort.

But our statement of what real life is would be incomplete unless we made explicit the love element. "Real life begins with married life," so a man of fifty once said. He did not speak sarcastically. He was not one of those who are perpetually bored; nor was his wife a disciple of the new thought, while he was only a business man. Alas! there are many such. His was one of those occasional experiences where its partners are lovers throughout their lifetime. He spoke from a rich experience of true happiness, mingled with years of service wherein the two worked and overcame side by side. Without exception, he was the most spiritual man I ever met; and his life proved to me for all time that the single life is never the highest life. And his life was real because he lived with God, because he triumphed over the flesh and over self, and lived to serve his fellow men. Yet I who write can not speak of all the respects in which his life was real; for the only way fully to know is fully to live; there are no short cuts to reality. But I know this: that, when I climb to that height I shall know. And thus we suggest at last the noblest quality of a life that is truly real; it inspires, it brings us nearer the same great Life whence its power came. And he who has felt even the passing touch of that real Presence knows that a peace is for us, a joy, a love, a power of helpfulness, far surpassing in beauty all that the man of the world deems real.

LIFE IS GOD.

Life is real, Life is earnest;
Every thought that's pure and true
Has its manifest reflection
In the work we have and do.
Then do!

And let our thought reflected,
Manifest to us the way;
Lead us upward, onward, Heavenward,
Into harmony each day,
Until

This constant conscious oneness
With the Good our souls possess,
Shall through this same Life so real,
Speak: God is manifest.

— M. A. N.



32

Simple Receipts for the Nursery Table.

H. L. C.

GRANDMA'S HARD GINGERBREAD.—One-and-a-half cups of molasses, half a cup of sugar, one cup of melted butter, one egg, two heaping spoonsful of yellow ginger, one teaspoonful of baking powder, and just enough flour to roll very thin. Roll and cut in small square pieces. Bake them on a sheet of tin or on the bottom of a clean *well greased* baking pan. Bake until crisp and brown in a very hot oven.

PRUNE SANDWICHES.—Stew a pound of the best prunes with a very little of the New Orleans molasses added to the water, and when the prunes are quite soft allow them to stand until cold, then remove the stones and lay them between slices of thin buttered bread.

This is a suitable luncheon for school children.

BABY'S PUDDING.—Half a cup of rice, nearly a quart of fresh milk, two eggs, quarter of a cup of sugar, teaspoonful of salt. Boil until very smooth and soft, then add two eggs while hot and beat in the sugar and salt. Put this mixture into a mould or bowl and when very cold cut in slices and eat with cream and sugar or maple syrup. Children who do not like hot puddings usually like this.

No. 3.

Practical Talks to Mothers

...and...

Those Interested in the Care of
Young Children.

~

By H. L. C.

~

This Department of The Washington News Letter is in charge of a Mother, who wishes to help other mothers in the care of their children.

The Christmas Tree.

H. L. COOLIDGE.

THERE are many inexpensive decorations which Mothers can teach their little ones to make if they allow them to have a Christmas tree.

Some parents have done away with this beautiful custom because of the time it takes to arrange the tree and the cost of the ornaments, etc., which are thought to be necessary.

You may like to read of a few simple ways in which all the family can help if they wish, and so make this Christmas month the happiest one of the whole year, just as it should be.

Select a medium-sized evergreen tree and place it in a wooden box on the floor, in the part of the room not much used. Fill the box with stones, bricks or coal all around the tree, then nail cross pieces of wood over the top of the box to hold the tree in position firmly. Find a large piece of gray coarse wrapping paper and fold it around the box, tacking it onto the box and floor in odd, uneven creases. Then sift flour (in patches) all over this gray paper; also

(which is usually large enough otherwise) does not have to be given up because of small or short sleeves. I have always found this a desirable way to make the sleeves of other garments also, such as sacks or flannel wrappers.

When making a nice cloth sack or woolen dress for a little child, it is a good plan to set the sleeves into the armhole leaving an inch on the *inside not cut off*. Then the next season (unless the material has faded) the sleeve can be taken out and the extra inch makes it long enough.

I have given you a few hints for this month, and if you wish to ask any questions I will gladly answer them if I can. So do not be afraid to ask help if you ever need it in any of your home problems.

Hints about Children's Underclothes.

IN making underclothing for little children, the less seams we have the better, and as busy mothers have very little time for making button holes, I have found that a combination one piece garment is very useful, especially for children about four or five years of age. But the little ones of two years need to change their clothing so often that it seems better to have separate garments for them.

If children's night clothes are made of Shaker flannel for Winter. I think they will not shrink when wet, and they are very warm and soft if carefully washed.

Underwaists for little children should not be made tight across the chest, have high neck if you wish, but always a little fullness in front. We must not cramp the bodies of our little ones, or they will not have room for proper development. Sometimes I have seen little children appear cross and fretful merely from wearing tight uncomfortable underclothes.

When making a slip or a night dress for an infant or very young child, try to procure a pattern with the sleeve *cut on*, thus you avoid the bulky seam at the shoulder. The sleeves of this little garment should be cut very long and turned over at the bottom to form a deep cuff and as the baby's arm grows this cuff can be turned less and less, so the garment

crystalized mica. You can buy it at a store where tree ornaments are sold. It is not expensive and a small quantity lasts a long time. This paper, flour and mica powder, are intended to imitate a snow-covered rock with an ever-green tree growing beside it, and if the work is well done the effect is lovely in the evening when the tree is lighted. The making of ornaments, in our home, usually begins quite a while before Christmas eve, that is the time we like to celebrate.

If you have paper or ribbons, cut them in short pieces and paste the ends together like a chain one loop inside the other. Make long chains and hang them from the top of the tree down. String chains of pop corn pink and white, also cranberries if you can get them. Pine cones gilded are very pretty. Figures of animals, stars, crescents, etc., are bright if cut out of silver or gold paper and hung on the tree by a black cotton thread. Tiny apples and gilded nuts of all kinds can be used. Cunning little candy bags can be made out of coarse lace or muslin, if it is colored all the better; color is what you want in contrast to the green tree.

Try to have an angel or star, or dove on the top of the tree, they cost only ten or fifteen cents and can usually be bought at a stationers, or any place where pictures for scrap-books can be found.

We have had our angel and some of our tree ornaments twenty years and we grown people still love to look at the face of our Christmas Angel, for although it is a little soiled and the robes are not now glistening and white yet it fills us with a sense of love and peace because of the pleasant memories of other Christmas eves when our little ones helped us to give to others little gifts of love which they had made.

It is always well to have a pail of water and a sponge tied onto a long stick so that the candles can be put out if they do not burn well. We always like to keep our tree up until New Year's day, then we pack away all the ornaments safely in a box and use them every season as long as they last.

We always hang up the stockings of the whole family, even the little dog has his; and on Christmas morn all assemble in mother's room and joyfully examine the contents of those wonderful stockings.

Thus we live *with* our children. Don't you think it makes a great difference in their lives and yours whether you live *with* your children or merely *for* them? You will see the inner meaning of this if you think about it. You see the living *with* them means to *enter into* all their joys and seeming sorrows if they have them. In fact it is to become a little child like them.

A DESIRE.

Oh, to have dwelt in Bethlehem,
 When the star of the Lord shone bright!
 To have sheltered the holy wanderers
 On that blessed Christmas night;
 To have kissed the tender, way-worn feet
 Of the Mother undefiled,
 And with reverent wonder and deep delight
 To have tended the holy child!

Hush! such a glory was not for thee,
 But that care may still be thine;
 For are there not little ones still to aid
 For the sake of the child divine?
 Are there no wandering pilgrims now,
 To thy heart and thy home to take?
 And are there no mothers whose weary hearts
 You can comfort for Mary's sake?

—Adelaide A. Proctor.

If God thy inmost thought and being share,
 The universe becomes thy book of prayer.

—Tholuck.

All this kind of education is heart-culture or character building. We do not often find it in studying or teaching from text books. It is the Spiritual Inner life we are guiding, and it will shine unto a perfect whole if we guide aright.

Try to see that your child always keeps up this beautiful custom of giving; not only at this season, but at all times when there is a seeming need.

Little children soon understand that it is much more blessed to give than to receive.

Some people do not believe in celebrating so-called birthdays, the anniversaries of their birth.

I think it is right to take notice of these days in every home, but not to talk of the age or the personality in any way except to allow the little child to give some trifle to his parents or the family and friends and try to teach him to give pleasure to some little one outside of his home who has not as much to make him happy as he has.

It is a pleasant thought to place flowers, leaves or vines or some pretty decoration on the breakfast table on a birthday morning, this marks the day in our memories, and as we go on in the future we all like to have happy memories; our mind pictures should always be as bright and sunny as love can make them, and especially let us make it so in child life.

Many parents live for their dear ones, but think they have no time for this *other* living, but you have, and you will never regret it if you walk and work together in *all* things, for really we are all children of our Heavenly Father and Mother, God, Love, and we must try to teach our little children in every way we can to imitate the life of the beautiful Babe of Bethlehem.

"They saw His star in the East and fell down and worshiped Him."

Let us teach our children what it means to be a Christ Child,

A Kind Voice.

THERE is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or a tone that is sharp, and it sticks to him through life, and stirs up ill will and grief, and

falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines.

—Selected.

The Giving Month.

H. L. C.

IN the Kindergarten each month has a special name, which means much more to the children than the names of the months in the calendar.

Thus November is the "Thankful Month," because of Thanksgiving Day coming in that month, and now December comes, and the little ones are told that this is the "Giving Month," in which we make and give things to our parents, brothers, sisters and friends; in fact to any one who seems to need our help.

The thought to keep uppermost in talking to the children is that of giving and not receiving, for the joy and pleasure of giving, if taught early in life, will always grow and thus wipe out all selfish thoughts if there seems to be any.

In any well-conducted Kindergarten you will find in the month of December every little hand busy fashioning some-

thing pretty for some dear one at home. These gifts (made by the tiny hand of the child) are hung on the branches of an evergreen tree; which is placed in a corner of the Kindergarten just before the Christmas holidays, and the children have the great pleasure of hanging their own gifts on this tree for their parents or friends.

When the tree is wholly decorated with ornaments, etc. (made also by the children), the parents and friends are invited to the kindergarten, and each little child takes from the tree his or her gift and presents it, with a beaming face, to the dear one whose name is attached to it. It is usually mamma, but sometimes papa, who receives this precious gift, and it is doubly dear and wonderful to her because she has not known what it was to be; although she may have heard little whisperings about it at home or in the kindergarten if she has visited it this month. These gifts are usually made of colored paper into mats, calendars, needle books, book marks, picture frames, etc. To the dear little maker they seem very wonderful and beautiful, for is it not the very first gift these little hands have ever made? How lovingly and patiently they have worked, even when the worsted or thread would break or become tangled.

Oh, let us parents never speak slightly of these little tokens of love, but keep them safely treasured in our homes; they should mean so much to us, and are of more value than precious stones.



24

A Little Child's Letter.

Dear Mrs. C.: I visited my grandma in B. last June and went to the Kindergarten.

I have a dog by the name of Rover, he will draw my wagon all around, he will put his front feet in the wagon, and then I will run and he will keep up with me. He will draw a whole bag full of apples. I have a tricycle, blocks, cars, etc. I haven't any brothers or sisters so I have to play alone with my dog. I am a little Science boy, Mamma calls me little Sunshine. I have twelve rabbits.

I hope they will publish a Leaflet every month, I like to have mamma and grandma read them to me. I save every one. I hope you will write to me, I want to be a good Science boy. I have a very long name, I will write it to you and see if you don't think so. Please answer.


G. E. W. T.

No. 3.

LEAFLETS
FOR THE
LITTLE ONES.
~
CHILDREN'S DEPARTMENT
—OF THE—
WASHINGTON NEWS
LETTER,

512 10th St. N. W., Washington, D. C.

A Story of the Christ Child.

 ANY, many years ago, in a country far away from America, there lived a family of three dear little children with their father and mother.

One little child, named Ruth, did not seem to be as well or strong as her brothers, she used to cry sometimes as though something hurt her, and often her father took her up in his strong arms and carried her over the rough places in the road when the family went to walk together as they often did, either on Sunday or before dark, when the father's work was finished for the day.

The country where this little girl lived was very hilly, and some of the highest hills were called mountains, from these there flowed lovely rivers, and at the foot and in the valleys little brooks went tumbling over smooth stones. It was a beautiful place to live in, and Ruth loved it dearly.

She was the youngest of the three children, and was so gentle and kind that everyone loved her.

One of her brothers was a shepherd and had many flocks of sheep on the mountains. Sometimes, when the weather was pleasant, little Ruth used to carry some food to her brother while he watched his sheep and little lambs, but she thought she could not walk very far because her parents and friends told her she was not strong, and that made her have fear.

THE FIRST CHRISTMAS.

Once a little baby lay
Cradled on the fragrant hay,

Long ago on Christmas;
Stranger bed a babe ne'er found,
Wondering cattle stood around,

Long ago on Christmas.

By the shining vision taught,
Shepherds for the Christ-child sought,

Long ago on Christmas,
Guided in a star-lit way,
Wise men came their gifts to pay,

Long ago on Christmas.

And to-day the whole glad earth
Praises God for that Child's birth,

Long ago on Christmas;
For the Life, the Truth, the Way
Came to bless the earth that day,

Long ago on Christmas.

—EMILIE POULSSON.

Bethlehem you have come to make us well and happy, haven't you? I have nothing to give you but this little flower and a loving kiss on your little hand, then I know I shall never more be sick or troubled in any way, for my prayer will be answered."

The people who stood around made room for little Ruth when they saw how she felt, and as she stood up and laid her flower near the Babe, and softly and reverently kissed his tiny hand, they also saw her face beam with love as she turned to find her mother, and she said to her: "Now we will go home, mother dear, never again can I seem weak or sick, my prayer is answered."

This is only a legend or story that people say may or may not be true, but it is very likely that in Bethlehem many stories are even now being told about the doings and sayings of little children like Ruth.

I think it makes the dear Christ, who is our example and Way Shower very near to us all when we read any of these stories.

We must realize that now in these very days, Jesus, the Christ, is near, and He does help us gladly, if we ask His help as little children did then.

At this joyous Christmas season let us all try to be more like Him than ever before.

At times she used to lay awake at night and watch the beautiful stars shining so brightly and wonder why she wasn't like other little girls, and she prayed in her childish words to be shown some way in which she could be made all over again so that she could run and play and take long walks like her little friends.

At last something wonderful took place, it was so beautiful that it seems difficult for people to find words to tell about it.

Ruth's brother was watching his sheep as usual one night, and some other good shepherds were with him; they had been looking up at the stars and talking about them, when suddenly they saw a beautiful new star which they knew they had never seen before.

They rose and pointed to it, and while they were looking they heard sweet music, the sweetest they had ever heard, and a lovely angel came to them and told them good tidings—that is, good news.

At first they did not believe this angel, and were afraid, but very soon they saw many, many angels, all singing glad songs, and so then they were not afraid any more, but felt very happy, and they looked up at the beautiful new star and said to each other, we will go now and see what all these glad tidings mean. Who is this little child? Can it be the king of whom we have heard so long?



So Ruth's brother and all the other shepherds started out on their long journey, but they went to their homes first to tell their families the wonderful news.

The brother of little Ruth stopped to tell his mother about it, and although it was not then quite daylight the mother arose and said: "I too will make ready and follow you, for I must see this dear Blessed Babe."

Little Ruth was awakened by the voices in her home, and she called her mamma, who told her all the wonderful story about the angels and the shepherds.

So then Ruth wanted to go with all the people to see the dear little child, but her mother and all the family and friends thought that Ruth could not walk such a great distance over those rough roads, and they all tried to keep her from going, but she begged so hard to go that finally her mother and some of the kind neighbors said they would help her to reach the place even though they carried her.

So dear little Ruth started out with a glad heart, for she felt sure that if she could only see that wonderful Babe of Bethlehem and touch his tiny hand she would never be sick or lame any more, but she did not tell her mother all this, she merely said: "I must go mother, dear, for I know now my prayers will be answered."

Her mother only kissed her and replied: "Well, dear, we

shall see, you shall get there if we do, these are strange stories we hear."

So friends and neighbors journeyed on, and it seemed a long journey to some, but to dear little Ruth, with her child-like faith, it seemed the happiest time in her life.

When at last they reached the stable they looked up and saw that the star stood still. They entered the door with the crowd of people, both young and old, who had come to see the sweet little Babe. Some had beautiful gifts for the little one, and others brought such as they had, but nearly everyone brought something.

Little Ruth had picked a tiny blossom off of her favorite plant which she had kept on her window sill for a long time, and this she held safely in her hand as she pressed eagerly forward, trying to get even a glimpse of the dear baby face; for she said to herself, if he is our King I am sure he must be very beautiful indeed.

At last her mother said: "Now, Ruth, look at the brightest part of the stable over there, dear, do you see the Mother and the dear Babe, she now has him in her arms?"

Ruth looked, and then nothing could keep her, she left her mother and all, and rushed up to the spot where sat Mary with the beautiful child, held so lovingly in her motherly arms. Little Ruth knelt beside them, and with bowed head and clasped hands said: "Dear little Babe of

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means **Unchaining the Truth** so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching **Christian Science** by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities.

Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

You Can Fill Your Life With Joy!

If you will read "Seven Essays on the Attainment of Happiness" by Kate Atkinson Boehme. Subjects: 1. Rest; 2. The Universal Heart; 3. The Universal Mind; 4. The Conquest of Death; 5. Immortal Youth; 6. The Secret of Opulence; 7. The Source of Health and Beauty. Thousands of readers are testifying to the wonderful power of these Essays to uplift the mind and lead to mastery of adverse conditions. They bring Health and Prosperity! Price only \$1. Address the Author, Kate Atkinson Boehme, 2016 O street, N. W., Washington, D. C.

[11]

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAMER, - - - Editors and Publishers.

Subscription, \$1.00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843.

KNIGHT BROTHERS

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin

Feb 17.

THE HYMN BOOK OF THE NEW THOUGHT.

Size 8 X 6 Inches.

Thirty-one Original Hymns. } Words by WILLIAM H. WATSON.
Beautiful Words and Music. } Music by BERTHA M. SNOW.

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents

WASHINGTON, D. C.:

W. H. WATSON.

512 Tenth Street N. W.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

•WITH MALICE TOWARD NONE AND CHARITY FOR ALL: LET US
BE FIRM IN THE RIGHT •AS GOD GIVES US TO•SEE THE RIGHT•

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

- EMMER P. DULIN,
Washington, D. C., 1704 4th St., N. W.
- O. C. SABIN, JR.,
Washington, D. C., 1800 Wyoming Avenue
- JOHN H. TURNER,
Washington, D. C., 512 10th Street N. W.
- MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Wyoming Avenue.
- MRS. M. C. SABIN,
Washington, D. C., 1800 Wyoming Avenue.
- MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
- MRS. BELLE S. LIPE,
Boulder, Colo., 2312 Hill St.
- MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.
- MRS. E. A. RADCLIFF,
Dwight, Ill.

PATENTS

quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to
patentability. 48-PAGE BOOK FREE. Contains references
and full information. Write for SPECIAL OFFER.
H. B. WILLSON & CO., Patent Lawyers,
Le Droit Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service.

WOOD'S Commercial College,

INCORPORATED.

SIXTEENTH YEAR. 'PHONE 1738.
311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at small expense; Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00.

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service Question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz. Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,
NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	25c.
25 Copies,	40c.
50 "	65c.
100 "	\$1.10.
500 "	4.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W.,

WASHINGTON, D. C.

Washington News Letter

VOL. 5.

WASHINGTON D. C., JANUARY, 1901.

NO. 4

The Life of Jesus the Christ.

[Copyrighted by Oliver C. Sabin, 1900.]

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isaiah ix, 6.

CHAPTER I.

IF the wisest philosopher of Egypt, Greece, or Rome had been assured, through a divine revelation made in the year preceding the birth of Christ, that there would appear upon the earth in the form of man a character so august and holy in his life and teachings as to impress all ages with the conviction of his divinity, and that reverence for him would become the measure of human civilization, and if such philosopher were not informed as to the people from whom such character would spring, he certainly would not have assumed that he would be a Jew in his lineage and religious faith, unless he were familiar with the annals of the Jewish nation and gave credence to their prophesies.

Judged from the historic point of view, the Jewish race was the least likely to produce an illustrious benefactor of humanity, for it was the most exclusive and intolerant of all civilized races.

It had achieved nothing in science or the useful or fine arts. It had produced no great military leader, and it had been conquered and carried into captivity by the armies of Egypt, Assyria, and Rome, and was known among those nations as "the children of bondage." Save and except their religious writings, the Jews had no literature, and they had made no contribution either to philosophy or natural history.

Their only [architectural] structures that were worthy of admiration were the temple of King Solomon, erected 1005 years before the birth of Christ and destroyed by Nebuchadnezzar 420 years later, and that reared upon its site through the munificence of Herod the Great King of Judah.

This last was completed about five years before our Savior's birth, and both were designed by foreign architects. The geographical location of the

Jews was, above all things, most inauspicious of either national or individual greatness, being achieved by or among that people. On the north of them arose a rocky mountain range impassable to the traveler; on the south were high mountains, down which often poured fierce warlike tribes and desolated their cities and fields; on the east stretched a pathless desert along the margins of many mighty nations, over which no Jewish caravan ever moved; and on the west lay an ocean on which no sail of theirs was ever unfurled.

That the reader may better understand the character of that location and realize the physical environment of the Savior of Men throughout the greater part of His life, we give a description of Palestine, the region distinguished above all others as The Land of the Christ.

The word "Palestine," which has come through long usage to designate the whole of Judea, is applied in the Bible only to the plain in its southwest angle. The term "Holy Land" does not occur in the Scripture, but dates its use from the days of the Crusades, in the eleventh and twelfth centuries.

The area of Palestine is very insignificant compared with the great events enacted within its boundaries, and the important part that it has played in the history of mankind.

Its length is 180 miles, and its average breadth about 65 miles, a territorial area less than one-fourth of that of the State of New York.

Within this limited area there commingle the geography and climates of the three great continents at the junction of which it is located.

It is bordered on the south by the desert of Africa, and along the shore of the Mediterranean Sea, whose fertility is not surpassed anywhere.

Central Palestine abounds in long ranges of hills, varying in height and sloping down to the southern plains.

On its northern boundary are stupendous mountain chains of great solemnity, rivaling in height the Alps and the White mountains.

Embosomed in the palm-clad hills of Galilee are broad lakes unexcelled in beauty in any quarter of the globe.

Far to the north Mount Hermon wears its diadem

of perpetual snow, and within near view of it lie the stagnant waters of the Dead Sea, in a vast basin scooped by the hand of Nature out of the solid rock, nearly two thousand feet below the level of the ocean. Within sight of its central hills beat the waves of the Mediterranean on its 150 miles of coast line.

The River Jordan, with a mean width of half a mile, carries the melted snows of Hermon to the Dead Sea. This river rolls on with a tumultuous torrent that has no equal in any river of its length and breadth in the world.

The valley of the Jordan begins at the springs from which the river takes its rise on the north side of Mount Hermon and accompanies it to the south side of the Dead Sea, a distance of 150 miles. Thus in this one region circumscribed within comparatively narrow limits are blended the ocean, the mountain, the valley, the river, the lake, the desert, and the plain.

Its climate and the products of its soil are marked by the same cosmopolitan diversity, and nowhere else upon the earth are the typical fauna of so many distinct and generally widely separated regions brought so near together.

The black and brown bear of the snow clad summits of Lebanon and the soft eyed and fleet gazelle of the desert sands may be hunted within two days' journey of each other, and even the ostrich strides upon its southern margin.

The wolf of the north howls and the leopard of the tropics screams within hearing of the same camp, while the falcons, the linnets, the wrens and buntings of the temperate zone mingle with the most brilliant types of the bird life of Central Asia and South Africa.

Tropical fruits and northern grains grow in close proximity. The apple, the peach, the pear and the plum are there near neighbors with the banana the pomegranate, the grape and the almond. The oak, the maple, and the elm of the northern regions and other evergreens of temperate climes thrive not far away from the palm, the fig, and the olive, natives of Southern Asia. This blending of all climes in the land where Jesus was born may well typify the final union of all men in Him through that universal love for God and man first taught to the world in His gospel and perfectly illustrated in His life.

From the earliest period of Jewish history there were prophecies of the coming of a Messiah or anointed one, who would establish forever the kingdom of Judah and reign over it in power and glory. The earlier prophecies regarding his advent were

very vague, being clothed in symbolic language, and David was the first to definitely predict his coming, and the mode of his death and his resurrection from the grave.

These words, in the twenty second Psalm, (16, 18), clearly refer to the crucifixion of Christ and to the disposition made of his raiment by the Roman guard:

"Dogs have compassed me, the assembly of the wicked have inclosed me, they pierced my hands and my feet.

* * * * *

"They part my garments among them and cast lots upon my vesture."

These predictions attest divine inspiration most undeniably, as it was clearly beyond all human forecast to tell a thousand years before the birth of Christ that he would be crucified, as that mode of execution was then unknown to the Jews, among whom malefactors convicted of capital offences were stoned to death.

Crucifixion was introduced into Judeah by the Roman conquerors of that country only fifty years before Christ was born, and one of its incidents was that the clothing of the crucified prisoner was a perquisite of his executioners.

With what minuteness of detail the death of the Messiah and its attendant circumstances were revealed to the Psalmist is shown in these words of the sixty-ninth Psalm, twenty-first verse:

"They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

How literally the prediction was fulfilled is shown in these words of the gospel of the Apostle Matthew, who, describing the crucifixion of Jesus, says:

"They gave him vinegar to drink mingled with gall, and when he had tasted thereof he would not drink.

"And they crucified Him and parted His garments, casting lots that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.'"—Matthew xxvii, 34, 35.

The prophet Isaiah thus foretold the circumstances of the Messiah's trial, death, and burial:

"He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so He openeth not His mouth.

"He was taken from prison and from judgment, and who shall declare His generation? for He was cut off out of the land of the living; for the transgression of my people was He stricken.

"And He made His grave with the wicked and

with the rich in His death, because He had done no violence, neither was any deceit in His mouth."—Isalah liii, 7-9.

The Apostle Matthew thus recites the facts that prove the fulfillment of these three last prophecies: "And when He was accused of the chief priests and elders he answered nothing.

"Then said Pilate unto Him, 'Hearest thou not how many things they witness against thee?'

"And He answered him to never a word, inasmuch that the governor marvelled greatly."

* * * * *

"When the even was come there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple;

"He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the body he wrapped it in a clean linen cloth,

"And laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre and departed."—Matthew xxvi, 12-14, 57-60.

In narrating the incidents of Christ's trial and death, before treating of his birth, acts and teachings, we have but followed the order of the prophecies regarding the advent of the Messiah. Those incidents, moreover, serve to identify him, independent of any acts or declarations of his, as the person whose coming to earth and suffering for the redemption of mankind was predicted by a long line of Hebrew prophets.

As in the manner of his death so in the place of his birth their prophecies were fulfilled in him.

Micah, one of the last of the prophets, who lived four hundred years before Christ, thus foretold where he should be born:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."—Micah v, 2.

The word Ephratah means in Hebrew "the fruitful," and denotes the fertility of the soil around Bethlehem.

It was a small town, situated on the summit and sides of a narrow ridge about 5 miles south of Jerusalem.

The ridge breaks down abruptly into deep valleys on the north, south, and east, which were highly cultivated in wheat, barley and other cereals, while the town was embosomed in the dense green foliage of the orange, olive, and fig trees.

The large grain crops produced in the neighboring fields doubtless gave to the town the name Bethlehem, which means, "House of bread."

Immediately beyond these fields, and the terraced gardens of the ridge, lies the "Wilderness of Judea," in full view from the heights of Bethlehem.

It is about 10 miles in length and 7 in width. White limestone hills, thrown confusedly together, with deep ravines winding in and out among them, constitute its chief features.

It is a desolate region, not one solitary tree or shrub, or blade of grass to be seen anywhere within its limits.

Bethlehem has been known to history for more than a thousand years, before the birth of Christ, and in sacred interest was second only to Jerusalem.

There was the rock-hewn tomb in which Jacob buried his beloved Rachel.

In the near valley that it overlooks was the field of Boaz, where the lovely and ever faithful Ruth gleaned for the scattered grain, and won, as she deserved to win, a good husband.

In one of its humble homesteads her great grandfather, David, the sweet singer of Israel, was born.

Here, when King of Judea and leading his army against the hosts of the Philistines that occupied his native place, three of his mighty men brake through their serried lines to bring him water from the well where he drank in the days of his childhood, for we are told that—

"David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate."—2 Samuel xxiii, 15.

There Jesus was born, in the seven hundred and fiftieth year of the City of Rome, the thirtieth year of the reign of Augustus Cæsar, the first Roman Emperor, and in the fiftieth year of the reign of Herod the Great, the last King of the Jews.

It was not within the probable order of events that Jesus should have been born in Bethlehem of Judea, for although Mary his mother was a native of the town, her espoused husband, Joseph, was a Galilean, dwelling at Nazareth, 70 miles to the north of Bethlehem, and there she resided for some time before the birth of her God-given son. But Joseph, though not born in Bethlehem, was of the lineage of David, and a decree of Cæsar requiring the census of the Roman Empire to be taken, having been issued for the purpose of taxation, he went with his betrothed to her native place, in accordance with the Hebrew law that required every person in such case to go for en-

rollment to the city or town where his genealogy was recorded.

As the town was crowded there was no room for them in its single inn, and they found accommodations in a stable where, during their delay in the town, which may have been quite protracted, Jesus was born.

The limestone hills of Judea abound in caves that even now are used for sheltering travellers, and generally for sheltering horses, sheep, and cattle.

We are told in the Scriptures by St. Luke who, though not an apostle, has written the most complete of all the Gospels, that the annunciation of the birth of Him who is the "Light of the World" was made first to "shepherds abiding in the field keeping watch over their flocks by night," by the angel of the Lord.

Nothing in sacred literature excels in dignity and in beautiful simplicity the narrative that the inspired writer gives of that event in the following verses of his gospel:

"And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid.

"And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."—Luke ii, 9-14.

It was fitting that such a message, worthy of being announced by an angel, for it proclaimed the emancipation of all mankind, should have first been delivered to shepherds.

It is observable that men usually reflect in their lives the daily avocations in which they are engaged, as the dyer's hand takes the hue of what he works in, and shepherds are universally a kindly simple, and honest folk, and very reverential in their feelings, reflecting the gentle natures of the harmless creatures that are the subjects of their tender and watchful care.

And it seems strikingly in harmony with the nature of things that shepherds should have been

the first to worship "The Lamb of God which taketh away the sins of the world."—John i, 29.

CHAPTER II.

Mary was saved the loving concern and perplexity that trouble the soul of the thoughtful mother when she comes to choose a name for her first-born babe, for it was chosen for him by the Angel of the Lord, who gave to Joseph in a dream the assurance of her unsullied chastity, unwedded mother though she was to be, saying:

"Joseph, thou son of David, fear not, to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost;

"And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins."—Matthew i, 20, 21.

The word "Jesus" means Savior, or Deliverer. The word "Christ" is Greek, and is not a name, but a title, and is a translation of the Hebrew word "Messiah," meaning "anointed," thus declaring that the person to whom it is applied is a king or high priest, for only such were consecrated to their offices as the servants of God, the King of Kings, by anointing.

The visit of the angel to Joseph was clearly intended to solve his doubt as to the virtue of his intended bride.

Upon that point the Jews were more exacting than any other people known to history.

The Angel of the Lord had first announced to Mary that she would be a virgin mother, bearing a son, and she received the announcement with special wonder, and seemed even to doubt its truth until the heavenly messenger said to her:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

* * * * *

"For with God nothing shall be impossible."—Luke i, 35-37.

That she informed her betrothed husband that an angel had appeared to her, and of all that he said to her, must be regarded as certain, not only because such an appearance was in itself a most wonderful event in her life, and the annunciation made to her, a Hebrew maiden who, with all her race, looked and prayed for the coming of the Messiah, was of the most transcendent importance, but it vitally concerned her fair fame and the preservation

of Joseph's love and respect for her that she should have done so.

His doubt of the truth of her statement sprang from the very nature of man, for a veil shuts down on the facts of to-morrow, and he can divine them only by reposing faith in the fixed and regular order of events established through natural law.

That the divine birth claimed to be announced by a herald from Heaven was to be attributed to the Holy Ghost could only increase his perplexity, as no such power or person was mentioned in the Old Testament, which is entirely silent as to the doctrine of the Trinity.

Yet it would not, perhaps, have required an angel of the Lord to resolve his harrassing doubt of the spotless Mary's purity had he turned to the sacred Book of Isaiah, the greatest of the prophets, where he would have read these words :

"Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also ?

"Therefore, the Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."—Isaiah vii, 13, 14.

Jesus being by his lineage a Jew, the Mosaic law required that He should be dedicated to the Jewish faith by the rite of circumcision. That rite was not performed, as many suppose, in the synagogue or temple, but at the infant's home, for it took place on the eighth day after his birth, when he was too young to be separated from his mother, and she was not permitted to appear in a place of public worship until the days of her purification had ended ; that is to say, until forty days after the birth of a male child and seventy-two days after the birth of a female. The Hebrews, under their most unjust and unnatural custom of regarding woman as mentally and morally inferior to man, attached this badge of inferiority at her birth, as it implied that the mother incurred more contamination in giving birth to a "maid child" than to a boy.—Leviticus xii, 1-5.

It is noteworthy that prior to Abraham, who lived about seven hundred years after the death of Noah, the Jews did not practice circumcision, it being unknown to them until it formed a part of the Abrahamic covenant with Jehovah.

It had from time immemorial been practiced in Egypt, but was there confined to the priesthood, and it would seem that in prescribing it for Abraham and his descendants God intended to constitute the Jews not only His chosen people, but a race of priests.

The circumcision of Jesus was in effect a public declaration that He "came not to destroy the law of Moses but to fulfill it," as He subsequently announced to the Scribes and Pharisees.

That the birth of Jesus was an event of more than tribal or national interest was attested by the arrival at Jerusalem of the Wise Men of the East, who came to worship Him.

It is held by the most enlightened biblical critics that they were Chaldean astrologers, a class of learned men who were profoundly versed in astronomical science, and sought to forecast human events by their study of the stars and planets. That the heavenly bodies wield a potent influence over the destiny of individuals and nations is a belief that has prevailed among all races of men from the earliest ages of the world.

This belief, which had its origin among the oriental races, is so deep rooted and widespread, that it has left its trace on the daily language of the English speaking people, and in our common speech we use many words that are derived from the vocabulary of the astrologer.

For example, the word disaster is from the Persian *astara*, meaning a star, and means an unfortunate event due to the evil influence of a star.

The word *influenza*, means influence, and imports that the malady which bears that name is produced by the influence of an evil planet.

So the term *lunatic* is derived from the Latin, *Luna*, meaning the moon, and implies, that that planet has unbalanced the mind of the person to whom such term is applied.

And we add that it is not uncommon to hear it said of a person who is rather flighty, showing some signs of mental aberration, that "he is moon-struck."

The statement of the Chaldean sages that they had seen "his star in the east," was an extraordinary declaration even for astrologers to make, for there was, and is no record in history of any human birth being so proclaimed. But they were still more definite, for they declared that in his horoscope they had read that he was "born King of the Jews."

At the time of Christ's coming there was an almost universal decadence of religion and morality.

The power and glory of Greece had been rotted down by unbridled and most debasing vice, which had also poured its polluting stream through all the veins and arteries of the political and social life of the Roman Empire.

Indifference to the discharge of religious duties

pervaded the greater part of the Jewish nation, due doubtless to the manifest corruption of their priesthood, that had sunk down into depths of moral degeneracy, even far below those to which they had descended in the time of the prophet Micah who, three hundred and fifty years before the birth of Christ, thus denounced them.

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel that abhor judgment and pervert all equity.

"They build up Zion with blood and Jerusalem with iniquity.

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us."—Micah iii, 9-11.

The world needed a regenerator, and the hope and expectation of his coming were not confined to the Jews alone. Socrates, in his last hours, in that spirit of prophecy that often comes to the dying, told his disciples that in the latter days there would appear upon the earth a "Charmer," who would deliver mankind from the fear of death.

Zoroaster, the founder of the religion of Persia, who flourished four hundred years before Christ, foretold the coming of a prophet who would be begotten of woman in a supernatural way; that he would bring to man a new revelation of God; that he would conquer and destroy Ahriman, the Spirit of Evil, and found an everlasting kingdom of righteousness and peace.

Confucius, the Chinese philosopher, who is revered in China as a god, predicted, about five hundred years before the Christian era, that a wonderful, all wise sage would appear in the west, who would be the Revealer of the Truth to man, and that his coming would revolutionize all nations.

Suetonius, the Roman historian, writing one hundred years after the birth of Christ, about the period of His advent, said:

"In the East an ancient and general opinion prevailed among the learned that there would issue at this time from Judea one who would obtain universal dominion."

Tacitus, writing in the year of our Lord 95, and referring to His birth, said:

"Among many there was a persuasion that in the ancient books of the priesthood it was written that at this precise time the East would become mighty, and that the Sovereign of the World would issue from Judea."

Both these historians were impartial chroniclers

on this subject, they being worshippers in the temples of the Roman gods.

It often occurs that the effort made to suppress the truth serves the more clearly to reveal it. A memorable instance of this is found in the action of Herod to compass the death of the infant Jesus, such action in itself furnishing proof that the manger-born infant of Bethlehem was indeed the Christ.

The fact that a Hebrew woman in lowly life, the daughter of poverty and toil, had given birth to an infant in a suburb of a Jewish village, was not in itself an event to challenge the attention of King Herod, an Idumean, who was neither a Jew by birth or religious creed. There must have been some attendant circumstances that made such birth a matter of "great pith and moment" to the royal ruler of Judea. He was a man of affairs, whose eldest son was born of Cleopatra, the dissolute Queen of Egypt, justly styled the 'Serpent of the Nile'; and he was the most adroit politician of his age. First appointed procurator or governor of Judea by Julius Cæsar, he was retained in office by Mark Antony; and on the accession to power of Octavius Cæsar, who subdued the rebellion led by Antony, the wily Herod went to Rome and induced the Emperor, who then bore the title of Augustus Cæsar, to ratify his appointment and elevate him to the throne of that province. Herod, in all likelihood, had heard the report made by the shepherds, and as he was ambitious to establish a Herodian dynasty, was alarmed by the announcement that a child was born in his dominions, of the royal line of David, who should rule a king over Judea.

Hence he was filled with fear when the wise men from the East came to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

That Herod regarded the birth of Christ as a momentous event that portended a crisis for him and his was shown by his public acts, and by the cunningly contrived expedient to which he resorted to secure possession of his person, for we are told by the Apostle Matthew that "When Herod the King had heard these things he was troubled, and all Jerusalem with him;

"And when he had gathered all the chief priests and scribes of the people together he demanded of them where Christ should be born.

"And they said unto him in Bethlehem of Judea, for thus it is written by the prophet;

"And thou Bethlehem in the land of Judea art not the least among the princes of Juda, for out of thee shall come a Governor that shall rule my people Israel.

"Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

"And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him bring me word again that I may come and worship him also.

"When they had heard the King they departed and to the star which they saw in the east went before them till it came and stood over where the young child was.

"When they saw the star they rejoiced with exceeding great joy.

"And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped; and when they had opened their treasures they presented unto him gifts, and frankincense and myrrh."—Matthew ii, 1-11.

It will be observed that the mother of Jesus was no longer dwelling in the stable where he was born, but resided in a house in Bethlehem, when they were visited by the wise men of the east.

It is unreasonable to suppose that those sagacious men, learned in the laws of nature and profound searchers after the truth, did not make due inquiry as to all matters relating to the birth of Jesus in order to determine whether he was indeed the Deliverer whose coming their most ancient sages had prophesied.

That they presented to him frankincense, the shrub that was consecrated to the burning of incense on the golden altar of the temple, and was offered to God alone, and that they worshipped him, must be proof positive that they were convinced that Jesus was not conceived and born in the natural order of human generation, but that he was indeed a divine being—the perfect man, and yet the Son of God.

THE STAR OF BETHLEHEM.

Before passing from the extraordinary incidents that marked the birth of Him who is "the light of the world," we deem it proper to invite the attention of our readers to the confirmation given by science to the truth of the Scriptural narrative, as to one of those incidents.

Critics of the agnostic school have endeavored to cast ridicule on the Christian's belief in the Star of Bethlehem, stigmatizing it as an example of un-

reasoning superstition, which assumes that the order of nature was changed to guide three wandering oriental star-gazers to the birth place of a Hebrew woman's child.

It should first be observed, in answer to this criticism, that no agnostic has established by competent evidence that he knows what is the "order of nature," nor has any skeptic of that school ever adduced an argument to prove that the appearance of the star that was followed by the wise men of the East would have involved a violation of natural law.

The account given in the Scripture of that celestial phenomenon is incidentally supported by impartial writers whose authority is recognized throughout the scientific world, and by existing astronomical records at Pekin, China.

John Kepler, the great mathematician whose verified predictions as to the appearance of unknown planets, and the transits of those that are known, have surpassed those of any other astronomer, state that in the year of Rome 750, the planets Jupiter, Mars, and Saturn were in conjunction for the first time, so far as appears from astronomical annals, and were not again conjoined until 1600 years later. It was in that year Jesus was born.

He locates their points of union in that sign of the Zodiac (Pisces) which would have made them visible for many months in Persia, Chaldea, and Palestine, and says that while conjoined they must have presented the appearance of a single star.—(Harmonies of the Universe, published 1619.)

Wieseler, another eminent astronomer, states that according to the Chinese astronomical tables, which he personally examined, a new and highly luminous star appeared in the heavens at a period corresponding to the epoch of Christ's birth, and it is termed in such tables an evanescent star that was visible but for ninety days.—(Wieseler Chronology, p. 61.)

Thus does science attest the truth of Scripture, and in Christian contemplation a glorious star was a fitting herald of the eternal "Sun of Righteousness," who rose "with healing in his wings."—Malachi iv, 2.

Church Notice.

Immanuel Church of the Reformed Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Vinall, pastor, hold services Sundays at 10.45 a. m and 8 p. m. Wednesday 8 p. m. experience meeting.

Soul Building.

FANNY M. HARLEY.

PEOPLE are always wishing for this or for that—health, money, better environments, etc. We know that any and all of these things in themselves contain no blessing at all. It is only when they are recognized as being of and from God, and in the consecrated and proper use of them, that a blessing is in them. Many a man has health, but is unhappy because he does not have money; another one has plenty of money, but is a miserable invalid; another has both money and health, but some unhappy circumstance makes life a burden. So we see that there is no virtue in any of these things of themselves. If money can bring happiness why is not everybody happy who has money? If health can bring happiness why is not everybody happy who is healthy?

There is nothing worth while except as it is recognized as of and from God. "Seek first the kingdom of God and all these other things will be added," was the teaching of Jesus.

There is nothing of more use to us than good, solid "common sense." It stands one in every stead, teaching one to do what is best and right. Common sense really means sound judgment. Now it is certainly more sensible to seek first the kingdom of God, when by so doing all other things will be added, than to seek to bring one or two of "the things" to us, when in themselves they contain no health-giving potency. The best way is always the most sensible way.

The best thing is always the cheapest in the end.

To seek the kingdom of God is to learn to become as one with God-mind. Jesus Christ made this at one ment. We, also, can learn to think God-like thoughts.

In the Sanscrit it reads: "And God said, let us make man to think in our image." If we are made in the exact likeness of God, of course, we can, if we will, learn to think God-like thoughts. If we are in the image of God, made out of God-mind substance (for God being omnipresent no other substance than God-mind could have place to make us of) we really are the very expression of all that God is and of all that God does. This realization is all that we need seek to attain. All the "other things" accompany, or are "added" to this realization. It is, therefore, the only thing worth having.

If we do not accept this as true, then we do not accept the omnipresence of God, and if God is not

omnipresent where is Spirit, that is God? If not everywhere, how much space does It or does It not occupy? Who is to say where It is or where It is not? If not omnipresent, then Spirit is not omnipotent, or the one and only substance. What will we do; accept God as the one and only God, or will we believe in different powers at war with each other? If the latter, how can we tell which existed first, which made the others, who made the first one?

This is a most fitting place for common sense to come to the rescue. Our sound judgment tells us that there is the great and only God, subsistent from everlasting to everlasting, from whom all things were made, of whom all things were made, and in whom all things were made and eternally exist.

God-Mind is the only Creator. Then it must be that what is not true of God is not true of the child of God, and not true at all. Do things ever appear to be different from and opposite to the nature of God as omnipresent God and Its manifestation in the child of God? Yes, often, within our consciousness and to our realization things appear very contrary to what God and God's manifestation are.

Why do things appear to be apart from God, or different from God in our consciousness of them? Because we have not yet learned how to take the advice of Jesus, not to judge by appearances but to use our good judgment and know that the Absolute Good is the one Cause and Source of all things. Why have we ever failed to use good judgment? Because we had not learned the benefits nor the power of right thinking, so have not always chosen to so think. Wise and sensible and of good judgment are we if we please to do righteously.

What is it to do righteously? To think God-like thoughts, for this must precede God-like doing. Right actions follow right thinking.

How shall we know to think righteously of ourselves, of our fellow-men, and of the world? Just simply ask ourselves if the thoughts we are entertaining are true of God. If not, then they are not true of us nor of our brother, in our real, God-like being.

Is God sick? No! Then in reality there is no sickness.

Why have we ever believed in sickness? We believed in it because we imagined that it existed. We believed that we saw evidences of it on every side, and that we suffered from it, and we tried, oh, so hard, to get rid of it. We believed in all these appearances simply because we had not been taught

how to use our sound judgment and to "reason" about God, and so see God as God is.

When we begin to deny appearances and to judge with right judgment, we begin to get well. Wise will we be if we train ourselves to detach our thoughts from appearance and to keep them fixed upon the omnipresent Principle of all good. The courageous eye, the heroic thing, the wise thing, is to utterly deny them out of our thoughts.

The righteous do not judge after the sight of the eye. The righteous have clear sight; they look past all appearances and see only God as the One Cause of all things, thus perceiving that what is not from God has no existence only in the false imagination of the one conceiving it.

Do you think this is foolish talk? The world at large believes it foolish and they have sorrow and poverty, and sickness. Do you want to go suffering what the world suffers, or do you want to learn the more excellent way? The things that it is wise not to believe are the things that the world believes.

Does the world believe in another power beside God? Yes. Then let us be wise and train our faculties to perceive that God is the one and the only real Power. Does the world believe in another substance separate and apart from God? Yes. Then let us be wise and train our souls to touch, taste, smell, and handle Spirit only in our thinking. Does the world believe that Man is apart from God? Yes. Then let us be wise and train our soul to know that I and the Divine Mind are in perfect unity because I think only true thoughts.

"The Father hath committed all judgment unto the Son." Rotherham, in his literal translation, gives it, "For neither does the Father judge any one, but all judgment has he given to the Son, that all may be honouring the Son according as they are honouring the Father. He who honours not the Son honours not the Father who sent him. Verily, verily, I say to you: He who hears my word and believes in him who sent me, has life age-abiding, and into judgment comes not, but has passed over out of death, into life. Verily, verily, I say to you: There comes an hour, and now is, when the dead shall hearken to the voice of the Son of God, and they who hearkened, shall live."

The son of God is the ideal conception of the Divine Mind. By living every day and hour up to our highest ideal we will, degree by degree, raise our own ideals up to the ideal of the Mind that is

Perfection itself, and when we learn to live the perfect life, then will the son of God be come again on earth.

Let us use the following soul alternatives to help bring the day of the Lord to pass:

Monday.—The Divine Mind is eternal Harmony.

Tuesday.—Since I am the ideal conception of the Divine Mind, I am in my real being, eternally harmonious.

Wednesday.—To be the perfect idea is to have perfect being. To live the ideal life is to make the perfect being manifest.

Thursday.—The idea is the Son of the Mind. Mind and its idea are always conjoined; hence, in my real being, "I and the Father are one."

Friday.—As a living soul existing in the world I am making steady progress in realization of what I am in my real being.

Saturday.—The Christ is the ideal of Divine Mind made manifest in the world.

Sunday.—Because of the push of the God-forces in and through my being, and my conscious co-operation with them, I am in the process of becoming a Christ.

LIFE is not merely an individual, it is also a social problem. I have not solved Life's mystery when I have learned to know myself. It is not the ultimate test of my spiritual wisdom to apply it to self help. I must first know and master myself, but I must then understand the relations of self and society. My behavior in the presence of the needy and the hostile—this is the test. Altruism, sociality, is the standard whereby I discover the amount of virtue I have attained.—*Exchange*.

There was once a minister of the gospel who never built a church,

Who never preached in one,

Who never proposed a church fair to buy the church a new carpet,

Who frequented public houses,

Who never received a salary,

Who never wore a black suit or a white necktie,

Who never used a Prayer Book or wrote a sermon,

Who never hired a cornet soloist to draw souls to hear the "Word,"

Who never advertised his sermons,

Who never went through a course of theological study,

Who preached rank communism,

Who never was ordained,

Who never was even "converted,"

Who never went to conference.

Who was he?

Christ.—*New York Graphic*.

Lecture.

[Delivered by Col. O. C. Sabin before the Reform Christian Science Church, November 11, 1900.]

THE subject which has been engrossing our attention for the past five weeks has been the subject of prayer, how to heal the sick in accordance with Christian Science methods; in other words, I have been trying to teach, not only philosophical principles underlying this subject of God-healing, but I have been trying to teach the *modus operandi* as to how the sick are healed. You must all understand that a question of this magnitude can not be treated in a few lectures exhaustively, consequently if I rehearse or go back and make it more plain for those who do understand, you who do not understand, will know I am simply reaching out to teach those who are young in this thought.

God has given to us His plan of healing the sick. It is not new, it has been with us ever since the earliest history of mankind, but never was so thoroughly practiced as it was during the days of Jesus Christ our Savior. He came healing the sick and preaching a new gospel which had never been preached before, the Gospel of Love God, Love man, and He attested the truthfulness of His religion and demonstrated it by healing the sick and only as healing is a demonstration of God's Truth are we healers of the sick. This subject called Christian Science, if you will permit me to remark parenthetically, has been somewhat under a cloud for the last few years, because of persons who claim that this Christian Science thought, so called, is the impersonal second coming of Jesus Christ. Now, all Christian churches abhor such a thought as that, because we are told plainly in the Bible that as Jesus went so should He come again.

We, as the Reform Christian Science Church, live upon the basis of the religion as taught by Jesus and His disciples, take the doctrine which He gave us as our foundation based upon the grounds of Love God, Love Man, for Jesus told us that upon this thought "Do unto others as we would have others do unto us," hangs all the law and the prophets. Never before He came had such a religion been taught. The old Jewish religion which had been established by Moses was a religion of reprisal, and blood for blood. "He that shed man's blood by man shall his blood be shed." Jesus came teaching Love those who abuse you

Love your enemies, and do good unto those who despitely use you. That is the doctrine which heals the sick, and nobody has ever healed the sick from the earliest dawn until now except through the principle of Love, LOVE. Love is the golden chain of God's ministration with man, God is Love, and as we recognize that principle developing within us and let the Love and power out we become more and more like Him, and the time will come when we shall do as Jesus said we will, do such works as He did, and even greater.

The subject for this afternoon is the continuation of the subject of prayer. I will try and make it as interesting to some of you who have never been here before as I can. I have been talking of prayer for the last two or three Sundays, the prayer which heals. I told you last Sunday, and emphasized the thought, that unless you were born again, unless you have this Love God, implanted in your heart by Divine power, you can not heal the sick. I do not care how much your intelligence is educated, unless you have this Love of God and His teachings in your heart and desire to reach out and help your fellow-man, you can not heal the sick. You must have the new birth. You have got to devote your life, your soul, your all, to Love of God Almighty, and you have got to love your brother as you love yourself, and you have got to put these things into practice. The man or the woman who attempts to carry on their business affairs of this life, and make a tight squeeze here and there, make sharp bargain gains against your brother and rob here and rob there, can never heal the sick. It is no part or parcel of God's ministration. God never uses a vessel unless it is clean.

Now, we are about to teach you how to heal the sick by giving you a prayer, or the treatment in accordance with Christian Science thought. In the first place you may give it to your patient when you are present. You do that by sitting by the side of the bed by the patient, and you give your patient the treatment mentally. You talk to God mentally for the benefit of that patient. Often times one sitting will heal the sick. I have known the worst cases of diphtheria to be healed in sixty minutes, and I have known a case of erysipelas where the eye was closed to be healed in less than a day. I have known the worst cases of fever healed in an hour or less by this prayer to God.

The next plan of giving this treatment is what we term Absent treatment. Those who treat absently treat the same as those who treat by the present treatment exactly. Now, I am going to ex-

plain this to you. If, for instance, I receive a cablegram from Yokohama, Japan, to treat a person there for a certain disease the treatments are given the same as though the patient was present. We receive telegrams and letters from all parts of the world to give treatment.

Now, when I first heard of Christian Science absent treatment the thought occurred to me that that was a fake. I could imagine how they could treat a person by present treatment, but how they could treat a person living in London, or any other foreign city, or any other place at all, I pronounced it in my own mind a fake, but I did not then understand what Christian Science prayer was. The whole world does not understand it. I noticed they had a man up in Washington sometime last winter from Missouri, and they said "he pretends to heal persons absently. That is a monstrosity." Now Christian Science treatment is this. You orthodox Christians who are here will understand when I tell you that Christian Science treatment is nothing more nor less than a prayer to God, and you can pray for the healing of a man in the uttermost parts of the earth as well as if he was by your side. You go into the churches all over this land and the minister will pray for the President of the United States. You go into the English churches and the ministers pray for the Queen of England. They are praying for the absent, are they not? Their prayers, if given in faith, will be heard. Now that is all we do in this prayer, or in this treatment. We pray God Almighty to heal these people. We not only do that, but we realize in our consciousness, as Jesus said, that we have that already for which we ask. When we pray for the health of the patient we do not ask God to heal him, we do not ask God to cure him, we simply affirm in our consciousness that that person is the child of God and is perfect, always was perfect, and ever will be perfect, and that this belief called disease is but the growth of so-called evil and belongs to material thought, and is a falsehood, and is nothing, because God is All; and, therefore, if God is All, and God is Good, and God created everything that was created, and all that He created was good, then this so-called manifestation of evil is untrue. The question arises, Who created evil? Where did the evil come from? Who is the father of it? You have got to believe as we believe and say there is no evil, or you have got to give the lie to the whole story of creation. We are told that that gives license, that it creates sentiment that if there is no evil then there is no limit-

ing of crime, so called. That is a mistake, and not only is it a mistake but it is the reverse of Truth.

If a person, having in his consciousness this supreme love, faith, and understanding of God, that they live in Him and are His perfect children, moving and having their being in God, and that they are created by God and are good and always were good, and that they live in God, they can not sin; that is to say, as long as that thought is the paramount thought it is no more possible for the person to sin with that thought than it is to throw a stone up and make it go to the moon. Now, mind, I am not saying that a person of that kind can commit what the world would call a sin and not have it count as such; that is the belief of a certain class of scientists. They call any wrong they do, mortal mind, materiality, and it can not touch them because they are immortal, and anything that mortal mind does can not touch them.

I wish to say that we, the Reform Christian Scientists, hold the Ten Commandments in as much reverence, and we are under as much obligation to obey them, as those of the most strict constructionist of the Bible. It is just as binding, and we have to live just as close. We have to love our neighbor; we have got to live upright and perfect lives; we have got to so walk that all the world will not be shocked on account of our so called actions. In other words, the Christian Scientist should walk straight and upright so that we can point to a believer and say, There goes a Christian who lives the life of a Christian. Now, that is what we claim to be our faith; and yet we claim, when we get this perfect realization, this perfect thought, that it is impossible for us to sin, because God controls us and keeps us pure.

When man was created he was endowed with all power and dominion over the earth, and all that in them are. That power and dominion belongs to each one of us just the same as it did to the first parents. Now, when we realize that dominion it brings us back and gives us power, and enables us to walk with God as God intended we should, and our lives must be pure, and must be righteous, and must be holy; and not only must this be so, but it comes as natural for us to live that life as for water to seek its level.

I used to have the idea, way back yonder, before I came into this thought—before I knew anything about it—that if a person had religion they would go on and do right and never fall; and when they come teaching and telling us that man is sinful and prone to evil, I know it is but material mind talk-

ing. As we come to talk about this thought later on you will understand the different divisions of the mind; but this material mind is but the mind of man. God's mind is the mind which controls and is permanent. Material mind is always wrong. The five senses—seeing, hearing, tasting, smelling, and feeling—are all misleading and along the lines of materiality, and the only perfect thought, the thought which heals the sick, is the thought that man is the image and likeness of God, and is perfect, as God made him perfect.

I find I must go on and explain this question of absent treatment that has been talked of throughout the metaphysical world. The first kind I will mention is what is called thought transference, and is what is known as Telepathy. Mind, I do not endorse this. You have heard me say that Christian Science prayer is a prayer to God, and God does the work; but in discussing these things and in teaching this class, I think it is well enough for you to understand some of those other things.

Now, what is Telepathy? What is Thought Transference?

During the Sepoy rebellion in India the Indian officers very frequently would know of battles that were fought a few hours after, and it may have been hundreds of miles away. There was no telegraph and no signals possible, but they received it through this system of telepathy, or thought transference.

A Mr. Kerr and a Mr. Shakespeare, of England, later on went into that country and investigated and found it to be true, and wrote it up, and their works are now in the National Library here.

The person who is to send a thought through telepathy, as I understand it, sits down, and they call up in consciousness the person whom they wish the thought transferred to. They do it through this subconscious mind, the subjective mind of man. They send a message to John Smith, telling him that something occurred here at a certain time, and that thought is registered in the mind of this other receptacle and the subconscious mind of John Smith. Every one of us would have said a few years ago that it would be impossible to send a despatch by wireless telegraph, and a few years ago any one of us would have said it was impossible for me to talk with a man in Chicago and recognize his voice as belonging to a friend, as we would have thought a little while before that it would be impossible to marry fire and water and make steam, which drives the commerce of the world. We are always ready to

say it can not be done, and all those who have made great discoveries in the earlier time have been made by this theological ignorance to either suffer death or surrender their thought. Galileo was forced either to surrender his discovery or be put in a kind of machine they called the virgin; they gave him the choice of either recanting his discovery or else the virgin would embrace him with her daggers and kill him; he recanted.

So it is with all those who have had great thoughts. Here came Jesus of Nazareth, our blessed Savior, among the Jews teaching the beautiful doctrine of Love God, Love Man, healing the sick and raising the dead and doing acts of kindness everywhere, but He was teaching a new doctrine, for which mortal mind nailed Him to the cross and crucified Him. This wicked mortal mind has always been crucifying the advanced thought in every age and it is so to-day, ready and glad to crucify anyone who steps forward. I went to one of the leading ministers in this city when I first became convinced of Christian Science Truth, and told him that I, as a lawyer, had absolute proof, and could prove to any jury on the face of the earth, that they were healing the sick, and told him these things were true. He said he did not believe it. I told him I would prove it to him if he would go with me. He said he would not believe it if he saw it, he did not want to believe it. Now, ignorance always goes hand in hand with barbarism, and they have come hand in hand down the ages together and are working together to-day.

We now come back to the subject of telepathy, this thought transference, wireless telegraph, and Scientists say that this thought of mine as given to that friend in Yokohama is what heals the sick.

How true that is, or how much Truth there is in it I can not say, and there is no person on the face of the earth who can say. When God gave us dominion and power over the earth He gave us power to do everything on earth. How much power we exercise by virtue of that God-given dominion, or how much is in direct answer to prayer I can not tell, nor no one else can tell, and whether we ever shall know until we throw off this materiality and walk with God I do not know. The time is coming, and coming rapidly, when we will know when we shall walk with God or with man at our will, and people living to-day will see that time, WE will be as Jesus was after His resurrection, He could walk with God or walk with man at His will. Who would have thought it possible for human beings to

make through God the healings that are being made all the time now through this beautiful thought. It was beyond our conception fifty years ago, and yet we are but in the gray of the dawn, and the thought is going on with rapid strides. The world is unfolding, the doors are opening wider, and we thank God that He is leading us, and we are going forward to the realization of God's most beautiful promises.

I can not lecture any further this afternoon on account of the music program, but next Sunday afternoon I will take up this subject of the prayer which heals the sick, and that will be the first part of the lecture on next Sunday, and I beg of you, my Christian friends, to interest yourself in this work, knowing that God will make you master of the situation instead of being the slave, circumstances will bow to you. All you have to do is to come, reach out your hand, and the Love of God, the Father, stands ready to lead you from the wilderness into the light of His Love.

God bless you.

THE SPIRIT'S BETROTHAL.

BY MINNIE L. FRAZIER.

I have a new story, so true
My soul with its ecstasy glows;
They say it is old, but to me it is new,
And sweeter than dew of the rose.
A Person of marvelous grace
Has knocked at my half open door.
He says that He often has passed by the place,
But I never had seen him before.

CHORUS:—O, glory! my Bridegroom, my King;
All honor and glory be Thine;
Forever and ever Thy praises I'll sing,
If yet, as the stars, I may shine.

No voice holds such power to entrance;
His smile is ineffably sweet;
He gathers my spirit and soul in His glance,
Till, speechless, I fall at His feet.
He says He would like to remain,
If I would provide Him a place;
He feels that His presence, to me, would be gain
In loveliness, riches and grace.

He's seeking a Bride for the King,
O! whisper it soft and low—
He placed on my finger His Own Signet Ring
That when the King sees me, He'll know.
He says He can make me to be
As pure as an Angel of Light,
Because of the Sacrifice offered for me
On purple-browed Calvary's height.

My being, He sweetly doth lave
In fountains of ecstasy rare,

While over my spirit flows wave upon wave—
'Tis His Intercessory Prayer.
He's fitting my robes of white,
The garments I'll wear in that day
When traversing with Him the corridors bright,
Where jewel lipped fountains shall play.

I live in the life of His smiles;
No place have I, other, for rest.
My soul from all worry and care He beguiles,
If I'll but repose on His breast.
In tracery known to the skies,
He's penciled His Name on my brow;
'Twill glitter forever, where love never dies,
For sealed is this Great Marriage Vow.

He sets me sweet pictures of light,
Where, deep in the glorified glow,
I catch holy vistas of Heavenly sight,
Too pure for veiled mortals to know.
They speed my soul up, toward the Throne,
Past walls that are sparkling with gems,
Where escorts are waiting, and harps are in tone,
And brows wearing rich diadems.

No symphonies, ever, below,
Could ravish my soul, as their song;
It fills all expanse, 'till the bound'ries o'erflow,
Unto Him to whom praises belong.
I catch a swift glimpse of His face,
My Lover, my Ishi, my King!
O! rapture eternal, I'm in His embrace;
'Tis this gives the songs that they sing.

—Triumphs of Faith.

TRUST IN GOD.

ANNA NASH OLSON.

Trust in God to lead the way;
He will be thy guide and stay,
Lead thee in the path of light,
For in Him there is no night.

Trust in God. He'll prove a friend,
And from evil will defend.
Let Him in, a heavenly guest,
And thy life is ever blest.

Trust in God, yea, trust him more,
Open wide the heart's closed door!
Let Him in, thy King to be,
Let Him in and thou art free.

Trust in God, O noble youth,
That thy ways be ways of Truth;
Trust in Him, ye aged and gray,
He will be thy staff and stay.

Trust in God and do not fear,
He will be divinely near;
Spirit unto Spirit meet
In closer bonds than hands and feet.

Trust in God; Yea, trust Him still,
Trust Him till His holy will
Is done in thee as 'tis in Heaven.
And Christ's dominion to thee is given.

The Selfishness of Sorrow.

J. RANSOME BRANSBY.

ACKNOWLEDGE to yourself at once that sorrow is born of selfishness and brings in its train more misery and disease than cholera germs and all the other bacteria ever invented.

Never sympathize with yourself in your selfish gloom; no matter how many friends you have lost or how good they were to you; no matter if health and fortune and all the other things you cherish have fled. "STAND UPRIGHT ON THY FEET, O SON OF MAN, AND KNOW THYSELF."

The more you feel loss and pain when friends or things material are taken from you the more you have been leaning on false props and allowing your moral fibre and spiritual muscle to grow flabby. Stop your whimpering and groaning, and get still enough to hear the voice of the Almighty telling you that "You are the universe," and there is nothing to lose.

This too prevalent idea of loss is a big bogey of the mortal imagination—a black cloud of the night of error to be dissipated by bright beams of the glorious sun of Love in the dawning of that morning when we awaken to the consciousness of the joy of the Lord, and in that joy feel a power to bless and a willingness to serve that is born of the Spirit.—*Unity.*

REFORM CHRISTIAN SCIENCE; OR, FROM DARKNESS TO LIGHT.

The age of darkness long had reigned supreme
O'er all the people,
And in ev'ry land—
Of light, there had not been a single gleam
To make them, when
In trouble, seek God's hand,
And thus obey His love-ordained command.
His hand reveals His power and His might,
And is through Truth
Extended in our day;
To lead the world from darkness into light,
And teach us how
To live, to watch, and pray,
And guide our erring footsteps day by day.
For all the daughters and the sons of men
This Truth has come
On healing wings Divine:
It helps us voice God's word, through tongue and pen;
Its light from Heaven

Makes dark pathways shine,
And fills our hearts with Love, Supreme, Divine.

The age of dark foreboding doubt is past
And Truth's bright star
Is shining o'er the way:
Health, hope, and happiness have come at last
For all who live
Christ's teachings day by day;
Who strive to do His will, and watch and pray.

Reform Christian Science shows to Mortal Man
The way, the Truth;
The life, so long unknown:
It comes for every nation, tribe, and clan;
For oc-cu-pant
Of beggar's hut, or throne,
And gives earth's children bread instead of stone.

It's Truth's bright watchword, coming now apace,
And Love un-failing,
Points the way divine:
For every nation, tribe, or tongue, or race;
Where e're the moon
Doth glow, or sun doth shine,
For all are branches of one living Vine.

Reform Christian Science wakes the world from sleep
And brings to view
Love's mighty healing power;
It teaches us Christ's loving words to keep;
It guides our thoughts
And actions every hour,
And helps us demonstrate Truth's saving power.

'Twill clear the darkened thought, and raise to life
The dead in sin;
Oh, precious Truth, All Hail!
It will remove from earth all mortal strife
And bring all men
All lands, within its pale,
Turn darkness into light, and sin unweild

Oh mortals, then, my brothers, sisters, dear,
Awake and catch
This light of Truth's clear gleam;
It will remove from every heart all fear,
And rouse to life
From out this mortal dream,
And circle earth around with Love's bright beam.

This mortal dream of sense is all a lie;
Sense man is not
God's image, pure and free;
This Truth, on wings of Love and Light, will fly
To ev'ry land
And over ev'ry sea,
At God's command, till all our race is free.

Till all God's children, born on earth shall know,
Some-day, some-way
Some-where, some-how, some-time
That Joy, Life, Love and Peace, doth ever flow
For all, both great
And small, in ev'ry clime,
On this old planet earth and through all time.

LECTURE.

[Delivered by Col. O. C. Sabin, before the Reform Christian Science Church in Washington, D. C., December 2, 1900.]

I aim to take up the threads which have been dropped in the course of these lectures, and hereafter to start out upon a different and independent subject. Substantially the entire lecture course so far has been upon the subject of Prayer, the use and what it leads up to.

The origin of Christian Science, as I remarked before, in one of my earlier lectures, dates as far back as we have any history of man, and further back than we have any written history. It comes down to us by tradition. The earlier philosophers taught this same thought, in a degree, and our Saviour came teaching and demonstrating it. The thought which heals the sick and enables you as one of God's little children to make that realization which heals the sick, is this that "God is All, Supreme, and that all was made by Him, for Him, and of Him, and without Him there is nothing which does exist. God is Spirit, Spirit is All, and Matter is nothing." And in the degree that we realize this fundamental principle, in that degree can we reach up to the very Throne, so to speak, of this Almighty Principle called God, and with the perfect realization of this thought the old heaven and old earth will pass away and a new heaven and a new earth will be ours, and we will have demonstrated that perfection which God intends for His children to enjoy.

Our Savior came demonstrating this thought and teaching this new doctrine of Love your brother as yourself, teaching us to carry it out into all our business transactions and in our every day life, and instead of seeking to wrong our brother, and get the advantage of him, we must see that we do not wrong our brother, but will look to his side and do for him as we would have others do unto us. This is the basic principle upon which the doctrine which Jesus taught is founded. He tells us that upon this thought hangs all the Law and the Prophets.

The text read in our hearing this afternoon was a reiteration of the same thought by the Apostle Paul. When your hearts become so pure and so white and so full of this Divine Love that you can in deed and in truth take the interest of your brother as your own interest and do for him as you would do for yourself, then you are in that condition which God intends you to be.

In the intercourse of this world we, the Reform Christian Scientists, are endeavoring to bring into practice so far as we can this glorious principle of the Golden Rule as one of the great missions of this Divine thought, and it is the result and consequence of this thought when carried into practice which harmonizes all the inharmonies of life, destroys old age, destroys sickness, destroys wickedness, destroys want and poverty; in fact, it brings you into perfect harmony with the Divine Mind, and when you get there all the material ills of life will vanish. When you get to the point where you can trust God for everything, rely on Him, and LOOK TO HIM FOR EVERYTHING, then it is that God comes and takes care of you as He does of the birds, then it is grim want and fear, and all the accompaniments of that thought will pass out of your life, and you walk in the realm of Eternal Life and in the consciousness that you are God's perfect child.

There are some points I want to emphasise this afternoon before leaving this subject in this series of lectures, and one is this. Our associations with the physicians, which is a question of great importance in as much as they had charge of our bodies for the last fifteen hundred years without a thought of anything else. According to the thought of so called Eddy school of Scientists, not of our church, this God healing can not be extended to any one unless the physician is discharged. We think that is wrong. There is this to say about the physicians. They have studied the human body and anatomy, and human diseases, and they ought to know more about it than any one else who is not educated along those lines, and you take them as a class, and you will find them to be honest, upright gentlemen, doing the best they know how. That their pathways are strewn with failures is not their fault but is the condition of affairs, because it is impossible for a physician to know more than that which God has given us to understand. You take a case of fever, for instance, and at the start there is no physician in the world who can tell what kind of fever it is until it develops. He is not to blame. Another thing, in the building up of this truth in any community, if we prohibit the use of materia medica and the employment of physicians, we debar ninety nine per cent at least of the people from having any part or parcel with us, because they can not discharge the only hope they have been taught will save their child, or their sick one, and take something new they knew nothing about. I could not have done it, and you can not do it unless you have come into the thought perfectly, and

realize the Allness and perfectness of God in this new healing.

I was talking recently to a physician in regard to a case in the eastern part of the city. A young man had typhoid fever, as they call it. He had not had Science. He finally pulled out of the fever and went back to work. He came home one night from the office and said he felt badly, and went to see the doctor. The doctor said: "Yes, I think you will have the typhus malaria now, and it may be worse for you than the fever." The young man went home and was in bed several weeks. The physician I was talking to about that case had taken this Metaphysical course in our college, and is one of the best equipped physicians in this city. His remarks were in substance that that doctor had as well take an axe and gone to work and done the patient up at once. It is absurd for me to say, or for you to say, that medicine does not heal the sick. I saw my father one time take a rattle snake off of his finger, and go off a little distance and dig up a root and place it on the place where the snake had bitten, and it was never swollen. If that snake had bitten me now I would not have had to put that root on it, because I would have demonstrated the Allness of God and the nothingness of matter and thus healed the bite; but until we can make this demonstration we must exercise common sense as well as justice and judgment.

Therefore I say to you, as my students here and to my students everywhere, to give to the members of the medical fraternity that consideration which honest gentlemen are entitled to. They are not all perfect, I am sorry to say. I have an article here taken from a speech made by Dr. Senn in Atlanta, Ga., two years ago, which was published in the *Constitution*, deploring the fact that the medical fraternity was being infested by a lot of adventurers, and by a lot of young men who would sooner cut than practice honest materia medica. When a case comes to me, and cutting is recommended, I have yet to ever agree to one case.

I received a telegram from a lady living in Oregon whose son had been thrown from a wagon and his arm very badly hurt. The doctors said that the arm would have to be cut off. I telegraphed not to allow the operation, that God would save the arm. The healing went on and is perfect, God setting the bone as well as healing the arm.

Another case was that of a lady living in California whom the doctors had condemned to be cut open for the purpose of getting tumors out of her. She wrote to me and asked me to help her. Her

husband was willing to pay the fees for the cutting operation. I took the case and I received a letter a few days ago from that woman telling me that God had removed those so-called difficulties and that she is a well woman, and she described how the doctors had gotten ready for the operation and the victim was not there. She makes it quite comical, and can truly rejoice that God healed her.

I do not say there are not some cases where surgery can be used, for I think if a person has an old tooth it is best to pull it out. If they have been away from Science so long that they have allowed their teeth to decay they had better have it pulled out. It takes too much demonstrating to get rid of an old tooth. I have seen that tried very often. I am not making any rules for the guidance of materia medica or surgery, but I say unless the case is urgent and the relief is positive through surgery, trust God Almighty.

There is another point I wish to emphasize before leaving this subject, and that is our relations to the Clergy of the different churches. We are taught by this so-called Eddy church to keep away from the other churches, that they teach nothing but error, and we must not read any publications except those which have been published by the Boston Trust. Now, that is wrong; that is error. Ever since the Reformation there has been coming up a religious power, stronger and stronger, until to day the Christian clergy and Christian people cover the earth as an evidence that God is with them. You take the nations which practice the evangelical Christianity and you will find them the leaders in thought, leaders in civilization, in greatness and in power. And because we have been aroused to this metaphysical thought and are practicing it and it is coming into prominence more and more during this age, must we ostracize everybody who does not know as much as we do and practice as we do? Such conduct is not unchristian, but it is perfectly absurd. That is no way to propagate the Truth, but truly retards its circulation.

Berkely, Archbishop of Boyne, Ireland, taught this same thought, this same metaphysical doctrine, as plainly as we do. He did not think it was necessary to ostracize all Christianity; he did not think it necessary to claim that God had handed it down to him; he did not think it necessary to claim it as a discovery and it at an enormous profit. He gave it to the world, and a school of philosophers was established upon the thought known as the Berkelyian Society. This thought has been discussed, written about, and it belongs to all and no one per-

son discovered it. I am satisfied that in the near future there are wonderful revelations for us along these lines; therefore, when meeting with people from other churches, meet them with cordial, Christian and brotherly feelings and brotherly kindness, and give them the light as best you can.

Yesterday I met a member of the Episcopal church, a minister who happened to know me, but him I did not know. He commenced talking to me upon the subject of Christian Science. He had heard of the Reform Christian Science Church, and he commended us for the reason that we had stepped a step beyond and out of the narrow contracted thought practiced by the Eddy school, and while he was not prepared, and did not understand our theories, yet I could see that his mind was fast developing into this thought. One can now go into almost any church, of any denomination in this country, and you will hear this remark often, "Why, that was a beautiful Christian Science sermon." The thought is going out, and it is the thought which is doing the work. Remember the old adage, a rose is just as sweet if called by another name. We do not care whether they acknowledge Reform Christian Science; we do not care whether they acknowledge it as Divine Science; we do not care whether they give it any name at all, if they only have and give the thought.

Then let it go out and be understood that we, the Reform Christian Scientists, take all other churches into Christian fellowship, and have perfect love in our hearts for all. The advantage of this so called Christian Science thought is that it makes us the master. The way society is conditioned to-day the people are bound down by their fears and so called ailments. I was amused last night. My wife and myself were on the car going home, and a gentleman got on to the car and spoke to a friend he met, and asked him how he was. The reply was: "You remember I have been sick, I have been ailing." The other man said: "Yes; well I have been ailing myself," and there these two strong men sat talking about their ailments. Now, when they come to understand the Truth, that it is a sin to be sick, an absolute sin to be sick, they will be proud of it. You say everybody who is sick is a sinner, do you? No, I do not say that at all; there are a good many good people who are sick, but this sick thought, as you will see as we go on in these lectures, has been coming down all the ages and has been the unwritten law for fastening sin, sickness, and death upon the human family, as the result of sin, and there never was a person died but what it was the result

of sin, and there never was a person sick but what it was the result of sin, or the effect of their own sin. Now never talk sin, never talk sickness any more, because such talk is evil.

I have told you what it takes to make sickness, and I have told you that sickness is nothing but the material thought, of material mind, A LIE OF A LIE. You are the perfect image and likeness of God, living in the bosom of the Father, a perfect being. You never were sick, and never can be sick, and there never was any such thing as sickness, only in mortal mind, and that is false. Now let me impress this thought upon you, become the master and not the slave; do not allow yourselves to be kicked around by headaches and stomach aches, dyspepsia and rheumatism, gouts and everything else, rise above it and claim your heritage from the Father of All, and I tell you, my friends, that the day of jubilee will dawn for you the very moment you make that the practice of your life. I find I can not finish the review this afternoon, as my time is out, but I hope to see you all here next Sunday, and we will take up a new subject, the subject of Thought, or Character Building, or the power of material mind over our material bodies. These lectures will form a series, and in order to understand them you ought to get them all. God bless you all.

TUESDAY EVENING QUIZ.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Wyoming avenue, N. W. OLIVER C. SARTON.

Truth Unchained.

The revised edition of this Booklet of beautiful Poems pertaining to Christ Science Truth—will be ready for mailing, next week, and all orders will be filled—Price 25 cents.

Address: NAT. WARD FITZGERALD,
Washington, D. C.

For whoever is acquainted with his own mind will, in the first place, feel that he has a Divine principle within him, and will regard his rational faculties as something sacred and holy; he will always both think and act in a way worthy of so great a gift of the gods—Cicero.

Short Talk

[Of **MR. O. C. SABIN** at the Wednesday evening meeting, December 5, 1900, in the Reform Christian Science Church, Washington, D. C.]

The beautiful words of our sister from San Francisco, Mrs. Clark, which she illustrated by the words, "Throw out the Life Line," should give to each one here new determination to do their part in this great work. Suppose we were upon the ocean in a storm and the cry went out, "Man overboard, throw out the life line," what pleasure it would be to any one of us to take that buoy, that "life line," and throw it to the sinking mortal. In this work for God and man we not only throw out the "life line" which gives happiness, comfort and harmony to our brothers, but we give a thought which will take that rescued person throughout the never-ending eternity, making them happy and keeping their thoughts in the right. Oh, what a beautiful fact it is that we are enabled to throw out the "life line," to throw out the saving thought, throw out that something which will arrest those upon the downward course and bring them into this beautiful thought of God's saving Love.

To-day my life has been made somewhat unusually happy, because of some letters which came to me this morning. I think, for the benefit of some of those who are here, I will tell of these experiences so that all may see the workings of this beautiful "Life Line." In my morning mail I received a letter from a lady living in Indiana, whom I have been treating for about a year, and perhaps longer. When I first took the case she was so poorly she could not raise her head. She was supposed to be passing out in the last stages of consumption. God's Truth commenced to arrest the disease, and the healing has been sure if it was slow. She now writes me the gratifying letter that she is perfectly well and treatment need be no longer given. This case took something like a year to cure.

On the other hand, I received a telegram from a lady in Illinois giving the gratifying news that her mother was well. This case came to me on the first of this month, and it had been of several years' standing, so long in fact that they had expended almost all their property in payment of doctors' bills. In the letter the daughter wrote describing the case, she said they were so poor she had to borrow money to send the telegram. On the fifth day after treatment commenced we received the gratifying intelligence that the mother was well.

This case was in the town where we had had another case which was healed in one day; this last-mentioned case was appendicitis; they were getting ready to take the woman to Chicago for an operation. The telegram was received one afternoon, and the next day the woman worked all day at her household work, a healed woman, and has been well ever since.

Late in November I received a telegram from a lady living in Ohio, asking for treatment for her baby five years old, who was suffering from congestion of the lungs, very serious and of a complicated character, which, according to material mind, was about to pass her out. She wrote a letter, which I received this afternoon, saying that baby has entirely recovered, and sent payment for treatment.

Two weeks ago last night I was called upon by a gentleman in this city to treat his little boy. Treatment was given for a complication of acute diseases. The child rallied with the treatment and went out in the morning and helped his father bring in a wagon load of coal, but the thought and fear in the house was so great that he was taken down, and was taken to a physician, and he pronounced the case one of aggravated whooping-cough with attending fever, and the other baby in the house was also taken with the same disease. They took him to another doctor, and he pronounced it to be whooping-cough. I received a letter this morning that both of them were entirely well, so that the diagnosis called whooping cough was not true, and they never had it.

Another case was a letter I received two or three days ago from a lady living in California, who was suffering from something like a tumor and diseased ovaries. The physicians had pronounced it necessary to perform an operation and to remove the ovaries in order to save her life. The woman, without the knowledge of any one, wrote to me for treatment, stating that her husband was willing to pay money to have her operated upon, but she did not dare to ask for any money to be treated by Christian Science, and asked me to help her. I took the case, "threw out the life line," and in this last letter she described how they got ready to cut her up, but when the time came she refused to go, and the doctors were very much put out and angry about it. She is now so nearly well that all fear has left her.

Another case is that of a lady who was suffering from what is ordinarily called child-bed fever. The physicians had pronounced her past recovery. In two weeks' treatment she was perfectly well.

In mentioning those cases, it will be seen that

some are healed quickly, and that the healing of some took a long time. I am often asked why it takes so long to heal some. I invariably say that I do not know.

When Jesus was with us, and there was a man brought to Him who said that the disciples could not heal him, our Savior said that this kind of disease can only be healed by fasting and praying. The text used to-night, the sixteenth chapter of Mark, tells of our Savior's falling to do many works around and about His own home as He was with them. It is the general opinion of all scholars that our Savior had just returned to Nazareth from an educational tour. You remember during those ages they had no colleges, and philosophers and seekers for knowledge would go from one nation to another.

If Socrates was teaching in Athens they would go there, or if Confucius was teaching in China they would go there, or Buddha in India, they would go there and it is supposed Jesus had just returned from a long tour, and on coming into His own little town went into the synagogue and commenced to expound the Scripture. The people who were listening to Him were astounded at His doctrine until some one wanted to know who He was, and asked the question: "Is not this the carpenter's son," and is not "His sisters and brothers, and father and mother with us?" They were offended and jealous because this carpenter had returned and assumed to teach them, and they took up stones to kill Him. He met the same reception which mortal mind ever gives to the Truth.

Coming back into this thought of how long it takes in such cases I will say we can not tell how long it will take. In the practice of all Metaphysicians you will find that while one case was healed instantaneously other cases have been treated perhaps for months. The healer gives the same thought and the same earnest desire in one case as he does in another. It ought not to be considered the fault of the healer, and yet I know when I was coming into the knowledge of this Truth I could not be healed perfectly until I came into the realization of the Truth. When I made that discovery and realized that GOD WAS SPIRIT, GOD WAS ALL AND THAT MATTER WAS NOTHING, every vestige of disease left me, and since that time it has been unable even to find a lodgment in my so-called material body. This realization is that there is no such thing as disease, there is no such thing as sickness, and there can be no such thing as sickness, because God is All and God is Spirit, hence all there is of this material thought of disease is from material

mind. The body can not be diseased, has no sensation nor causation, and when you take, so to speak, the material mind from the so called body of a person they can be chopped up and there will be no pain, but the moment you restore that material mind you restore the belief that there is pain there, the pain will come. All there is of this so-called disease is this material mind, and it takes a long time in some cases to overcome, longer in some than in others. You ask again, Does not God do the healing? Yes. But whether God heals through the inherent power in us as given us in the original creation when He gave us power and dominion over the earth and the sea, or whether it is a power God exercises in answer to our prayers I am not able to say, but in all our healing we must do our duty and let our sick do the best they can, and we must remember that God has said, "Be still and know that I am God."

We must all remember that God heals the sinner in the same way, and in answer to our prayers.

To be heard and answered by God in the healing of sin in sickness we must live a life of holiness and righteousness. Let us so live, that when the cry for help comes we can throw out the "life line" to one sinking brother or sister. God bless you all.

SPIRIT.

BY PROF. LEROY MOORE, IN HARMONY.

THE work of Spirit is to unfold, to reveal itself, to show forth and express God. Spirit signifies action, motion, life, energy, a continuous emotion, to be known and felt by each and every one. Self control is a positive factor as to the welfare of all. It was the beautiful spirit of Jesus that attracted the multitudes to him. It is that which we see as good and kind in man that we love to talk about, that attracts us to him; we all love kindness, for it is an expression of spirit. To make any distinction between spirit and matter is to separate God and man, is duality. To see the spirit and body one is to be one in Spirit and Truth. As God is continuous His expressions are continuous; as God is the same every day the expression must always be the same or else it does not express Him. We know that the more spiritual we become, the more perfect the bodily expression will be; it is their at-one-ment, or the perfect unity of spirit and body as one that works the change, and it is the

result of a natural law, and is not brought about by any manly labor. Conflicting ideas concerning the Truth of the allness of Spirit, is the divided house, and it can not stand. One is not two; the sense mind wants to know where matter terminates and spirit begins. Man's beginning is in God, where all things begin, and as all is of the substance of God, spirit, all must have their continuous existence in spirit. Life in action is the perpetual motion of spirit, and is eternal. Matter is said to be inactive. Now, our bodies are full of living atoms—every particle alive—and life is spirit, so our bodies are spirit, not matter; the activeness of our bodies are the manifestations of life or spirit. To atone for our misconceptions, or our so-called sins, is to change our mental attitude so as to harmonize with the mind of Christ. His consciousness of the Truth made Him one with it; He remained passive to the law, but was very positive in His acceptance of it, so a positive belief of the Spirit's presence within is necessary for all. Spirit animates, gives energy and strength, vitality, endurance; it is directed by the mind and works through the thought channel. The result of the activities of spirit are the manifestations we see around us. We see in this the necessity of having perfect control of the thought forces. To hold the mentality in a tension constrains the action of thought, destroys the free action of spirit, and is bondage or resistance; and this is why Jesus insisted that a true knowledge of the Father's presence within would give us our perfect freedom, would destroy worry, fear, anxiety, and give mankind all that was necessary to make life a continuous delight. All things proceeding forth from the Father are attainable only through the Spirit. "For through Him (Christ) we both have access by one Spirit unto the Father." So we can not be separated in our opinions with regard to the allness of spirit, and we must be in perfect harmony with spirit in order to comprehend its workings. It is the spirit of Truth that leads us into all Truth; it is the spirit of love that leads us into all love. No substitute can take the place of Spirit, for it is the life, light and intelligence of God made manifest in the Son. To keep the unity of the spirit in the bonds of peace is to live in perfect peace with all mankind, realizing one body, one spirit, one life, one Lord, one faith, one God, one Father, one Son. I am even Jesus Christ, "but unto every one is given grace according to the measure of the gift of Christ;" that is, according to how much of the Christ you claim as being within you. The gift of Christ is a knowledge of the Father, and this is just

what we all want. The gifts of spirit are the attributes of the Father. Healing of the body is beautiful and good; power to heal is a divine gift, and all are justified in seeking it if that is just what you desire above all things else, and yet this is not all by any means that God has in store for us. God wants you as his child to have the full consciousness of Him—Spirit—and spirit's power to do all things, to know all things, to be all things.

We speak of a spirit of love, a spirit of joy or peace, a spirit of kindness. There is but one spirit; yet all is contained in the one. As man becomes conscious of these attributes, and accepts them, he becomes a new man; he puts on the armor of God, which is a consciousness of the Christ within, and it is through this consciousness that the Father works, and it is the Unity of Father and Son. To one is given the spirit of the word, to another the spirit of faith, to another the gift or spirit of healing, to another the working of miracles, to another prophecy, to another discerning of spirits. "But all these worketh that one and self-same spirit, dividing to every man severally as He wills," as MAN wills, for God and Man are one. This shows us plainly that we can have just as much spiritual knowledge and power as we claim or desire to use for the good of all.

The Christ contains all and is the spiritual Son of God. For by one spirit we are baptized (covered or buried) into one body, Jews or Gentiles, bond or free, and have been made to drink into one spirit.

To partake of the Truth of God in Christ, to cultivate a unity with all that is beautiful and true, is to grow in grace. Every soul must take time daily for meditation along spiritual lines. Many moments, if not hours, are spent every day in idle conversation with those around you who "just run in for a little chat." Our duty is to help such people, by holding ourselves together in the spirit of love and peace, refusing to listen to the ordinary gossip in which so many indulge.

It is not necessary to withdraw from the world, but to show to the world that which you really are, a child of God, and he who absolutely, unreservedly puts all his confidence and trust in his heavenly Father is Jesus the Christ, because it is this one spirit of perfect trust that brings all things to pass in His name. Shall I repeat it? Your own child-like spirit of perfect confidence and trust is the power of Christ that brings all things to pass in his name. If you are to receive only one real good lasting impression from this lecture let it be this

one, That my confidence and trust in God is the Christ within me.

Whenever we withdraw from the world, or close the door of our mentality to the material things of earth for meditation, we ought not to think of self, but that we may centre our thoughts on God, commune with spirit in peace and love, letting go all seeming discord and inharmony by wiping them entirely out of our minds. This is freedom, the Truth of Jesus Christ. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith,"—Romans xii, 3.

We are all members of one body, one spirit; we are the children of one God, one Father, the chosen instruments of self-manifestation.

To ignore any of the gifts of spirit is self-denial. The full promise is all things, whatsoever ye ask. How I wish everyone to know that this spirit of love and wisdom is waiting, longing to flow out through them to bless all people, and it is through the heart of man that the love of God is sent to bless the world. We do not have to ask God for His love; we have to simply open our minds and hearts to receive from Him. No matter what we do or say, God is always trying to pour Himself through us into visibility, to make us more loving and kind to each other. We love the teachings of Jesus, because His words are freighted with so much tenderness and love. What we all need to make our lives more peaceful and happy is words of love and kindness.

And how can we expect more than we give; it is more blessed to give than to receive. If we always speak kindly of every one we will draw kindness and Love to ourselves as did the Master.

His life and example assured us as to what we can become. It was His Love for All that gave Him His dominion over All. He occupied His time by serving His brother man, not in condemning him. He lived to bless, not to curse, humanity; one continued stream of Love flows forth from the Father to the Son, to be used universally for the good of all.

Let us be the outlet of this Love, as well as the inlet, by following the example of the Master with the same Spirit, acknowledging one God, one Life, one Spirit, one Son, uniting our lives with the life of Christ in God.

For Jonathan's Sake.

"AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"—II Samuel ix, 1. How sweet and tender is this loving inquiry of King David. The house of Saul was the house of his enemy; yet, for Jonathan's sake, he desires to show kindness to any who are left of Saul's household. The love between David and Jonathan is one of the most beautiful things recorded in the Bible. Jonathan knew that David was ordained of God to sit upon the very throne which he naturally would have occupied, but the generous, loving heart of Jonathan had within it no jealousy. He accepted this as God's appointment, and was delighted with it. We read in I Samuel xviii, 1, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Again we read in I Samuel xix, 2: "Jonathan, Saul's son, delighted much in David." And, after Jonathan's death, David mourns for him in these words: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."—II Samuel i, 26. Not only had the covenant been between Jonathan and David, but Jonathan had said, "Thou shalt not only while yet I live show me the kindness of the Lord that I die not, but also thou shalt not cut off thy kindness from my house forever." In accordance with this covenant David remembers to inquire concerning the seed of Jonathan that he may show him kindness "for Jonathan's sake."

As we read this beautiful story how sweetly does it bring to us in type the love of God to us through His dear Son. Even while we were enemies, before we were reconciled, His heart was full of loving purposes for Jesus' sake, and that we are reconciled by the death of His Son, "how much more, being reconciled, we shall be saved by His life."—Romans v, 10.

In answer to the king's call a servant of the house of Saul, named Ziba, came before him, and the king said: "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" It was not merely the kindness of David, but "the kindness of God," infinitely more than the kindness which might spring from any human impulse, that he wanted to show unto the house of Saul. Ziba answered the king: "Jonathan hath yet a son which is lame on his feet." We read in

II Samuel iv, 4, how this lameness had been brought about. The little boy was about five years old "when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up and fled; and it came to pass, as she made haste to flee, that he fell and became lame. And his name was Mephibosheth." It is interesting to notice the meaning of this name, "destroying shame." Poor Mephibosheth, bearing the reproach of Saul's sin and defeat, and with his poor crippled body must have felt the shame which he expressed outwardly when called into David's presence. He bowed himself and said, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" How thoroughly David's loving kindness destroyed the shame of that poor life. We read that he called him by name. There is so much in this one short sentence, "And David said, Mephibosheth." He had fallen prostrate on his face before David, but David speaks his name, and with the memories of Jonathan's love rushing over him, we may imagine how tenderly the king spoke the name of Jonathan's son. It reminds us of the sweet assurance, "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine."—Isaiah xliii, 1.

And again we are reminded of that supreme moment of ecstasy when Mary recognized her risen Saviour, when He said unto her, "Mary."

Mephibosheth answered with a submission which we know must have proceeded from responsive love: "Behold thy servant."

It is so sweet to know the kindness of the King, to have Him call us by our name, and be ready to yield to Him the service of love continually. And yet, even while we submit ourselves as bond servants to Jesus for love's sake we hear Him say, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." David said unto him, "Fear not, for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

How difficult it must have been for poor Mephibosheth to realize that he was to have such privilege and honor. He was to be one of the king's household. He was to eat and drink with the king, and his poor lame feet would be forever out of sight, hid under the table at which he had been so graciously called to be a guest. Later on the king says to Ziba, "Thy master's son shall eat bread always

at my table." And once again the thought is repeated in this chapter, "He shall eat at my table as one of the king's sons." The repetition seems to bring before us the delight that it gave the king to extend this hospitality and honor to the son of Jonathan. Surely we do not sufficiently realize the joy it gives our King to have us sup with Him. We think much about the joy His presence gives to us, but not enough about the pleasure that the Lord taketh in His children. This is blessedly brought out in Zephaniah iii, 15-17, "The king of Israel, even the Lord, is in the midst of thee. He will save, He will rejoice over thee with joy, He will rest in His Love, He will joy over thee with singing." What an incomparable pleasure the King's joy over His redeemed ones. May we learn more fully how to yield to Him that He may see of the travail of His soul and be satisfied.—Isaiah liii, 11.

Mephibosheth's love for David is shown forth very touchingly in the nineteenth chapter of II Samuel. Upon David's return to Jerusalem after the conspiracy and revolt of Absalom, Mephibosheth comes down to meet the king. During the time of David's absence the son of Jonathan had borne the signs of deepest mourning; he had "neither dressed his feet nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came back in peace."—II Samuel xix, 24,

It is evident that David had borne him upon his heart, and that he had felt deeply grieved at the news which Ziba in his falsity had brought him, namely that Mephibosheth had been disloyal in the hope of being restored to the kingdom of his father. David asks the question reproachfully, "Wherefore wentest not thou with me, Mephibosheth?" Mephibosheth immediately embraces this opportunity to explain to the king that he had called for his ass to be saddled that he might ride thereon to go to the king, because of his lameness, and that Ziba had deceived him and slandered him before the king. His loving confidence in David is, however, expressed in the words, "but my lord, the king, is as an angel of God; do therefore what is good in thine eyes." When Ziba's false story about Mephibosheth's disloyalty had been brought to the king David had given Mephibosheth's land to Ziba. The king now compromises the matter by telling Mephibosheth and his servant to divide the land between them.

The answer which Mephibosheth then gives is expressive of the sweetest and deepest loyalty; and Mephibosheth said unto the king: "Yea, let him take all, forasmuch as my lord, the king, has

come again in peace unto his own house." What was land or houses to the faithful heart of the son of Jonathan compared with the king's personal safety and honor? Tals will always be the language of a fully consecrated soul. Since I have the King Himself what matters it whether I have anything else besides? He is my portion, He is my All in All. Since He has come to reign within me "unto His own house." His presence makes all my joy. I am ready to "abound" or to be "abased" for His dear sake. Let the Zibars of this ungodly world take what they will, they can not take from me my King, my Lord and my God. And the tender and unfailing Love which was bestowed upon me "for Jonathan's sake," for the sake of that Friend that sticketh closer than a brother, shall be continually lavished upon me, for He has said:

"The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God."—John xvi, 27.—*Triumphs of Faith.*

Is Death a Cure?

By Viola Beeson, in Universal Truth.

IT seems to be the prevailing opinion among all nations that death is a sure and sudden cure for all kinds of disease and deformity. No matter how badly afflicted a person may be, it is the supposition that immediately upon passing through the death change he or she will be perfectly well and happy ever after, having reached Heaven in one bound. If this were true, then death would be preferable to a continued existence on earth. But our Science has proved death to be an enemy that must be overcome, and that Heaven is no nearer after death than before. Heaven is harmony, and harmony is where everything works in unison for the good of all.

There is only one way of finding Heaven, and that is by coming gradually into a full understanding of the Science of Being. It can not be done at a bound. Where the true Science of Being is thoroughly understood there will be harmony; and as each advancement is made in the comprehension of one new truth after another this harmony will manifest itself in the surroundings, unfolding Heaven to the view of all who are prepared for it.

If all is mind, then mind must have caused all disease in the first place, and it will have to correct its own errors. Then until mind fully understands its own power and uses it there can be no perma-

nent cure, although the belief in Heaven and perfect health immediately after death might be strong enough to make a manifestation for a short time, but all beliefs without the understanding are but transitory at best.

A belief is something that needs holding on to with all one's might in order to manifest it, but once understand anything and the understanding will manifest itself. People who suffer with some supposed affliction of the body may be treated and cured, and as long as their belief in that cure is strong enough to keep them up it is all right. But with so many there comes a time when it is a struggle to keep up on belief alone, or to keep diseased thoughts, that are all around, from getting hold and keeping hold and gradually bringing back the old trouble. By making the Science of Life a regular study, living and practicing it every day with a determination to find out the truth for one's self, will give the strength and bring the full understanding that makes it an impossibility for the old trouble to ever get hold again.

Leaving this tenement of clay does not give the desired understanding. It is simply a change in position, like walking out of one room into another; and the supposition of the enlightened soul now is that it is rather a bad change to make if made prematurely. The race has now reached a period in its unfoldment where it would be an improvement to abolish the belief in death altogether, thereby giving the mind a chance to cure its own ailments; for as long as the belief in death controls the mind it will have little chance to find out its innate power. Hence the need of enlightenment upon this one great question of leaving the earthly body. When we have triumphed over pain and *dis-ease*, and the allotted time shall have arrived to go how like the falling leaf are we, which becomes loosened from its parent stem because its time is ripe to fall, not that it is in any sense a violence put forth by man or Nature. Thus the change becomes a birth rather than a death—a triumph of love as natural and as beautiful as the budding of the leaf in springtime.

If Jesus Christ should appear upon earth as He did nineteen hundred years ago, healing the sick, casting out devils, raising the dead, and rebuking wickedness in high places, would He not be crucified now as He was then? There is no doubt but that He would; therefore no one need be alarmed when Christian Scientists, in following Him, are subjected to ridicule, criticism, and even persecution.

The Work for the Children.

[Lecture by Mrs. Harriett Lincoln Coolidge in the Reform Christian Science Church, Washington, D. C., Wednesday evening, December 12, 1900.]

I am very thankful and happy to have the opportunity to tell you of this work, which I really feel I was led into a long time ago. When I was quite a little girl I was very much interested in children. Being an invalid child myself, and living in Boston, I had to be sent away every spring because my parents feared that I could not stand the east winds of Boston; and my home in the country was with an uncle who was a physician. I used to go with him on his visits to the little children, and in that way I grew up to love them, and I grew up thinking that no one but a doctor could help a sick baby or a sick child, but when I came into this Science I found that God was the only one who helped everyone. Christian Science healed me and healed my children, and it has helped us all, but how to get that thought out among all the children of the world I could not quite understand until one day a friend came to me and said: "Will you not write just a little simple story for the Christian Science children?" I said: "I did not know whether I could ever do that;" but I went home and thought about it, wrote the story, and so the work began. To-day there are nearly four hundred Christian Science children in this country with whom I have corresponded.

Of course, I did not write separate letters to them, but every State of the Union I heard from, and some of the letters I answered personally and some I did not. Once a little boy asked me what I would like to be if I could change my form. I said: "I think I would like to be a bird." He said: "Well, what would you do if you were a bird?" I said: "I would start right here in Washington and visit the homes of all these little children." "Well," he said, "you would not have any sense of fatigue, for you could stop in every State, and in some of them at a great many homes."

One time since I came into this work I had a beautiful dream. I thought I was on a high mountain and up this mountain children seemed to be climbing to me. I was surrounded by lovely flowers and trees all in bloom on this mountain while there seemed to be snow below. I could not understand why this was. It seemed very real. Finally the little children came trooping up, trooping up, and I said "Why, how long you have been in

coming, why do you come up so slowly?" They said "Don't you know that this is the Children's Flower Mountain? Do you not know that all the children have to stop and pick their favorite flowers? Do you not know that God can make the flowers grow in any place, any climate and any time? We are SO happy here because we can do just as we want to in this beautiful mountain? This is the Children's Flower Mountain, and we are let here by Love. Love is with us here, and we can go around and play and pick flowers although there is snow below. Here everything is beautiful, in this beautiful Flower Mountain, and we can have everything we want because we know that God, Love, is with us." Then I called them all around me and said, Well, what shall we do now? They replied "We will stay in this country but we will keep going onward, onward and onward and upward on this beautiful mountain, and the trees will keep blossoming, and the flowers will keep growing and blooming." I said "Who planted these trees and the flowers?" They said, "Do you not know who planted them?" I said, "No, I do not know, I want you to tell me." They said, "God Love planted all these sweet flowers and gave us these beautiful thoughts, and this grand mountain. Oh let us never go away from this place, let as all be little children here together."

When I awoke it was Sunday morning and the sun was shining very beautifully. I felt that that dream was given to me for some purpose, what, I did not know, but the thought stayed with me for a long time, and as I was writing to the children I thought I would tell them this dream, at least part of it, and see if they would not help me help others make that dream true as nearly as possible. I said, "Now little children, I want you on your part to make this dream come true, as nearly true as you can, in this stage of existence. Will you not each send me a drawing, or the name of your favorite flower?" I hardly knew whether to expect answers or not, but in the next mail after they had received their paper in came the letters. I had a large waste basket by my desk and soon that was full, and I had another brought in and that was soon filled, and it took several people to open and classify those letters. In every one of them was either a drawing or a pressed flower, and some of the loveliest, sweetest letters I have ever seen. One little boy sent in a drawing of a beautiful Lily. This little boy said: "Dear Friend: I send you my favorite flower. It is the Lily. Jesus said, 'Consider the lilies of the field, how they grow,' and then he gave me all of the texts about the lily that he could think of.

Now, that is just one of the many sweet, helpful letters, and it would take a long time to tell of the other beautiful things and beautiful words and thoughts of these little Christian Science children, and what they are doing all through the United States. Some of the letters I published and others I did not, but I may some time. I only wanted to tell you how beautifully the little children respond and how ready they are to take up this thought, and then about their demonstrations. They demonstrate wonderfully. They treat their pet animals, their dogs and cats, or whatever they may be. If the dog's leg is wounded they treat it, and they write me about it, saying the dog is well. They often treat their mothers, and one mother wrote and said: "You do not know how much my little child has helped me." Another mother wrote me that she had a belief of blindness, one eye was blind, and to sense the other was nearly blind, but that her little boy, ten years old, treated her, and now she could see perfectly well with the other eye. I never treated her at all, and the little boy had not been taught how to treat, but I suppose that God taught him how to do His work.

Then the thought came to me that if the children were helping their mothers so much, and the mothers were looking into the work, why should not there be something written for the mothers? So I wrote one or two articles and asked the mothers if they would like to know more about this work, and they responded at once, that certainly they would, and asked me to give them anything I could to be of practical help in the home. So now I am corresponding with the mothers in many States. Whenever these mothers write to me I answer their letters, no matter what they write about, be it clothing or food for the children or about the house, they receive practical help in this way just as far as God helps me to help them.

It is very interesting, of course, to know about these things, and very encouraging to see how the work is growing. Here is another phase of it. For a good many years I have thought that it was very wrong on St. Valentine's day to allow the children to buy those comic valentines which are supposed to be messages of Love, so I thought that I would write something about this, and see if the children can not be led to do away with these miserable daubs which they have on that day, and I am glad that the mothers are all so thankful to know that the crusade has been taken up against those miserable things. The subject of pictures has been taken up, and an article was written about them, trying to have good,

pure beautiful pictures in the home. A gentleman wrote me from some of the Western States, saying that they wanted a list of good pictures to put in the schools, also a list has been sent him, and no doubt the little scholars will enjoy them very much. So we see that Christian Science seems to be supplying every need, and as we hold up this good thought to the people all homes, churches and schools and everything will be lifted up, for God is leading.

Annual Meeting of the Universal Church of the Reform Christian Science Association.

Notice is hereby given to all branch churches duly chartered by the Universal Church, and all members of the Universal Church of the Reform Christian Science Association, that as provided in the articles of incorporation said Universal Church will hold its annual meeting in the city of Washington, D. C., on the 7th day of January, 1902, A. D.

For the guidance of all branch churches and members Sections 12 and 13 of Article III of the articles of incorporation are given herewith, as follows:

Twelfth. All persons of good moral character, properly recommended, according to the rules as may be prescribed by the Board of Trustees, as provided in tenth section of this article, may become members of this church upon the payment of one dollar and one dollar per year thereafter, and such members shall have the right to vote in all annual meetings the same as delegate members.

Thirteenth. Each branch church shall pay the sum of ten dollars per year to the central church, and each branch shall be entitled to one delegate in the annual meeting for each ten members or major fraction thereof, and these votes may be given in person or by proxy. Each branch church shall have the power to make its own rules, by-laws and regulations, etc., must be in harmony with these fundamental articles of incorporation.

Done at the city of Washington, District of Columbia, this the 15th day of December, A. D. 1900.

JOHN H. TURNER,
Sec. R. C. S. C. A.

Omaha, Nebraska, Church.

The Reform Christian Science Association will meet every Sabbath at 11 o'clock, in the Patterson Block, Room 4, corner of Farnam and Seventeenth streets. All are cordially invited to meet with us.

T. F.

Extract from Talk by Col. O. C. Sabin.

[Wednesday Evening, November 21, 1900, at the Reform Christian Science Church, Washington, D. C.]

I do not think any one ought to feel jealous if I feel like rejoicing to night. It seems to me that we have an army marching forward, and captains are coming forward to meet the host, and God's banner is standing high upon the walls. This Truth is just as sure to conquer and to win, not only here in Washington but throughout the whole world, as it is true the beautiful sun shines in the day. There is no question but this mighty truth, UNCHAINED, is going to give freedom to the world. I am wonderfully pleased with the meeting to night. The experience talks have all been beautiful, all of them. I do not feel as though I ought to say anything further, but it seems to fall to my lot to keep down to hard facts and practical things, and I have a thought to night upon this subject of healing the sick, which seems to me ought to be given to the world and at the expense of a few minutes' time I want to state a few things which will have a tendency to eradicate from the minds of the uninitiated, not only here but everywhere, some errors in regard to the healing of the sick.

It is not infrequent to hear persons say, "Well, I tried Christian Science and it did not cure me." And another one will say, "I know of a person who did not get healed." In the experience of every healer in the world I have no doubt they have heard this remark from some one, that Christian Science is no good—they have tried it. I want to be perfectly understood here, so all the world may know why those people were not healed. It can not be doubted that God heals the sick. Colonel Fitzgerald was raised from the bed of death in one afternoon, and in two hours' time he was healed. Our Brother Dublin, who has spoken here to night, was brought forth from worse than death and almost regenerated and made over in thirty-six hours. I have been healed from the crown of my head to the soles of my feet by Christian Science healing. It can be proven to the satisfaction of everybody who has the mind that Christian Science healing, especially of the Reform Christian Church, is being done everywhere. Then, if we admit that God does heal in one case, God is unchangeable, He loves us all and loves us with infallible Love. God is no respecter of persons, but He loves all of His children alike, and God under like circumstances will heal everybody alike. It took nine

months to heal me, and suppose after I had been treated for eight months I had left it and said that I had tried Christian Science for eight months and it had not done me any good, and I had denounced it. It would have been very strong evidence that it would not cure, and people would have believed me, but I went on for another month, and in the still hours of the night the blessed Truth of the new birth rained down upon my consciousness and every ill and ailment passed away and I was a perfect man. Instead of being an old man ready for the grave, destroyed by paralysis and almost every other known disease, I stand before you now a man over sixty years of age, with the vigor and activity of a man of thirty. Time is being obliterated, death is being overcome, and my youth is being renewed. I say that every case in the world can be healed by this beautiful realization, and will be healed. This realization that God is All, and we are His image and likeness, is the healing thought, but how long it may take for the healing, and what the surrounding circumstances are, is not for you nor for me to say. Remember that God has said, "Be still and know that I am God." Let us do our part and make the perfect realization, hold on to God, and know that never has one of God's promises gone unfulfilled, and never will.

Extract from Lecture by Col. N. W. Fitzgerald.

[Wednesday evening, November 21, 1900, at the Reform Christian Science Church, Washington, D. C.]

I came here to-night rather to be a listener than to be heard. This is my first meeting, practically, with you since this new Church started out for itself. I attended one meeting some six or eight months ago merely as a curiosity seeker, I might say, an idle looker on. I had begun to be shaken in my own convictions of the position of the Eddy churches by that time. It takes a long time ordinarily for me to be convinced of any fact, but when I am convinced I am convinced for keeps. I am now prepared to say that, having thoroughly watched this movement since it started, the manner in which it has been conducted and the work which it has done, I believe it is another manifestation of the Truth. I am further convinced that there is no sect, no first church members, and no publishing house that has a corner on the truth. I am glad to say also that I believe that the shibboleth which Colonel Sabin used in starting out was communicated to him by Divine Mind, "Un-

chain the Truth," and I feel better to-night, or within the last month or two, since I have arrived at the conclusion of my understanding in this truth, and I feel better satisfied to night that I can come in here and say to you, You are my brothers, and I can extend to you the right hand of fellowship, and I will no longer submit to be dictated to and directed by the conc'ave which seeks to control and direct the propaganda of the Church from Boston. We are God's children, and I believe that Christian Science is the unit, and no one can prevent me from enjoying all the benefits of the blessed Truth, as taught by Jesus and His Disciples. I believe we are all responsible to God alone and not to one another or to any church clique. I have been in this thought for about three years, and I was miraculously healed. Had I not been healed in the manner in which I was I do not think it is possible for me to have ever believed. Before Christian Science was mentioned to me I was a recognized infidel. I had even lectured upon the same subject with Colonel Ingersoll, and was following that channel of thought. I had not looked in a bible, nor been in a church, for a number of years, although I had been educated for the ministry. It seems to me now that that portion of my life has been a blank—that is, lost—and yet in one sense I think I have renewed and have started out upon life's pathway with the first truth I have ever known and the first harmony I have ever realized, the first realization of God that has ever come to my heart. At one time fortune smiled upon me in the way of worldly goods and worldly possessions, and though fortune has changed and changes have come in that respect, as well as in others, until I have been bereft of worldly goods, yet in place of these come this satisfying of the heart, this Truth which I feel to be my duty to preach to all the world and tell to all people. I feel that it is a mission that God has prepared for me and fitted me for, and I feel thankful for this movement which is represented here to-night because all of the chains which have been holding me down and holding me from advancement have been broken.

Extract from remarks Made by Prof. John H. Turner.

[Wednesday evening, November 21, at Reform Christian Science Church, Washington, D. C.]

I want to say a few words along the lines Colonel Sabin was talking. Some people think they want to be healed, but when they get right down deep into their hearts they do not want Christian Science,

because whenever they think they want it they never want it bad enough to go to work. God wants people to work, and I tell you a fellow when he goes into this Christian Science work can not be anything without some working.

But talking about people being anxious to be healed, I will tell you something which happened when I was home in Georgia a short while ago. There was a lady living about eighteen miles from my home, and she drove that distance to see me. She could not use her right arm. She took a negro woman in the buggy with her, and took her baby and came to see me, and said she wanted to be treated. I received a letter from her since I came back, and she said that for the first time in twenty-seven months she has been free from pain, and she was all right. She had taken gallons of medicine, and had paid out hundreds of dollars in doctors' bills, and I had not been treating her more than a week when I heard from her. That woman wanted to be healed. She had tried everything and paid all her money for doctors' bills, and had come to the place where she wanted God to heal her. Now, when we get to the place where we are willing to have God do the work, He will do it. To treat such patients is a pleasure.

By some, Christian Scientists are considered presumptuous when they claim that the sick are healed in the name of Jesus Christ without the aid of materia medica; but if they really believe Jesus Christ to be the Son of God they can no longer doubt, if they will consider what Christ himself said on the subject, as recorded in the fourteenth chapter, 12th, 13th and 14th verses, of St. John, as follows: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

What were the works to which Christ referred above which He had been doing? Healing the sick, casting out devils, opening the eyes of the blind, and raising the dead.

Is NOT a religion that heals both soul and body better adapted for evangelizing the world than that which only professes to heal the soul? We have not a single instance in all Christ's work where He healed the soul before healing the body.

Christian Ideals.

Delivered by Rev. W. J. Venall, Sunday noon, December 16, 1900,
at the Immanuel Church Reformed Christian Science, 271 Main
street, Brooklyn, N. Y.]

"To them that look for Him shall He appear."—
Hebrews ix, 28.

To the student of Divine Wisdom the "lesson
thought appeals strongly, for it speaks of an "ideal"
he is looking for, and the idea is sustained by the
promise to the one that looks for Him "shall He
appear."

The word "idea" seems but to stand for whatso-
ever is the object of the understanding when we
think; so, when we say man is the idea of God—
when we think divinely—we at once establish an
"ideal" of our own consciousness which is conceived
as perfect, because it is for the Mind we term God,
the God within.

That you may understand what I mean, I will
define the word "ideal"—"That conceived as per-
fect; supremely excellent; very desirable."

So our purely Christian ideal is Man, meaning, of
course, the word as used in the scientific term, for
we do conceive man first as the idea of God; sec-
ond, the universe as the excellent abode of the
ideal man, his gift from God; an ideal universe, for
we do see clearly that man stands as the expressed
idea of the object held in the only existing con-
sciousness—the absolute; i. e., pure thought and its
divine formation; thus it becomes the object we
think of; it is revealed to us as the perfect Mind;
from this Divine point of contact our ideals become
supremely perfect and are excellent, for we now
learn God, or Soul, is the only consciousness of man
and the universe.

For the Mind, we being Divine, does gather ALL
into the perfect concept of Life, thus radiating the
concept of the rounded Unit of Life as the eternal
product of the one irresistible mind.

We term ourselves Reformed Christian Scientists;
others, Mental Scientists; some, Christ Science;
but it seems to me under whatever name we live
we must hold man as the Divine Idea of God and
never depart from it. God as All in All must be
the key note, it must be held as the standard of ex-
cellence, and of such a pure thought our ideals will
be one worth the Real God. No real permanent suc-
cess will be ours unless our Ideals are purely Christ
like.

We speak of an Ideal home, Ideal church, Ideal
Life, but do we start with an Idea that stands for
the object of our understanding?—God as the only
Mind or Intelligence—an Ideal so pure in its con-
ception, so filled with power, that we gather all
creation into that presence which is so supremely
excellent that all will feel the influence of thought
and be healed? To me our trouble lies in the error
of our conceiving very high ideals, but conceiving
them in the realm of fancy, and soon we learn we
have made one concept where the understanding
never reaches. We become discouraged, drop our
work, and say it is of no use. But when we do
cling steadfastly to God and His Idea, and hold to it
supremely without the sense of fear and realize that
from this pure Infinite Idea all pure thoughts radi-
ate, we will find the coherency of man at once as
an Ideal that is quickly taken as a standard of per-
fection as the ultimate object of our attainment.

We, as students of Divine Truth, know it is an
established fact that Divine Science is the rule of
universal harmony by which we bring out all real
thoughts, and we also know it positively interprets
the hidden language of Spirit, thus revealing the
ideal one mind. It teaches us when helping others
to take hold of their thought actively and in Love,
and feel we are all in the Divinity of energy speak-
ing to each one in Love. It shows us to hold to the
perfect agreement of Life with all true Ideal as the
pure Substance of all things, which, if held to,
would result in our recognition of absolute perfec-
tion in all our ways.

Remember, unless we start with the key note of
the Christ "All is Infinite Mind and its perfect
Ideals" Infinite in all its forms, we will fail, but
when we take this lesson of Truth we will find our
observations are from the live thought of the one
Ideal, "A Perfect God and a Perfect Man." Science
is the sum of universal knowledge, gained by exact
observations of the life of the ideal man and the
great truths he presented, and what we teach is a
system methodically arranged or formulated into a
rational or natural system called the systematic ar-
rangement of the law of God governing man in
all his walks in life, enabling him to live as God
would have him. In forming our Christian Ideals
we find "Attention" is the key note of success;
strict attention to one type, not an image or trans-
cript, but a type so clearly shown that at once
our concept will be so clear and free from the sense
thought that in one mental realm, there will ap-
pear forms of thoughts so divine our unfoldments
so clear, that our externalizations will be the re-

sults produced by a systematic arrangement of ideas based upon a definite rule, let me repeat it, in forming ideas we must look for the compelling Power, the one that is all Power, the only name given among men—God. The attention will rivet our thought and its sacred influence will heal us where rational thinking becomes natural effort and our ideas will be found "flesh" and dwelling with men. In our thought construction every "think" must be found as pure thought and must be filled into its proper place in this, the Temple whose builder and maker is Pure Thought. It will be found "not hand-made," and from its portals we will see the orderly procession of thoughts direct from the Holy Spirit, the presence of the one mind we term God. Now, dear hearers, leave the realm of the speculation and shadowland and enter the meeting where we behold the Divine Energy setting in motion all that has seemed so inoperative now becoming fully operative through the revealed fact "To them that look for Him shall He appear."

Man is the "idea" of God, the absolute "I Am." In the mind of the Absolute he was conceived; as an ideal creation he was pronounced Good—the idea of Good. He was in every way desirable because he was presented to us as a standard. "Behold my Son." He was excellent. "In whom I am well pleased." As one to reflect to all the ultimate object of our pure attainment. "Hear ye Him."

Dear student of "Reform Christian Science," our lesson has taught us to work for a high "ideal," and that ideal is God and man are one now, therefore the ultimate object of the Reform Church is the attainment of the Unit of Life and its pure intelligence.

The impelling power is a pure life, one conceived as God—pure, perfect, and eternal—one so desirable that in our thought presentation all will seek it; because it is so pure all desire to live it. Let us now unify ourselves in all our thoughts under the sacred thought God is All in All.

LECTURE by W. J. Vinall, pastor of the Brooklyn Reformed Church at First Mental Science Temple, city of New York, January 28, 1901. Subject: Christian Science and the Reformed work. Our pastor will be pleased to meet the friends of The News Letter at the lecture. Remember our watch-word: "Freedom through Love."

A VOICE FROM THE PAST.

BY W. KYLE.

The voices of the years that now are gone
Speak to my soul in accents deep,
Recalling to my inner sight the hour of birth
When I, myself, through cycles of events,
Came into recognition of the law
That Life is Love.
Through struggles of the higher self
To conquer all those lower promptings
Of the animal in man,
The soul doth added strength beget
To enter into God's redeeming work
Of lifting up the faltering minds of earth.

The music of the spheres—fond memory now—
Hath taught me lessons of a selfless heart.
Though still reliant on my fellow-man
For sympathy, and love, and kindly cheer
(In lack of which the soul will drift away
To other scenes in search of happiness),
I live content to know, that come what will,
The Man whom God ordains can stand alone.
The law of compensation never fails.
The currents of our lives set in around the shore,
Then break away into the Ocean infinite,
And after many years at last return
Charged with the interest due unto the thought
Which they from us did take.

Yea, so the lesson daily comes to me:
That in my heart's intent each added day
The fond fruition of the years gone by
Makes strong the structures of my radiant soul;
And as I build upon the lines of Love,
I draw from out the Mighty One within myself
The power to live and grow
And manifest the Christ.

—Universal Truth.

Notice.

I wish to give notice in The News Letter that much of my time is occupied this winter in painting French pastel, crayon and Sepia portraits from photographs.

I have spent many years in London and Paris in the study of art, and have worked successfully both in this country and Europe.

I will supply the readers of The News Letter with a life-size portrait in any of the above styles for the extremely low price of \$5 00.

I will cheerfully give further information if stamp is inclosed.

These portraits are the equal in every respect to those sold in the high-class studios of Boston for \$25 and upward.

Address

W. H. WATSON,
Saugus, Mass.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	- - - - -	\$ 1 00
Eleven copies, one year,	- - - - -	10 00
United States and Canada,	- - - - -	1 00
Europe, Asia, South America—in those countries in the Postal Union,	- - - - -	1 26
Oriental Asia, with postage additional	- - - - -	1 00

SINGLE COPY RATES.

One copy,	- - - - -	10
100 Sample copies,	- - - - -	8 33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

^{When} sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

The past month has been one of exceptional prosperity in the new work, and especially has this been true because of the number of converts which have come to us from the Eddy School of Scientists. Almost universally the experience they give is this, that when The News Letter came out first with the declaration "Unchain the Truth; It shall be free," they stood horrified and aghast at the temerity of the editor in attempting to go against the rules of the Boston Church and of the "Mother." They have been carefully watching the movement from that time on, and the fact that the Truth must be free and the fact that all must give an account to God alone for the talents He has bestowed upon each and every one, and the fact that those talents are not subject to control by the Boston Trust management, and as they say only those are permitted to teach who in the pleasure of the trust are allowed to teach, all other mouths are closed, and the further fact that many of those who are teachers are so ignorant that they are unable to teach the Truth or to give a reason for the hope that is within them.

These reasons and various others as to the management and its dictatorial manner with which all are treated has been doing its work, and gradually the scales have fallen from the eyes of these converts to the new Truth until its army is rapidly increasing and new workers are being added to the cause of liberty of conscience, liberty of action, liberty of speech and liberty of thought daily, and it is evident that this increase from the ranks of that church will continue.

Also, we have received hundreds of subscribers who are new, never having taken a Christian Science paper before, and they have become interested because of a sample copy, or because of the healing of a patient here or there, and gradually the enlarging of the army of those who are in favor of the "Unchained Truth" is widening and broadening.

Another gratifying fact is that the Orthodox churches are fast awakening to the realization of this great Truth. Almost always there are ministers in hearing at our lectures on Sunday afternoons, the leavening Truth is going out, and the ministers have begun to understand, and the people have begun to understand that this is God's work, and that it does not belong to any clique, that it is not being environed around and about with any offensive personality, but is simply the teaching of our blessed Savior carried into practice.

HEALING THE SICK.

In carrying out and demonstrating this new religion and making it practical to all the world, God is blessing us with the demonstrated evidence of its truthfulness by hearing our prayers and healing our sick in a most wonderful degree. While to material thought it seems more difficult to heal these so-called unhealable diseases, yet God's power is Omnipotent, and one disease is healed as well as another. The so-called incurable disease is healed as well as the simplest case of malaria or cold, and the evidence of this God healing comes to us from everywhere and every day, and it fills our hearts with rejoicing.

During the month perhaps the most extraordinary case from the material standpoint was the healing of a case of arsenical poisoning, which occurred in Chi-

cago. The notice of it appears elsewhere in one of my lectures. The lady had taken, accidentally, arsenic enough, according to the doctor's testimony, to kill fifty people. She was restored to perfect health and harmony within forty-eight hours. This is of course no more difficult for God to heal than a slight headache or a slight cold, but to material sense one stands in wonder and amazement of the power of God thus exercised by man. All this power is given to us as a demonstration of the Truth of this great religion as taught by our Savior, "Love God, Love Man," and upon these two commands hang all that is obligatory for us to obey, and until we can arrive at that degree of perfection where we can love our fellow and our neighbor as we do ourselves we lack that perfection which God intends His children to enjoy. During the month the number of infants which we have treated on telegraphic orders have been very much in excess of those of any other month, and as a rule the babies have recovered very rapidly.

CLASS INSTRUCTION.

The most gratifying of all the month's work has been the increase in the number of students who have written for the class course of instruction by correspondence, and what makes it more gratifying is that those who have taken these lessons are healing the sick in most wondrous degree. I received a letter from a student at Garden City, Kansas, telling of a case of rupture of the worst kind and of many years' standing being healed by one of our students in a very short time simply by the application of this truth. Oh, it is wonderful! Students have come from various foreign countries, and from almost every State in the Union, and when we come to think that these lessons are the only lessons in the world which teach how to heal the sick, one can not be surprised at their very rapid absorption by the people. Here is a truth free for the taking, and it places the student as the master instead of the slave of circumstances; it places him where he can dictate instead of being dictated to; it places him in the condition where he can do good to his fellow-man, and it places him where he can teach others how to help themselves; and when we come to consider these facts

the only wonder is that everybody who can do so does not take these lessons at once.

We are very anxious to circulate this truth to the end that our brothers and sisters, our fellow-men and fellow women, throughout all the world can have this blessed truth. This is the "Unchaining of the Truth," and it brings it to the door of every person living in every clime, and under every sky, it matters not in what country they live, all can know this truth who will.

THE NEWS LETTER.

During the month The News Letter circulation has been increased more than during any previous month since the Reform Movement started, and the tendency is a broader and broader circulation. This is the most important thing to have accomplished. Our friends everywhere should exercise themselves to obtain subscribers for The News Letter. It is the only paper in the world that approximately attempts to teach this great truth. It is a missionary which will never fail of results; and if it goes to a family and is read, the seeds of the truth have been sown which will result in perfect fruit; it can not fail, for God is with it.

THE NEW YEAR.

In looking back over the year which is past I have nothing but thanks to Almighty God for the glorious demonstrations which He has permitted us, and in looking to the future it is with perfect hopes of greater victories for the coming year, and that should be the motive and aim of all our friends in this new thought to do more and better constantly for this great work than has been done in the past. Let us live in the NOW, do now what is necessary for the advancement, and ever in the NOW push forward God's work and God will bless us as we have never dreamed of being blessed. Let each heart be dedicated perfectly, wholly and solely to God and to His work, and trust God for everything. In all your business affairs of life, in your social relations, and in your religious advancement, trust God for everything. The local work in Washington has been advancing with a steady, healthy and perfect growth, and hundreds are now weekly listening to the lectures upon the subject of Christian Science, upon the sub

ject of this truth unfoldment, and the audiences are growing larger and the interest is broadening throughout the city and will continue until the Reform Christian Science Church has obtained a respectable standing among the Christian people of this city. We of the Reform Church are recognized as the followers of our blessed Savior, Jesus Christ, and not the followers of a false personality. We are recognized as religionists who take the Bible as their rule of action and guide, and this distinction is destroying that prejudice which has been existing against the name of Christian Science.

In closing this editorial I wish to give my greeting to all friends of Truth throughout the entire world and to invoke for them the blessings of God and a Happy New Year; that their pathways may be strewn with the flowers of happiness, and that such happiness shall not be marred with a single thorn upon the rose.

Lovingly,

Oliver E. Sabin

A NEW CHURCH.

Vallejo, December 10, 1900.

Dear Brother Sabin: Truth truly has outgrown its swaddling clothes and we are having in our town a New Departure if I may call it such, namely, a nucleus for a Liberal Church which is I suppose intended if anything to be Unitarian.

The speaker, Mr. McPhaul, has been a n Orthodox minister of the Baptist creed but has outgrown the limitations that creeds and dogmas prescribe for one.

The outlook for charter members already approach 100. Many of them have been members of other churches, more have not attended any church.

The creed of Jesus "The Fatherhood of God and the Brotherhood of Man," is his platform, which is broad enough to embrace both Jew and Gentile.

The subject last evening was the Prodigal Son, and as I listened thoughts of comparison of the Father's Infinite love to the wanderer from Truth and his Father's house and the human love towards those who have made the same mistake and thought the environments of home were too limited and restricted and have wandered away in search of better and more satisfying things and found out to their

bitter disappointment how unsatisfactory are the husks of error the world has to offer and with sorrowing hearts remember the home nest and resolve to return, but no door is open to them, no sheltering fold, no father's arm outstretched, no rejoicing at the return.

How different the Infinite Love that welcomes the returning wanderer and rejoices that His own has returned satisfied with the Father's Love, willing to risk with the absolute certainty that in his Father's house there was enough and to spare that although he had wandered away and was willing to become as an hired servant, the Father acknowledged him as a son and not an outcast.

I thought if the concept of that love could penetrate mankind what a changed world this would be.

With Divine Love there are no gifts too royal for the returning one. God is the Father of us all and He is no respecter of persons, one is no dearer than another, and the one who serves faithfully has the assurance "Son, all that I have is thine." They are the ninety and nine that are safe within the shelter of the fold "And none of the ransomed ever knew how deep were the waters crossed, nor how dark was the night that the Lord passed thro' ere he found His sheep that was lost."

"Lord hast thou not here thy ninety and nine,
Are they not enough for thee?

But the shepherd made answer these of mine
Have wandered away from me,"]

"And although the road be rough and steep
I go to the desert to find my sheep,
And the Angels echoed around the Throne
Rejoice for Our Father brings back His own."

Yours in Our Father's Love,

FRANCIS J. BABCOCK.

THE LIVING BREATH.

Spirit of God, oh move upon
The waters of my soul;
Vibrate its thousand living strings,
And make me truly whole.

Spirit of God, oh quicken me
With spiritual life;
Let me be born again, and thus
With quickening power be rife.

Spirit of God, I open wide
My inmost soul to thee;
Come in, come in, and here abide,
To make me wholly free.

Spirit of God, oh thought divine,
With ceaseless action thrill
Me into conscious oneness with
God-life, God-love, God-will.

—Hannah More Kohaus?

The Experiene of a Student.

Washington, D. C., December 7, 1900.

When I went through the class last January it was impossible for me to wear a shoe all day because of corns and swelling feet. My hands had the tetter so bad that it was impossible to handle anything with any comfort. To-day I am happy to say they are well, and I have found the secret of healing by forgetting self or losing sight of self, by doing so you are benefited. The way to do this is by helping others.

My first effort at healing was of a man in the Indian Territory. He had a sore on his leg, had been in the hospital three years, and at last the doctors said they would have to amputate it. Through a friend the case was sent me, and in two weeks he was so he could walk, and in four months he was well.

The next case was an infant who had cholera infantum, and in three days word came: "Our baby is well, do not need your service any longer, God bless you in your work."

The next case was a woman in Texas with fever. In two weeks the word came, "I am healed, after doctoring for three months. Oh, if I had only known this Truth in the first place I should not have suffered so long."

A man in California, with the rheumatism. The second week a letter came: "Sister, I am well and have been at work for two days. How shall I ever be able to thank you enough for what you have done. All I can say is, God bless you in your good work."

The next case was a woman with female trouble, and gums leaving the teeth. In four weeks' treatment a letter was received stating: "Dear Sister: Please send me your bill, as I am perfectly well, and many thanks for your service and say I will send you two more patients knowing God will heal them through you. Bless you in your good work. I will say I was under the doctor's care for 20 years and received but little if any benefit."

Another woman of stomach trouble, liver trouble, neuralgia, and in one week's time word came "Dear Sister: Thank you for your kind attention toward me, for I think it so kind of you to work for me; so I am doing my own work to day with perfect ease. God will bless you in your good work for the humanity. If ever I know of any sufferer who wants help I will recommend you, dear sister."

Many more cases I could mention, but these are enough to show that God heals the sick.

Yours in love,

Mrs. J. W. NORTON,
2204 I street N. W.

WHEN viewing things mechanically from the letter of life, the mistake we make is in judging ourselves—our age, endurance and possibility—by the calendar instead of using it intelligently as a convenience. How often it is said, "Another year has ended, I am growing old," or "I am just waiting, waiting patiently for time to end all here." When we know the Truth of Being, we think and feel without limitation here and now, knowing we have no power but God and none that we could use by which to limit ourselves. We can only sense a limitation therefore by ignoring the power that is. The years may have no point of time, to begin or end anything in but the eternal now, will feel no limitation from them, and will be able to meet every obligation with a just recompense.

Let every Divine Scientist read and apply its truth during the coming year and prove that eternity is now; that nothing is covered that shall not be uncovered, and prove that health wealth and satisfaction are not covered or veiled from us, but are revealed and made known. Think health, speak health and act it. Think prosperity, talk it, and put it into practice. Be satisfied, think satisfaction, talk it and demonstrate it to others. No reader of *Harmony* should think, feel, speak or act as if limited in health, wealth or satisfaction. If you have not demonstrated thoroughly during the past years of your reading of its pages, make your decision at once, "that I can demonstrate the principle of Being; I can prove the fullness of its power in every direction. Cease making paltry excuses to yourselves, to any member of the family or to anyone else. Excuses and apologies are not known to God; they will not work in mathematics to bring about a perfect result; they will not work in Divine Science, to bring about a demonstration along any line. Each one who wishes to demonstrate must prove his health by using it in thought, word and deed. Each one who wishes to demonstrate by using it, and first of all he must be thoughtful and practical in supporting the cause that has taught him the Truth. Each one who wishes to enjoy his satisfaction must use and practice it for the love of the Truth he knows.—M. E. Cramer in *Harmony*.

Lecture On Thought.

[Delivered by COL. OLIVER C. SABIN before the Reform Christian Science Church, Washington, D. C., December 9, 1900]

One rainy, dreary afternoon in last July, floating out upon the ocean, in what is called the Kennebec Mouths in Maine, was a man in a little boat. Those of us who were standing upon the banks saw him making gesticulations, and apparently trying to attract our attention, but we were so far away we could not hear him. Somebody suggested that he had no oars. The tide was very rapid, and he was being carried out to sea, and had he gone a mile or two farther he would have been lost in the dark and fog. A boat was hastily manned and sent to his rescue, when it was found that he had no oars and could not help himself. That is like the human family. Governed by material thought we are going down this stream called human life without oars and without a rudder, passing on over the dam called death with but little thought from where we come or whither we go. This is the condition of the human family to-day, and one of the great missions of this new thought is so to educate man that if we place ourselves in a boat we will be enabled to turn around and stem this tide and current and go the other way and return from whence we came.

Man created in the image and likeness of God, endowed with all power and dominion, given eternal life, is God's perfect child, and anything which we lack of that condition is that which we lack of our heritage to which we are entitled. God gave us the power of self selection, or of independent thought, of independent action, and man is not an automaton, but he is perfect as God is perfect in his self-will and self-selection. We have the power to go to the right hand and build up along the beautiful lines of righteousness, holiness and happiness; or we have the power to go to the left and be subject to its concomitant evils. As I say, it is a part of the mission of this new Truth, this new religion, to so educate the people that they will know from whence they come and whither they go, so they can turn around and avoid this evil of material mind and stem this tide and cease forever falling over this dam called death.

The thought which heals is that Truth, and at the expense of being a little personal, and may be for a moment or two a little tedious, I am going to show you what this healing thought has been within the last day or two as the case I am going to report

is one of the most remarkable cases that ever came under my knowledge. On the 4th day of December I received a dispatch from a lady living in Chicago, whose daughter had taken, by mistake, enough arsenic to kill fifty people. A letter written the same day by Mrs. Fannie M. Harley, who is well known by every one who reads along this Metaphysical thought, and is one of the sweetest and noblest women in America. She wrote me the following letter:

"Dear Colonel Sabin: A neighbor of mine took by mistake last evening, about 8 o'clock, a large dose of arsenic. Her family sent immediately for a physician, who said she had taken enough to kill fifty people. Her mother came to me and asked treatment for this daughter, and I remained with her the greater part of the night. She is apparently better, but the doctor says that if she lives she is likely to be a paralytic all her life. The mother telegraphed you this morning through her son-in-law and we trust you have received the message ere this, and that your words will not return to you void, but that they will accomplish that where unto they are sent.

"FANNIE M. HARLEY."

Two days later I received the following: "Our friend, Mrs. ——— (the lady who had taken the poison), is so well that the doctor says that he will only pay her one more visit. It is one of the most remarkable demonstrations I have ever heard of. Oh! the blessed, blessed word, what will it not accomplish?

"FANNIE M. HARLEY."

Now, there is a demonstration along the lines of this metaphysical thought world which but a few years ago was supposed to be impossible. In the treatment of this case she was treated constantly and consecutively for six hours, and at the end of that time I laid the case away, and the next morning in dividing my telegrams, that is the ones who had to be treated more and the ones who were well, this telegram was laid by me among the well ones. I had received the witness of the Spirit which said that this woman was well. There is a lady in this audience whom I told about receiving that telegram, and I told her I knew the woman was well. My wife asked me if I was not treating the case, and I said no that I had quit, that she was well, and then the letter came telling me that she was well, proving that the witness had told me the truth.

I give this illustration to show you the power that there is in thought transference through the

Divine Mind. During the Sepoy rebellion in India, as I have told in one of my former lectures, the Indian princes and those connected with the Indian army, knew of battles and the results of battles in a few hours after they were fought, and they may have been four or five hundred miles away, and in a country where there were no telegraphs and no means of communication except by the means of thought transference. They would know days before the British officers knew, and it was a matter of much surprise how it was, but it was all written up by some English writers who went into the study of the subject and ascertained how it had been done.

This world of Thought is something which controls absolutely every living thing, either for the good or for the bad. Solomon told us that "As a man thinketh in his heart, so is he," and truer words were never spoken, because it is within your power and mine to either build up or destroy. It is God's means of communicating with us, His children and giving us of His knowledge and of His so-called inspiration. Inspiration and miracles, as we understood them in our former and earlier education are all myths, nothing but myths, and only had a lodgment in our consciousness because of so-called ignorance. There never were any miracles in the world except in the mind of the ignorant, and the more ignorant they are the more pronounced is the miracle. So with inspiration. It comes to you through the channels of natural law. If you wish God to inspire you and give you of His strength and of His wisdom and give you the power to do this or do that, writing this or writing that, you ask Him for help, ask Him believing you will receive, ask understanding that you, the perfect child of God, living in God and having what you ask for before you ask it, then this Divine Inspiration comes down upon you and you will do and perform such mighty works as will seem to be miracles or seem to be inspiration. Yet it all comes through and by virtue of natural law. We are told in Holy Writ that God from all eternity never changed, that He is without variableness or shadow of turning, the same yesterday, to day and forever, and that God, that Principle which runs the Universe, has perfect and fixed laws and everything moves in perfect unison and perfect harmony.

When you bring yourself within communication with any power of good you receive the blessing, and when you step out, you step out into the cold and are frozen to death by mortal mind. If you wish to walk in the sunshine you must not haunt the

cellar, but you must walk out into the light where the sunshine can strike you, and if you wish God's assistance you must ask, seek, knock, and as Jesus tells us, if you do that your words never will return to you void. This mode of thought is God's means of talking to His children, and of giving us of His thought and of His information, and He guides us along the pathway which He desires, and it is not strange and should not be considered strange that this is true; yet, mortal mind is so bigoted and so foolhardy in its own thought that I do not know of a solitary advanced thinker except during the present century who has not paid for his new thoughts either by imprisonment or persecution or death. Columbus had a theory that the world was round, and for that theory he was imprisoned. Long discussions, proven by the Bible that the earth was flat, and anybody who dared to say anything contrary to that so-called infallible document were not more nor less than aliens to God and subject to the most bitter persecutions. Take those who have wrote and discussed of great philosophical and scientific questions, and they have all been met with the same feeling, and even to-day in the advanced age of this century you may talk to seventy-five or ninety per cent. of the thorough-going people of this country, and tell them that God will in answer to their prayers heal the sick if they understand how to pray, and they will not believe you, and fifty per cent. of them would burn you at the stake if they dared for your making such a claim.

This thing called mortal mind or material thought which controls so many of the human family is always unjust, always wicked, always arrogant, and always wrong.

In this world of thought we are met with two contesting elements, while in reality there is but one element and that is good, for God is All and God is Good, yet here is something called evil, called sickness, called sin, which confronts us upon every hand while walking through this material life. It is the good on the one hand and this so-called evil on the other. It is a continuous strife which the Bible tells us is constantly warring on against the other. There is another question come up here (and I will here say that I can only touch upon this subject this afternoon but I will take it along later and if you will come you will hear, and I think you ought to come and hear it) and that question is this subject called evil, and yet we claim there is no evil. Now, I have to explain. Jesus, in His prayer, called the Lord's prayer says

"Deliver us from evil." There is an apparent recognition of evil, and yet on the other hand we are told that God is Good, and that God created everything, and everything He created was good. Now there is apparently a conflict of authority, and yet there is none. All that does exist in reality is the Truth. God is Spirit, Spirit is All for God is All. Things in this material plane go by opposites. Truth, falsehood; Light, Darkness; Good, Bad. Everything goes opposite, yet it is only so in the seeming. God is All and God is Good; therefore, all is Good, for All God, all is of God, and all is Good.

How do we heal the sick? I in my treatment of this case of arsenical poisoning I told you of this afternoon treated that woman independent of the physical body. I realized that she lived in the bosom of the Father and was a Spirit and it was impossible to poison a spirit; in other words, she had no body to poison and could not be poisoned, and the result was that the poison did not have any effect on the material body. When we come to talk about good and about evil we mean this so-called material mind which is spoken of in the second chapter of Genesis as having eaten of the tree of good and evil. It was material mind. Material mind bows down to the thought and belief that there is life, substance, causation and sensation and Truth in matter, all of which is false, untrue and enreal. Then when you come to the realization that God is All and that man is His image and likeness, living in the Spirit, then you can come to the position where you can withstand the buffeting of sickness, sin and sorrow, of want and everything else which comes up against you. Withstand all, as does the rock upon the ocean shore withstand the waves. You can not be touched, you can not be sick. Why? Because you realize that you are the perfect child of God, living in God and you know you can not be sick. That is the thought which heals, and when you come to that thought come to the point when you can say to evil "get thee behind me Satan, you are nothing and belong to the blackness of oblivion," then you are getting upon safe ground. Supposing this room was as dark as it could be, that you could not see your hand before your face, and I should press the button on that electric light, this room would be immediately lightened, and the darkness dispelled. Where did the darkness go to? What was the darkness? It was simply the absence of light, it was nothing. So with evil, when confronted with the Truth, it is gone and gone forever.

Supposing one of you should receive a telegram stating that one of your nearest and dearest friends was dead. That news would strike at once down into your consciousness, and then down into your body, and in some instances such sudden news has proven enough to destroy human material life. But suppose then another telegram should be received stating that that friend was not hurt, that the first telegram was false. The second would give you the convincing testimony that your friend was alive and well, that second telegram annihilates the first one. You have touched the false thought with the Truth, and the Truth annihilates the evil, and so it is throughout all the realms of thought in all the world, in every instance where you touch the false with the true, the false is annihilated and shown to have never existed and never was, only in the consciousness of what we term mortal mind. Yet in this world we have these practical conditions confronting us. We have the evil, so called, upon the one hand, and the good upon the other. As you are led by the Good and built up with the Good you will be holy, righteous and honest, your character is built up, your body is built up, and you are made strong and vigorous, mentally, morally and physically. Singular that that thought should make you strong, is it not? But it does. I am a living witness of the power of Truth to-day, and I am not the only one. I have known hundreds of instances of similar character. When I commenced this study of the Truth I had poor health, my physical condition was almost a wreck, and I weighed about one hundred and forty-two pounds. I commenced to get better, and one by one the diseases left me, and when I came into what we termed the "realization" of this thought, this Truth of God, this Truth which teaches us that God is All, and matter is nothing, and could divide the evil, so called, upon the one hand and recognize good as All upon the other, then I commenced to build up. I do not think there is a blacksmith in this town or in this country who has arms any harder than I have, yet I never do any manual work.

I was waiting this afternoon at the depot for a friend I was expecting from the East, and I stepped upon the weighing machine in the depot, and I weighed one hundred and seventy-four pounds. That is what the truth does; it renews your youth and builds you up. I am in every way a better man by thirty years than I was three years ago, and I tell you all to-day that if you will study and come into the knowledge of this truth, this perfect thought, and live a pure and holy life, you then

will have turned towards eternal life and are not going over the precipice called death; but you are going toward the beautiful garden from whence man originally came. Our parents were given eternal life and that belongs to us—to you and to me—eternal goodness, uprightness and perfection are yours; and you have perfect dominion over the earth, the sea, and everything therein, if you only have the courage to assert and claim your God-given rights. If you say, "I can not have that; I am going to die," you will die, do not worry. If you think you are going to be hard up for money, and are going to have a hard winter, and do not know how you are going to get along, mortal mind will wipe the very earth with you before Spring. If you think you are sitting with your back to a draught and are going to have a cold, directly you will commence to sneeze, and you will have a cold. As a man thinketh in his heart so shall it be unto him; but if, on the contrary, you realize and have perfect trust and faith in God, that He is your supply, as Jesus tells us in the Sixth chapter of Matthew, that He feeds the birds of the air, and they do not work, neither do they gather into barns. God feeds them, and when you come to trust God, your Father in Heaven, for everything, everything will come to you. If you see lowering clouds, and it looks like rain, you breathe the thought that no rain can come, for God will bless you for this purpose, and no rains will come. If you are upon the billowy ocean and are tossed with the storm, breathe the thought that God will restore harmony and you will find yourself sailing in peace and quiet.

When you come to trust God for everything, everywhere, then you do not have to fear sickness, you do not have to fear poverty, you do not have any worry, but God's love will rain down into your heart and you will have one perfect eternal day of beautiful sunshine and happiness.

Ladies and Gentlemen, there was a lady paid me a most beautiful compliment the other day, the most exquisite I have ever had, and I have been a public speaker for over forty years. She told me that she had heard a number of persons say that my lecture had been too short, and that I take as the most charming compliment I have ever had given me. I thank you this afternoon for your attention, and I trust you will all come next Sunday, and we will take this subject up again, and it will be continued, and we will learn something of Thought, and what to think and its effect upon us.

Good night.

The Power of Thought in the Cure of Disease.

At the siege of Buda, in 1625, the garrison was in the direst straits. The scurvy had become epidemic, and there seemed to be nothing left but surrender. The prince saved the day by an appeal to the faith of his soldiers. He administered a few drops of pure water to the afflicted, assuring them that it was an infallible cure for the dread disease. Such was their confidence in the remedy that the effect produced was immediate. The garrison was made whole in a few days, and as a fighting force it was ready for victory.

The medicine which achieved this result was not a drug, but a thought. In some way, as yet unknown to science, the belief that a cure had been found was closely followed by the cure itself, and those in whom actual disease had been produced by one state of mind—namely, hopelessness—were restored to health by another and a better state of mind.

The incident amply illustrates the power of faith to rouse the stagnant pool of physical vitality and change it into a swift flowing current of healthy and vigorous life. The pages of history are full of corroborating testimony. In the annals of every religion are innumerable instances of the same sort. Underneath them is a spiritual law which we have persistently ignored, but a law which holds in its grasp our happiness, our health and our usefulness. We shall accept it by and by, when our eyes are wider open, but in the meantime we must suffer needlessly because we are blinded by prejudice.—*N. Y. Herald Editorial.*

THE FIVE RULES OF BUDDHA.

Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.

Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.

Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

Shun drugs and drinks which work the wit
abuse;
Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife, neither commit
Sins of the flesh unlawful and unfit.

—*Light of Asia.*

There is no death! What seemeth such
Is but a dream of morbid mind;
The soul aflame with love and life
An endless life and love shall find!

Orthodox Superstition.

[Lecture by Prof. W. H. Watson in Reform Christian Science Church, Pierce Building, Copley Square, Boston.]

THE mystery of transubstantiation in the elevation of the Host in the Catholic Church is supported by the belief in miracles. It is recorded that St. Januarius, Bishop of Benevento, Italy, was beheaded 291 A. D., the wild beasts having refused to destroy so holy a man. For a long time after a small bottle, containing some of his blood, was exhibited at Naples, and every September 19 (the anniversary of his death) the blood liquified.

That story is not more astonishing than the legend of Mecca. The angel Gabriel is thought to have placed the "Black Stone," as a foundation for the holy mosque. It is now nearly worn away by the kisses of the pilgrims, but it is asserted that many have been healed by merely touching the stone.

The coronation stone in Westminster Abbey is propitious of long life and good government to the kings and queens of England, who are crowned upon the chair under which the stone is placed. This stone was used by the kings of Ireland. The first English king who was crowned upon it was Edward, the confessor (1041). Visitors to day regard the stone with reverence, as they suppose it is the same upon which Jacob laid his head. It was carried away in the ark by the lost tribes.

Superstition is a belief in something not understood, an accepted dogma or formulated creed, which remains obscure until the Light of Reason explains the so-called miracle. The carnal mind generates fear—the opposite of perfect love—and that fear of the devil, who is a "liar and murdered from the beginning, and stood not in the truth," so this belief in falsehood, or superstition, must be of the devil; but unfortunately it is found in orthodox religion, whose professors make an unnecessary parade of the imaginary evils by giving the devil a place in our existence, when he is of darkness—unknown to God—a nonentity, which disappears before the Light of Truth.

If people are healed at Mecca and Naples it is reasonable to say that they were healed by God, for people have faith in God, which "faith makes them whole." As there is no devil, but a figure of distorted imagination which gives him a false presence, it is unnecessary to say that this presence

brings sin and sickness upon us, for when the mind is diseased we feel just like the devil, and we embody it forth to our own discomfort.

ERRORS OF THE CARNAL MIND.

Christian Science does not differ from the Platonic philosophy (429 B. C.) The short accounts we have of the ancients are sufficient to prove that they healed by science. The destruction of the Alexandrian library was fatal to civilization, for metaphysics as then taught, if known more universally, would have changed the entire system of orthodox Christianity. Instead of discords we would have had more harmony and a better understanding of the teaching of Jesus.

In order to preserve the establishment of the church during the middle ages the "outsiders" were stripped of temporal and spiritual power. Any person who had the "gift of healing" was cast into a dungeon and called a heretic. It was thought wise to endeavor to confine those gifts within the pale of the Church to be under church control. Utter failure followed, and churchmen realized that God is no respecter of persons, and that all the heathen, Christian, and heretic belonged to the one God of all, living under His laws. The ecclesiastics and the kings tried to build the Church upon tradition instead of allowing the Lord to build it, "Except the Lord build the House they labor in vain that build it."

The foolhardiness of the Crusaders is only equaled by their ignorance when they caused the tournament to test all actions by valor. The physical "assault of arms" dulled their mental capacity, and in their blind strength they fought against a supposed enemy who could not understand their Christian valor, carried at the point of the lance or the edge of the curtal-axe.

The chained bibles in the Abbeys show the rarity of literature. People might have read in the Latin Vulgate or in Greek that Peter was chastised for using a sword, but he said:

"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought into you at the revelation of Jesus Christ."

Not with the armor of war, but with the armor of Love, more vulnerable against the common enemies of man, sin and death. "The weapons of God's warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

Physical strength is destroyed because it is the carnal mind, the outcome of a distant period when

men fought with stones in the Neolithic or stone age. This carnal mind has made us believe in physical culture, our pride and worldly wisdom is paradox by admiration of physical personality, a brute strength, which is to be deplored, the results of which are regretted to-day. "The wisdom of the world is foolishness with God."

VAGARIES OF ERROR.

Our good ancestors very often got mixed up in reading their modes of procedure in Divine service. In the litany (St. Chrysostom 349 A. D.) of the Episcopal Church they address God in this anomalous language: "Spare us good Lord, from Thy wrath and from everlasting damnation, neither take Thou vengeance of our sins, and be not angry with us for ever."

Christians will reasonably conclude that such words can be more appropriately addressed to the devil of the carnal mind and not to the God of love, who does not take revenge on His children, nor does He send them to everlasting punishment, nor is our Father an angry God.

In the thirty-nine articles we read: "The Romish doctrine concerning purgatory, pardons, worshipping images, relics, and invocation of saints, is a fond thing, repugnant to God." A sweeping assertion, taking God's name in vain, for we know that error is only repugnant to God, and we have yet to learn that the Roman church allows the worship of images, and who can prove the invocation of saints is a fond thing and purgatory is a myth.

Christian Scientists adhere to Truth in all matters, and they try to cast from their minds everything pertaining to falsehood. Such crudities and vagaries cause us to smile broadly at our witless progenitors who did not take the trouble to inquire into the Truth, and these articles were sanctioned at Lambeth Palace, on the Thames, the residence of the Bishop of London.

We can not wonder at people going astray under such teaching. The origin of this error was the feeling against the Greek schools of philosophy, which included metaphysical healing; and the Christians, after the reign of Constantine, began to lose power because they became envious and jealous; they formulated false doctrines, antagonistic to their neighbors, so the error has crept in and we repeat the litany to-day, addressing a wrathful and a revengeful God.

A great deal of neo-platonic philosophy crept into the Church in the fourth century. The school of Platinus and Saccas taught a mystical philosophy

from the demonology of the East, and mixed it with ancient Platonism, bringing black magic, the flesh and the devil, to cope with the pure metaphysics of Plato and Socrates. The demons of the mysterious East planted their obnoxious breathings into the pure teachings of Christ, and the power of healing was suppressed for a time, until its study was ignored by the Church entirely, and the Protestants completely lost sight of the power of healing, but the Roman Church must have some credit, for they designate cases of healing as the "visitation of God," and are not blind to the fact that prayer is answered. Yet there are Protestants who say that God sent the regular physicians with their drugs to heal, and that healing by metaphysics is done by the devil. How, we candidly ask, can they believe that an atheist doctor can be sent by God to heal and a Christian Scientist sent by the devil on the same mission?

When people begin to reason they see the absurdity; until they do so they may go on believing error and hide behind the cloak of that creed which uses this ambiguous language in speaking of God: "The three in one are incomprehensible, and yet not incomprehensible."

DIVINE MIND THE RULING POWER.

There is a difference between the work of carnal mind and divine mind. It is the former that created the errors and vagaries we have touched upon.

John Ruskin said that a man of low proclivities could produce only what is low and vile—like beggets like—so we infer that crude doctrines were produced by crude minds, unlearned in the spirit but very good in writing the calligraphy of the uncial letter which has killed the reasoning powers of man for many generations for "the letter killeth."

The work of divine mind is productive of good. Here and there we find the inspired truth. When a person is in harmony with God then his works are of the highest order of genius and must be truth. The idiosyncrasies of theology are the production of carnal mind and can only be followed by such persons who are carnally minded. However pious they may be they allow the ignorance of the dark ages to hold them down, and they suffer the penalty of broken law, their minds become warped, they respect a service for the burial of the dead, a service which should be suppressed, prepared for what they should avoid, by trying to conquer the last enemy, death.

Divine mind is the ruling power of life, from which emanate "the issues of life." It is the in-

destructible principle of being, the basis of all creation and mental conception. It is correlate of all earthly life and can not be destroyed or dissolved into atomic particles. It is the "everlasting arms" that are everywhere, and in that nature which abhors a vacuum. Divine mind is the intelligence of life, undivided and impersonal, with laws for the governing of spiritual man and the elevation of the race. Divine mind is unmoved by what is foreign to its essence. It does not feel or see the ravages of carnal mind, and is unacquainted with a devil, or legions of devils, and knows only the good in man; we can all take the counsel of Gamaliel, the preceptor of Saul of Tarsus: "But I say unto you, refrain from these men and let them alone, for if this work or this counsel be of men, it will come to naught, but if it be of God ye can not overthrow it; lest haply ye be found even to fight against God."

Tell us not that the doctrine of an old theology, condemning our erring brothers to everlasting hell is inspired by God. Tell us not that our God is a God of wrath and anger, ready to punish us by everlasting fire, for being unable to absorb the unreasonable absurdities of creedal doctrines, made by men, who were held down by the carnal mind of the dark ages! Are we asked in this enlightened age to believe that a mother can forget her child, if that child is consigned to hell fire, and that God takes the love from her when she enters a higher state of existence, to be forever cut off from her loved ones? Are we asked to accept a position of dependence and slavery—miscalled duty—and obedience and to submit to the dictation of men, who pose as our superiors and who pretend to be vicegerents of God, acting as His ministers and preachers of the Gospel? The day is waning when such "blind leaders of the blind" will exercise such influence on the people.

Character is superior to and more needed than the form of "Apostolic Succession," when gross mistakes are made in the laying on of hands. The only succession is given to us by Jesus, who bid us do as he did, and as Reform Scientists we are all called to that duty. We are all priests of Truth, one is not greater than the servants, worthy of the cause in which we are engaged: We must love our fellowmen, and perfect love will come to us. How beautiful is nature when we see it with this love and we will strive to know it well. By it all men are healed. Can words be found to express it? Our weak vernacular but lisps the beauty of Divine Love, as it exists in our thought and mind. Perfect

love is a perfect heaven and that Kingdom is within us:

"Whose Kingdom is within the breast?
God's Kingdom is our place of rest;
All yearnings of the restless soul
His mighty Spirit can control;
He knows no time or tide.

Where are the spheres so calm and clear?
They are within, for heav'n is here;
In all Creation pure and fair,
The love of God is everywhere;
In valley and in field.

Where is the Lord our Help and Guide?
He is forever by our side;
As soldiers in the cause of right,
We're always in His precious sight;
From harm He is our shield."

And where is heav'n, the better land?
'Tis always near, on ev'ry hand;
It reigns within, our light supreme,
It is no myth, it is no dream;
'Tis with us to abide."

THINK BEAUTIFUL THOUGHTS.

Think beautiful thoughts and set them adrift
On Eternity's boundless sea!
Let their burden be pure, let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary, and sorrowing
A solace so long denied.

And the soul which hath buffeted every wave
Adversity's sea hath known,
So weak, so worn, so despairing, grows brave
With that beautiful thought, to succor and save—
The thought, it has made its own.

And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam,
And the shipwrecked hearts as they wander by
Shall catch at its promise, and straightway try
To wake from their dismal dream.

And radiant now as a heavenly star,
It glows with its added good,
Till over the waters the light gleams far
To where the desolate places are,
And its lesson is understood.

And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.

So think good thoughts, and set them adrift
On Eternity's boundless sea;
Let their burden be pure, let the white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy!

—Eva Best, in *The Ideal Review*.

They Are Coming.

We publish the following from the Newport, R. I., *Herald* of November 19, 1900, which shows the trend of events:

"CHRISTIAN SCIENCE.

"A good many Episcopalians will draw a long breath when they read that the opening session of their church congress at Providence was devoted to discussion of Christian Science. This most conservative religious body is certainly moving when it meets in a Methodist auditorium, on the ground that it is more convenient than any Episcopal church in the city and begins work with a serious and thorough consideration of a matter which most members of its communion regard as a fad or a humbug. The Providence discussion was no mere general denunciation and warning of churchmen against the illusions of the new sect. On the contrary, the first paper was by Theodore F. Seward, an advocate who declared that Christian Science was 'a return to the spiritual ideas of Jesus Christ and an adaptation of Christianity to modern conditions.' Naturally, the other speakers did not agree to that proposition, but they listened to it. Doctor Huntington characterized Christian Science as 'a bundle of thin abstractions' and Dean Polk declared that it was identical with mental suggestion and hypnotism, which will relieve nervous disease, but is useless where there are any organic difficulties. Then a lawyer talked about it from his point of view and characterized deaths under Christian Science treatment as manslaughter.

"There is no doubt that if Christian Science is an issue the way to deal with it is by free and frank public discussion like this, rather than by ignoring it or by merely dogmatic denunciation. Every observer knows that the sect is continually gaining recruits, not among the ignorant and superstitious alone, but from people of intelligence and refinement. The Episcopal Church has a large proportion of people with sufficient leisure to be like the Athenians of old, always desiring some new thing. Very likely Christian Science is making inroads among them. If that be the case the philosophic way is to meet the issue fully and frankly, as this church congress did. If there is nothing in the claims of the Scientists, discussion will not strengthen their hold says the Brooklyn Eagle. If there is something in them but not so much as the advocate imagine, discussion and investigation may

reveal the line between fact and fancy, and if the claims should by any possibility be true, even in a considerable part, it behoves every denomination to acquaint itself with that fact.

If we take Christian Science as taught by the Reform Church, the objection of the ministry is removed, for we advise everybody to stay in their own churches and preach this Truth of God-healing.

The objections of the lawyers and doctors are removed, because we do not advise that physicians should be turned out of every case.

SAVED.

[Dedicated to the Editor of The Washington News Letter.]

I wandered on in darkness,
My soul bowed down in fear,
No ray of light was shining,
My burdened heart to cheer.

The clouds rolled lower, darker
And from out their pall-like gloom
A spectre stretched his icy hand,
Must I go with him so soon?

But hark! a breath of music
Wafts through that valley of shade,
And look! at that soft halo,
Piercing the dismal glade.

I hear a sweet voice beside me,
I turn from the vision of death,
"Follow me; I am here to save you!"
I take one long life-giving breath.

And lo! the chains that bind me
Fall slowly, surely away,
As step by step I follow my friend
Out into the light of day.

Once more the blue sky 's above me,
Once more my heart beats free,
Once more life is sweet to live,
Dear Friend, I owe all to thee.

You led me out from death's dark dream
To the heavenly gates of Love,
You are leading me through the archway
Of Truth.

You was sent by the Father above.

Oh spirits in prison turn, turn away,
Look not on the face of the Friend;
But list! and you'll hear a voice sweet
and firm,

Face about, 'tis the voice of your Friend.

Then joy will be yours again,
You will find the way to Heaven,
Led by our Lord's true follower,
Dear Brother Oliver Sabin.

—Mrs. Nellie Wilcoxon, Pueblo, Colo.

SOCRATES.

BY common consent of the enlightened students of history, Socrates stands first among all uninspired teachers of man's duty to God and to his fellow-man. Save and accept Him who suffered on Mount Calvary a little less than nineteen hundred years ago, his death furnishes the most memorable example of the truth that every pillar in the great temple of Reform rests upon the breast of a martyr.

That illustrious philosopher was born at Athens, the renowned city known as "The Eye of Greece," in the year 470 before the birth of Christ. He was the only son of Sophroniscus, a sculptor, and Phenarete, a midwife, and he learned and practiced the art in which his father had achieved distinction. He gratefully ascribed his early love of virtue to the teachings and example of his pious mother. In sculpture he won distinction by executing three draped figures of the Graces that because of their excellence were placed at the entrance to the Acropolis, or citadel, of Athens, where its Senate met. No other products of his chisel are known. He claimed to have been mainly self-taught in philosophy, yet declared that he had derived much valuable instruction from his intercourse with great men and intellectual women.

Although he led an unsullied life, yet so ardent was his pursuit of knowledge that he even deigned to converse often with Aspasia, the beautiful and brilliant Greek adventuress who, through her learning and blandishments, wielded often a potent influence in public affairs, and viewed the philosopher with reverential regard.

With extraordinary physical strength and an endurance that defied fatigue, he trained himself to subsist on the coarsest fare, to wear the most scanty clothing in the coldest weather, and, by reducing all his wants through the dominion of mind over matter, to approach the perfection of the gods. As described by the historian Xenophon in his *Memorabilia*, he had a rather massive and flat nose, prominent eyes, a stout figure, an ungainly gait, and a bald head. He constantly walked the streets of Athens, charming all classes and ages by his wise conversation. The great Athenian general and statesman Alcibiades, the most accomplished man of his age in all the polite arts, likened him to Silenus, the god of the woods, and said of him, "As Socrates talks, the hearts of all who hear him leap up, and their tears are poured out; 'he seems to

have the images of all the immortal gods within him.'"

Although a profound sage, he was very far removed from a cold asceticism, but illustrated the most refined social culture, was a witty as well as a serious disputant, and, on festive occasions, would indulge freely in wine, though always within the limits of sobriety.

At the age of forty he married Xantippe, an old maid with very robust lungs, an untiring tongue and a violent temper. She bore him three sons, and taxed his patience to the utmost. He said that he married and endured her for self-discipline. It was doubtless to enjoy comparative peace, after his vexing experience with her, that he volunteered to serve in the Peloponnesian war, preferring rather to take the chance of being speared abroad than to be scolded to death at home.

During the campaign he, by choice, went barefooted over the ice and snow, and not only endured great hunger without a murmur, but while his fellow soldiers were clamoring for food he was as cheerful as if in the enjoyment of plenty. At the battle of Potidea he saved the life of Alcibiades, and that general had the prize of valor conferred upon him when it was offered to himself.

He soon thereafter became a Senator of Athens, but, being averse to political office, he served but a short period. With four other prominent citizens he was ordered by the thirty tyrants to go to Salamis and bring back Cleon, whom they accused of treason, and he alone refused to obey their mandate.

Engaged as a missionary in the service of truth and virtue, he refused to take part in public affairs, declaring that he was warned by an internal monitor that he called his good angel and immortal mind, that he must devote himself to promoting the welfare of mankind. He also taught that there was within man an earthy soul that finished with the body and prompted him to follow evil ways, forever warring with his immortal mind that endeavored to restrain him to the path of virtue. He declared that this immortal mind or good genius was an intermediate being between the gods and men, and that the earthy mind was an evil spirit and the slave of mere matter, which he denounced as being without truth, intelligence or substance. We may here observe that this view of matter was appropriated by George Berkeley, in the year 1710, in his famous treatise published in London under the title, "A Treatise concerning the true sources of human knowledge," in which he denied the existence of matter as a substantial entity, and his view was

fraudulently proclaimed by a well-known writer as her discovery made in 1867, while at the same time she oddly declared that she owed it to a divine revelation, and having elaborated it in a book professing to teach Christian Science, she has derived great pecuniary profits therefrom, although in her work she assails the fundamental principle of Christianity by denying that Christ rose from the dead.

The oracle at Delphi having declared him the wisest of men, he was perplexed between his respect for that high authority and his own conviction that he did not deserve that distinction. He spent his days in public wherever men congregated and sought to inspire all with love for their fellow men, and persuaded them to seek the truth and practice virtue. Such was his sagacity, and so plausible his reasoning, captivating his manners, and exalted his character, as attested by the purity of his life that he attracted visitors from the most remote parts of Greece. He founded no school, taught in no fixed locality, made no charge for his teaching and wrote no book.

His custom was by adroit and systematic questioning to convict the most distinguished public men of gross ignorance. Thus to disprove the Delphic eulogy upon him he set out to find men wiser than himself. He would assume the role of an ignorant seeker after knowledge and then entangle those whom he questioned in the most absurd and contradictory answers. He has been termed a sophist, but he differed essentially from the sophists in always seeking a solid basis for truth, while they denied the possibility of attaining truth, and dealt barren though subtle argument.

He displayed great contempt for many of the rulers of Athens, and he exposed them to the ridicule of the people by showing their incapacity either to govern themselves or the State. He said that men who would not trust themselves to go on a voyage in a ship without a skilled pilot yet trusted themselves and their fortunes in the Ship of State, under the guidance and control of the rulers as ignorant as themselves, although government is a far more difficult science than navigation.

He thus multiplied enemies in every direction, as sham and falsehood can always outvote truth when it comes to a ballot, and delays its final triumph by silencing those who would unchain it, although the crash of the fetters that bind it is sure to come in God's own good time and be welcomed as the sweetest music that ever sounded in the ears of humanity. The thirty tyrants then ruled over the Athenians, and his very presence was a rebuke

to their unbridled vices, while his teachings menaced their usurped power. They contrived to have him charged with impiety in despising the gods of the Greeks and introducing new deities, thereby corrupting the Youth of Athens.

The charges were brought against him by an orator named Lycon, a poet named Meletus, and Anytus a demagogue, all men of evil lives. The specifications were that he worshiped a demon, that he had denounced the practice of choosing the rulers by lot as provided in the Constitution, and that he taught young men to act contrary to the teachings and habits of their fathers, and to hold themselves wiser than their ancestors. He stood his trial with calm dignity, and declared that he sought by his teachings to promote the happiness of mankind by inducing his fellow-men to love each other and thus secure the favor of the immortal gods. He referred to his blameless life, asserted his divine commission, denied the charge of irreligion, and declared that his trial on false accusations made him more solicitous for the reputation of the Athenians in future ages than for his own personal safety. He was tried before the Dicaster of Great Council of Athens, composed of 567 members, and although all the prejudice of the ignorant, the malice of the vile, and the whole power of the government were arrayed against him the motion to condemn him to death was carried by a majority of only five votes. The penalty of death by hemlock, a quick irritant vegetable poison, having been pronounced, he said he would meet the judgment rendered upon him with fortitude, and that his bearing on his trial and at his death would be the most useful lesson that he could give the youth of Athens.

He predicted that the noble work in which he was engaged would not end with his earthly life, but would be carried on successfully in future ages by wise and worthy men throughout all lands. He was condemned to be executed in thirty days, as a ship bearing gifts and pilgrims to the oracle at Delphi had recently sailed and would not return until about the expiration of that period, until and during its absence all executions were forbidden by law. During that interval he expounded his doctrines to thousands and when the hour came for him to take the fatal draught, he lifted it calmly to his lips, saying to his weeping disciples, "I have taught you how to live, and I now teach you how to die. You should not weep but rather congratulate me that I am about to join the immortal gods." He died at the age of 75.

Cicero well wrote of the great and noble philosopher, who was indeed the wisest man who ever walked the earth, save "Him who spoke as never man spake," "Socrates called philosophy down from heaven to earth, and introduced it into the homes of men compelling them to inquire about their true relation to God and to their fellow-men, and to know morals, and the real difference between things good and evil."

Reform Christian Science Defends Itself.

IT would be preposterous to hold the position that God gave to man such sciences as mathematics which in their manipulation produce results that never fail to be absolutely sure and certain and at the same time give a religion that is clouded with doubt and fear and uncertain as to final demonstration.

A large percent of Christians have advanced no further than a mere HOPE of enjoying the fruits of God's promises.

Doubt is rank treason that produces fear which in turn manifests itself in sin sickness and death.

Until man believed in sin no such things as sickness, poverty, trouble and death were known.

We know very little of God except that which we have learned through the life and teachings of Jesus Christ.

Christ was the greatest teacher the world has ever known, and Christian Science demonstrates the truthfulness of His teaching by healing the sick and sinful in His name.

Some say that it is all right to heal the sinful, but when you say, Why not heal the sick as commanded by Christ, they hold up their hands in holy horror, and cry, "The days of miracles are past!"

When Christ commissioned the twelve Apostles, and through them all His followers, He meant that His commands should apply to Christians of to day just as much as they did to the Apostles; and if not, what about the Sermon on the Mount and the Ten Commandments? "Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases; and He sent them to preach the Kingdom of God and to heal the sick."—Luke ix, 1-2.

Did Christ mean for the healing of the sick to stop with the death of the Apostles? It is just as reasonable to suppose or claim that He meant for the preaching of the Kingdom of God to cease when the Apostles were no more on earth.

The Bible gives us just as much (and not a whit more) evidence to prove that the command to preach the Gospel has been repealed as it does that the command to heal the sick has been repealed.

To show that Christ meant all these commands and commissions for all His followers for all time, just before His ascension He said:

"And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi, 17-18.

To show that Christ did not intend for this command to heal the sick to pass out with the twelve, He gave a similar command to the seventy when He sent them out; and we find St. Paul and others doing identically the very same work years after all these had passed over.

It is only those who are not willing to live close enough to God and exercise the proper faith in His son and those who profit by healing the sick in some other way that are opposed to Divine healing, all of which is due to the lack of knowledge.

We have read and heard a great deal of criticism and ridicule of Christian Science, but never yet have seen a logical argument against it, and the futile attempts along this line have made it plainer and plainer that all the scripture above quoted, together with Christ's life work on earth, must be blotted out, and also the experiences and daily demonstrations of thousands who are healing the sick in the name of Jesus Christ, before any such argument can be made.

When men proclaim to the world that God for Christ's sake has cleansed their souls are believed and taken into fellowship, why not believe the same men when they proclaim that God for Christ's sake has cleansed their bodies?

God is known and seen and trusted by thousands of souls who need no other evidence of His being or His will than what is directly revealed to their hearts. There is that within us more sacred than cathedral altar or stained window or sacred writing. It is the soul itself.—H. W. Bellows,

FREEDOM.

[Written for The News Letter by Prof. W. H. Watson.]

The Master has by all His goodness blest
 The children of kind Nature's loving breast,
 And He is ever by their side to stay,
 And with the wand'rer on his lonely way.
 With loving thought and impulse does command
 The skilled mechanic's energetic hand;
 For error is unknown in Heaven's spheres,
 And Evil's baneful finger disappears,
 No more to curse the tiller of the soil
 Or to disturb the workman at his toil.
 The precious sight is giv'n to weary blind
 To win the fight against the carnal mind.
 No more need humble peasant suffer pain;
 No more need honest labor be in vain;
 No more be blindly driven into ditch
 By the avarice of capricious rich.
 From out the pestilential pit of death
 We rise to breathe the air of Freedom's breath.
 The honest man does not go far to seek
 The Father of the lowly and the meek;
 He who relieves from all discordant pains
 Those who are enslaved by error's chains.
 The lowly on exalted throne are raised,
 And the exalted sinner is abased.
 The Light of Truth, which is sublime and grand,
 Quits the action of oppressor's hand,
 And lifts us from the life of humble slaves
 To give us that content which Freedom craves.

A Student's Testimony.

Dear News Letter:

In the Wisdom of Solomon we read: "For it was neither herb nor mollifying plaster that restored them to health; but thy word, O Lord, which healeth all things."

Before I heard of Christian Science I was a child of accidents and illness. I had suffered from severe injuries, both internal and external, caused by my horse taking fright and throwing me from a vehicle so that my foot slipped between the spokes of a wheel, dragging me for some distance, and resulting in a compound fracture which crippled me so severely that the chief surgeon attending me said my limb would have to be amputated. After being placed under the influence of anæsthetics, the assistant surgeon urged that an effort be made to save the mangled leg. After the operation was performed I was strapped to a fractured bed, on which I remained eighteen weeks before I could be conveyed to my home.

During the period of nearly two years, I was obliged to walk with the aid of a pair of crutches. I had scarcely recovered from this severe injury

ere I met with another accident caused by an intoxicated man losing control of his team which dashed wildly into my carriage, overturning it, throwing me upon the frozen ground dislocating my shoulder, fracturing my collar bone and breaking a rib.

These accidents, with others, even more severe, occurring in our family, together with much illness and death, made sad inroads upon what was once called perfect health, and I became a physical wreck, having exhausted the skill of many physicians both east and west, and being pronounced by a number of them as incurable.

It was not only one, but a complication of diseases, which rendered the case all the more difficult to handle, and causing such a disagreement among the various doctors that I lost all confidence in medicine, though I was willing to believe that the physicians all did the best they knew how for my restoration to health.

I heard of Christian Science, caught a glimpse of the Truth, and was benefitted. By studying slowly and carefully, the claims of disease, one by one, disappeared. It was not an instantaneous healing, but an overcoming day by day; and, while I have gotten rid of what might be called wonderful physical manifestations, I am still being healed. I do not expect to be fully healed until I have overcome all material conditions and awaken in His likeness.

The ultimate demonstration requires time for its accomplishment.

A LOVER OF TRUTH.

TWO KINDS OF PEOPLE.

No; the two kinds of people on earth I mean,
 Are the people who lift, and the people who lean.

Wherever you go you will find the world's masses
 Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
 There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
 Of overtaxed lifters who toll down the road?

Or are you a leaner, who lets others bear
 Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

New Music.

"When the Mists are Cleared Away," by Mrs. H. B. Haddon, St. Petersburg, Fla. We have just received this beautiful selection for the piano, for which we wish to tender our thanks.

Extract from Lecture by Col. O. C. Sabin.

[Wednesday Evening, November 28, 1900, at the Reform Christian Science Church.]

Our good Brother Turner wants us to tell what we are thankful for. If I were to tell all that I am thankful for I would run considerably over the time proper to use to-night. I am thankful for this blessed Truth which God has given us, and I am thankful I live in this age when it has become practical. I am thankful for my associations and friends, friends scattered everywhere and in all lands. I am thankful for the friends who are here to night, and thankful for the return of friends who were at one time led astray. I think in that connection that our Brother Fitzgerald has overrated his former state of mind. The truth is that he never did anything against me. He was handled by what we term malicious mental malpractice, and became a stranger. We were friends and brothers before he was turned away from us, and I never had a thought but that God would bring him back, and he did come back, and gave me his hand and acknowledged he had been wrong. It was not him. I recognized the fact that he never did wrong; it was the evil minds which were controlling him. He was one of the forty who had been picked out to work my destruction. There had been a meeting in Boston, and at that meeting resolutions were passed to destroy The News Letter and, through its destruction, my influence. Certain persons were selected to come to Washington for that purpose, and they did come. He was one who had been picked out to work my destruction here. When they commenced their operations, God revealed to me the hidden iniquity as plain as if I had seen it written. I cautioned Fitzgerald, told him of his danger, but he was blind and could not see. I cautioned him again, and instead of taking my caution he became offended at me. I told him plainly that he and I must part, and when he could see he was wrong, and came back, confessed his faults and gave me his hand, I would forgive him, for I loved him, but I could not associate with him as long as he was in this error. We parted, and we met thereafter as strangers, and it was perhaps a year or longer when he came into my office and said, "Colonel Sabin, I see that you were right; I know you are right, and I want you to forgive me." He never was anything but what you see him now, a big-hearted man with a heart big enough

to take in all the world, and I loved him then and loved him all the time, and love him now, and there never was a time, when he was in error, that I did not know he was being made the whip of malicious mental malpractice.

I say this because, from what he has said to you to-night, you might think that he had done some awful wrong. He never did; there never was a time he did not think that he was doing right. Now, let that pass, and let us all thank God we are here, and that God has given us life, all blessings and comforts, and is leading us forward in this Truth.

I thank God for His protection and guiding and leading in this work He has given me to do. If we trust implicitly, our Heavenly Father will never fail us.

ACCEPTABLE CHRISTMAS GIFTS.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—357 pages. Price, cloth, \$1.25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose For Big Folks.—179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Heilbroun, or Drops from the Fountain of Health.—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs.) FANNY M. HARLEY,

1635 ROSCOE BOULEVARD,

CHICAGO, ILL.

[NOTE.—I personally recommend each of the above books, as I do all of Mrs. Harley's writings.—OLIVER C. SABIN.]

Lecture.

[Delivered by Col. OLIVER C. SABIN before the Reform Christian Science Church, Washington, D. C., November 19, 1900.]

NE fact is worth all the theories in the world. You take a lawyer trying a case and you may have all the theories in the world that a person is guilty, but if he can prove by an alibi, absolute and perfect, that he was not where the crime was committed and could not possibly have committed it, that exonerates him from all blame and every liability. You can take the most beautiful theories upon any subject in the world and confront them with a fact, giving to those theories the statement of falsehood, and the fact is paramount and must stand.

The Christian world for fifteen hundred years has held the thought that the healing of the sick through prayer to God ceased with the earlier disciples. In fact, you can take any church history (and all the histories I have ever heard of are the same) and you will find but few examples since the time of the Amalgamation of the Church and state as established by Constantine in 324, as I remember the date. Since that time we have had occasional glimpses where the healing has been done through what they termed miracles by the Catholic priesthood down to the present time, but the Protestant churches of to-day without exception hold to the theory that the power of healing the sick through God by prayer ceased with Jesus and His disciples during the first three centuries. Now that theory is wrong because we prove it by facts indisputable every day of the world in a thousand cities. We are healing the sick beyond all controversy, and can establish that fact by such testimony that no jury on the face of the earth can fail to find a verdict in favor of such truth. Notwithstanding that, some of the leading divines in this city, I have one in my mind now, will not believe it. I was talking to him and he said he did not believe we could heal the sick. I told him I knew of a number of cases which had been healed. He said he did not believe it. I said, I can prove it to you, and some of them by a hundred witnesses. He said I would not believe the witnesses, and would not believe my own eyes if I saw it. All such blind men lead others equally blind. Now I challenge this statement in the presence of all those who are here to day, and in the presence of all throughout the entire world,

and I make this statement as a fact that in all the Bible there is nothing to controvert the fact that we have now the power to heal the sick through prayer in God Almighty. I make this further statement that nowhere in the Bible from its beginning to its ending can we find any particle of testimony or any particle of authority for the statement that Divine healing ceased with the ministry of Jesus and His disciples during the first three centuries. Any person or persons who hold such a thought are simply blind men leading the blind. I not only know it from history, I not only know it from the Bible, but we demonstrate it by facts and are demonstrating it every day, everywhere, that the sick are being healed.

Now this being the truth what would a sensible man do under the conditions? Suppose your mind was rid of all prejudice; suppose you were not bound down by creeds; suppose you were not hampered with church laws, customs, and so forth, but were free as God created you, then under those conditions, if you have any sense, you will go ahead and use this power, this blessing which God hands out to you. I not only assert it to be the truth that the sick are healed, but I assert it to be a fact that God will in answer to our prayer give us everything we need and He will give it in immediate response to our prayers and you will see and feel the answer. Now, when a Christian minister or a Christian person prays to God for all Creation, brings in all nations and everybody else and sends them all to the Starry Throne there to wait for the day of Judgment, and when he is finishing he denies it all by saying, "Nevertheless, thy will be done, not mine," thus insinuating that God has any will but good toward us. God never created evil, He never created sickness, He never created sin, and he never created death, and everything He did create was good; therefore, nothing but good can come from God, and all this so-called evil is but the manipulation of so-called material mind, and in order to destroy any kind of evil or any kind of manifestation of evil, all you have to do is to realize that God is All, God is Good, and that this evil is but the material thought and is unreal and untrue this is the healing Thought.

The lecture this afternoon, as I remember, is the fifth lecture upon the subject of prayer, and I promised you last Sunday afternoon that I would give you what is termed a "Christian Science Prayer." I remember sending once for a very dear friend of mine. I wanted to talk with him on the subject of Christian Science. I had found the pearl of great

price and wanted everybody else to have it, and sent for him. He was afraid of it. This so called Christian Science in their churches was so environed around and about with secrecy and mystery. You must not tell any one what it is, you dare tell them what Christian Science does, but you must not tell them what it is. You can advise them to go through class and pay a hundred dollars a head, but you must not tell them what it is. I brought him over to my house and, after exacting promises of secrecy, gave him a treatment, out loud, to show him that Christian Science prayer was not iniquity, and he has been a believer ever since. He has healed his children, and has not had a doctor in his family since, so far as I have learned.

In these lectures I have discussed what the prayer is, and I have shown you it is divided into four parts. First, we have the Preamble; second, we have the Denials; third, the Affirmations; and, Fourth, the Praise. In giving you this prayer this afternoon I intend to give it as I would give it to you in case I was petitioning God for the healing of your body and the perfection of your soul as well, and I want every one in this audience to enter into the spirit of it as well as you can, and then you will know what Christian Science praying is. I know I have told you and explained to you the definition of prayer, as given by the different authorities, that prayer does not have to be by any fixed mode or rule. It may be by a breath, it may be desire, it may be a thought, and it may be the uplifting of the eye, anything done so it is given to the one Great Spirit, God, the Father, in supplication. It may be in any way expressed or implied so it is worship to God, the Father, and asking of Him.

We take this formula in Christian Science praying. I will give it to you for the reason that it gives you the better understanding why you have the things you are asking for already. We are told when we pray to believe we have the things we ask for before we ask, and we have everything. You are the mightiest potentate if you only know what you are, and you could not imagine your strength, your ability and your rights, your God given rights, for when you were created God created you with dominion over the earth and the sea, and we have that now excepting where we by our self-limitations deny them to ourselves. I will now give you this prayer.

We are the spiritual image and likeness of God, created in His image and likeness, endowed with all power and dominion over the earth and the sea and all that in them are, and that dominion is God-

given—given to us; it is ours, and we claim it and ask it; we take it and appropriate it, for God intended we should have it, and we now take back, disclaim and denounce all surrender of this right which has been made before, and we come back to the Father claiming our birthrights as his children. We thoroughly understand and know that Spirit is All, for God is All, and we know that God is Spirit, and we are His image and likeness; therefore, our lives are spiritual in Him; we live, move and have our being in Him; we are the children of God, "Hid with Christ in God," and perfect. We know there is no life, truth, intelligence, causation or sensation in matter. Matter is the unreal and nothing, and God is All and God is Spirit, and that All is the manifestation of Infinite Mind. We know we live in God, we dwell in the Father, and we know we are perfect, and nothing called disease or inharmony or imperfection can come around or about us, because we live in God and are spiritual beings, and are immune against all evil. We are hid with the Father in the Savior; we are the perfect children of God; therefore, all so called inharmony, whether it be troubles of this kind or that, whatever it may be, is but the material vaporizing of mortal mind, and is false, unreal and untrue. Spirit can not be sick, and matter has neither sensation, life, truth, nor intelligence; therefore, matter can not be sick, and all there is is but this so-called material mind, and God banishes that and puts it into the caves of oblivion, never to be thought of more. We thank God and praise Him for these blessings He has given us, and we rejoice that He has given us the knowledge that we are free, and we rejoice that God has given us the knowledge of the Truth which has given us freedom, and we thank and praise God from morning until night and from night until morning, that He has brought us into the land of light and liberty, and emancipated us and given us perfect freedom. We are perfect, and we have perfect health, happiness, and God blesses each and every one of us here to day, and fills our hearts with love and happiness and comfort. He follows us along the pathway of life, strewing our road with roses of love, and fills our hearts with joy, and takes out all fear and doubt and gives us perfect trust in everything, and teaches us to know that He is God and we are His children. This we ask in and through the name of Jesus Christ, our Savior. (Here repeat the Twenty-third Psalm and close with the Lord's Prayer.)

When you go to patients to treat them (you can profit by this advice) what do you do? Suppose I

was sent for to see a sick person, what ought I to do? I go to the house and find the room filled with friends. We scientists are never called to a patient until after they are nearly ready to die, as a rule, and they are beyond the reach of *Materia Medica*. This has come about because the Christian Science Church, so called, in this country, will not treat anybody unless they turn their doctor off. They go to a patient, and what do they do? If there is a doctor in attendance they will not have anything to do with the case until the doctor is discharged. Now, that is wrong. I am going to show you where it is wrong, because we heal the sick better than they can. You go into a house, and, suppose you turn the physician out, you say he must go or you will not have anything to do with the case. The result is this: They never get called to a case until the case is beyond the reach of the physician; that is the rule. The next thought, that as long as there is life there is hope, keeps the physician in the house. Suppose a person should have come to me before I understood Christian Science thought and one of my children was sick; I do not care how sick the child might be, I would not turn out the physician, because I would feel I was giving to the winds the last possible hope there was of healing my child and consigning it over to death. It would have been impossible for me to have done it. It affects this cause in this way: It makes Divine healing unpopular and creates enemies, and justly so, and makes enemies of the whole profession of *Materia Medica* and all their friends, against so-called Christian Science, because they say they will not treat or pray for a person while the physician is in attendance. Their statement is that it cheats Almighty God.

When we come to understand that God, the Fatherhood, is omnipresent throughout everywhere, when we come to think about one of us little fellows trying to cheat God, how absurd it is. You can not cheat God. It is impossible, therefore we of the Reform Church do not say you have to turn your physician out of the house. I do not know, but do not suppose there is a day goes by that we do not receive letters asking the question about physicians, and my universal answer is that if you have a physician keep him if you wish, and if you wish to employ a physician employ one, take medicine if you wish. Medicine cures often times, for as you have faith in medicine it will tend to cure, I have no doubt of that in the world. There is a young man sitting under the sound of my voice this afternoon, that when the doctors gave him up to

die I had such faith in another medicine I gave it to him and he recovered, and it brought him back to life. I had faith in the medicine. I have no faith in medicine myself now. Not one particle, because I know that God is All and His power is Omnipotent and we do not need any medicine. We are at the threshold of this new religion, something which is going to spread throughout the whole world, and in fifty years there will be no such thing thought of as medicine, in my judgment, but here we are at the threshold; people will not take it until they learn. It is all wrong to turn the doctor out, it is all error. Another great mistake is being made by the so called Christian Scientists regarding the churches. Here are people in this room to-day who belong to the Baptist, the Presbyterian and the Methodist, and other churches. Now Eddy Scientists say you have got to leave that church or you can not have anything to do with us. Now that is wrong. The Baptist, the Presbyterian, the Methodist, and all the other churches are doing good. They follow the light as God gives them to see the light, and they are good people, they are the salt of the earth in this country. Now because they have not seen this new light as you have, and do not go as far as you do, is nothing to their discredit. We believe the same as they do, but we go further than they do, because they have not seen this light as we do, and for this must we turn down those churches and drive our people out of them and fix ourselves up in a little nest and make ourselves exclusive? It is absurd, and not only absurd but wicked; therefore the thing for us to do is to preach the Truth of God as enunciated by Jesus Christ and His disciples, and practice this Truth right straight along and the victory will be won.

I do not care whether they march under the banner of the Methodist Church, the Presbyterian Church or any other orthodox church, or under the banner of the Reform Christian Science Church, I do not care what banner it may be just so they are walking under the banner of God and in the light of God's love. That is what wins, that is what is going to take all the people of this world into this new thought. If I came here and set up a banner and said you will all have to leave your churches, you have to abandon your doctrines, what would be the result? Failure. It ought to be. It is not of God, it is not God's way of doing. Did Jesus Christ come to establish a church; did He come denouncing this theory and that theory? No. He came teaching the doctrine of Love God, Love Man, and that is the first and last of religion, to

love God with all your heart and your fellow as yourself, Jesus tells us in the Sermon on the Mount that all the law and the prophets hang upon the doctrine of doing unto others as we would have others do unto us.

Now I felt as though I wanted this matter of the physicians understood so we can not be misunderstood. I have taught practicing physicians through by classes. If you will take a physician with this Metaphysical thought teach him all of this thought, he will be absolutely invulnerable in the healing of the sick. He can not lose a case, it is impossible if he gets to them before the breath leaves their bodies. This is a wonderful statement from a material standpoint, but you take the cases which come to us with their long list of incurable diseases, so bad that no insurance company will insure them, or one who has even one of these diseases because they are incurable. Sometimes we have cases come with ten or fifteen different diseases, so-called incurable, one would think there was hardly enough of them to commence on from a material standpoint.

I remember a man in Ohio who wrote for treatment. His limbs were so swollen that he could not get any pantaloons large enough for him, and his stomach was almost destroyed. That man, after three or four months, responded to the treatment, the swelling went down and he went to other States visiting, and is practically well to-day. All the medicine in the world could not have done it; it was the power of God and nothing but such power could have done such things. If God will heal one case He will heal another. Persons come asking me, Can you heal this case? No, I can not heal anything, God heals and He will heal one as well as another. There is no measuring of His power nor limiting it.

Remember this always, that there is nothing God can not do; His love is boundless and measureless; it goes out after us and brings us into the fold of His care, and He is only too glad for us to receive His blessings.

To return to our treatment. After you have gone to this patient and there are too many in the room, invite a few of them out, but if the Mother wants to stay, or some other one, do not make yourself obnoxious to them. You are giving them something new they never heard of before, treat them kindly and gently. Go on and in your way pour the truth into that patient's consciousness and remember that Jesus said "You shall know the truth, and the truth shall make you free." It

is God's Truth which heals, and it is not the healer, so called, it is not the personality of any person or persons, but it is the Truth which does the work.

I remember waking up once in the night with a very bad sore throat. I was not awake enough to give myself a thorough treatment, but simply repeated these words "I am hid with Christ in God." I repeated them over and over, and in a few minutes that sore throat slid out and was gone.

The truth did its work. If you are hid with Christ in God you can not have the sore throat. The realization of that truth destroyed error and the healing was perfect.

Remember that I do not say that healing can not be done by any other kind of prayer than what I have just given you. There is a young man in this room who had a very severe case of what is called erysipelas. His eye was swollen badly. I knelt down by his bedside and asked God to heal him; asked in a plain, straightforward request, and in one hour he was out of bed. I have seen disease fly at the word. Once I had a very bad toothache. It had been bothering me for a number of days. That was before I understood how to treat in accordance with this Christian Science thought, and it occurred to me that God would notice even that, if it was a little thing, because we are told that the very hairs of our head are numbered. I asked God to please take the pain out of that tooth, and it seemed as though some one was pulling it out little by little, and the pain has not been there since.

This prayer I have given you as an example this afternoon gives you the perfect realization you are enjoying these things, and when you enjoy them and appropriate them this physical body and surroundings are made to harmonize with the spiritual thought.

The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

Simple Receipts,

NURSERY COOKIES.—One cup of butter, two cups of sugar, five cups of flour, two eggs, one teaspoonful baking powder. Flavor with lemon or vanilla.

Roll until quite thin on a bread-board or marble slab, and then cut in fancy shapes with cutters which can be bought at the kitchen furnishing stores; bake brown in quick oven. Children are delighted with these cookies when cut in shapes of animals, such as squirrels, rabbits, dogs, chickens, etc. Sprinkle sugar on them while they are hot.

MILK SOUP.—One cupful of mashed potatoes seasoned with salt; the yolks of two hard-boiled eggs creamed with quarter of a cup of butter; one quart of milk brought just to the boiling point but not boiled. Stir into this one large tablespoonful of flour; stir quickly to avoid lumps; strain and then serve very hot in little soup bowls for children's noonday dinner.

ORANGE JELLY.—One-half box of gelatine soaked in cold water, dissolved in one cup of boiling water and strained, add one cup of sugar and juice of a few oranges; strain until clear. Put in crockery, *never in tin*, mould, set on ice until hard, then turn out and serve with German Zweibach for children's dessert.

No. 4.

Practical Talks to Mothers

...and...

Those Interested in the Care of
Young Children.

By H. L. C.

This Department of The Washington News Letter is
in charge of a Mother, who wishes to help other
mothers in the care of their children.

Greeting.

 JANUARY 1st, 1900.

DEAR FRIENDS : I hope the coming years will bring many blessings to you and yours. We, as Christian Science parents, have so much to be thankful for, that we should be the most cheerful and contented people to be found anywhere, but sometimes we forget that we are God's children, and we are very apt to think that we have not nearly as many blessings as other parents.

Our Heavenly Father treats us all alike, but we who have been taught what Truth is must try in the days before us to *live* the truth, or, in Bible language, to let our light shine, not only for our own homes but for the homes of others, so that they, too, may know the Truth which sets us free.

Every one has what seems to be hard times; days when the home cares seem very heavy, and even our dear little children annoy and worry us; but these are the times we need the Christian Science thought, which tells us that there is no discord in the One Mind (that is God), and if we can only realize that we do live truly in this All Good, All Perfect, harmony will soon be made manifest, for God gave us dominion, and He has never taken it away and never will, any more than you would withhold any good

a well-fitted deep collar. The front of the skirt can be extended as far back as the width of the cloth will allow, the wider the better. It is closed at the back of the neck with buttons and at the back of the skirt with strings or tapes, that is if you wish to protect the back of the dress. Bind the neck and edge with colored cotton braid, or else hem or face it with same material, unless you prefer a tiny ruffle. Across the front of the apron (just below the waist line) place a long piece of the goods extending the whole width of the front; this forms a deep pocket and is the delight of most little girls, especially if they like to play with dolls, as it gives them a kind of lap-bag to hold their treasures or anything which they may pick up. This deep pocket can be outlined in some simple pattern in red or blue embroidery cotton. Gray linen and red make a very pretty apron.

MOTHERS' BATH APRON.—Mothers or nurses who have not used a bathing apron should make one if they want to be comfortable while bathing the baby. You can make it as long and wide as you wish of white Turkish toweling, which is sold by the yard. Gather the material into a deep belt, and button (not tie) it in the back. These aprons are used to take the place of the old-fashioned rubber bathing apron.

Clothing.

INFANT'S FIRST OUTFIT.—As many young mothers have asked for an "Infant's First Outfit," I give a simple one here which has been used in a large number of homes and found to be all that is necessary: Four rib knit or merino-woolen shirts, long sleeves, high neck. Two dozen stockinet diapers, size 18 inches, cut crossways of goods. Five flannel petticoats 27 inches long, buttoned at the shoulder. Six plain slips with draw-string in neck, sleeves cut on, open in back 4 inches down. Four night-dresses of Shaker flannel, also cut with sleeves on, and fasten in front with 3 or 4 buttons. All the above can be bought ready made, but it is a little cheaper to make them at home. Flannel bands have no sewing on them, as they are softer without seams. A band need not be worn after the third month, and not as long as that in summer. The second outfit will be given in another number of these Leaflets.

PLAY APRON.—I have seen lately an apron which I think will be very useful to any little child. It can be made of gray linen, or of gingham. It is cut in one piece like a bib used for eating, with the exception that this one reaches to the bottom of the skirt. It should be cut at the neck like

thing from your little children. He loves us much more than we love our little ones, because He is all Love, and we are trying to be like Him just as nearly as we can, but sometimes we seem to fail, and, as I said before, these are the times we should go into the quiet of our own room and in the silence commune with our Heavenly Father and Mother, just as our little children reach up and try to take our hands when they want to be led.

If we do this lovingly and trustingly, all the coming years will be happy years to us all.

Your friend in Truth,

HARRIETT LINCOLN COOLIDGE.

THOUGHT KEYS.

Thought is a passkey fitting any lock.

Insert it where you will; and, soon or late,
If you but turn and turn the key, and wait,

That door, though seeming like a wall of rock,
Shall swing upon its hinges. Choose your door
And keep your thought-key fixed there evermore.

—Ella Wheeler Wilcox.

Helpful Thoughts.

GOD uses the tenderness of a mother for her child as a symbol of His own Divine compassion. "As one whom his mother comforteth so will I comfort you," He says. Could any other illustration bring home so well to a mother the wealth of pitying tenderness of our Father's Love? We, who are mothers, know that to comfort our little ones is an instinct that arises in time of need. It is not necessarily a real need which calls forth our tenderness.

If your baby awakes from a troubled dream with a start and a cry of terror, do not your loving arms encircle it just as tenderly, and do you not comfort it just as lovingly as if there had been a real cause for its alarm?

"As one whom his mother comforteth" so God (Love) comforteth His children. In all their little seeming sorrows, in their fancied griefs, His loving arms sustain them, and He bids them be comforted.

A joy that cannot be exceeded in motherhood is the knowledge that one can comfort her child. Is it not a greater, more wonderful, thought that even so we may be comforted? It is our own fault if the comfort does not come to us. If the child doubted its mother's love, and would not let her comfort it, how could she soothe it? It is the

No Idleness.

THE KINDERGARTEN idea is that all men are brothers. The poor and wayward are as good as we, but they have, through weakness, fallen by the wayside. Brotherly kindness will do more to help them to their feet than policemen and prisons.

There is no caste in the Kindergarten. There is no idleness in the Kindergarten. The little child is given work to do, and lovingly impressed with the responsibility of the workman. It is the work he can do, with bright bits of paper, blocks of wood, colored thread, moist clay, etc.; all meaning much to him, and yielding happiness which he afterwards associates with his work.

It is the beginning of industry, and industry is a protection from ignorance and intemperance.

—Kindergarten News.

There are some who want to get away from their past; who, if they could, would fain begin all over again. * * * But you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing.

—Phillips Brooks.

A Bed-Time Song.

Sway to and fro in the twilight grey,
This is the ferry for Shadowtown,
It always sails at the end of the day,
Just as the darkness closes down.

Rest, little head, on my shoulder so;
A sleepy kiss is the only fare,
Drifting away from the world we go,
Baby and I in the rocking chair.

See where the firelogs glow and spark
Glitter the lights of the shadowland,
The rain-drops on the window, hark!
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,
A lake lies shimmering, cool and still,
Blossoms are waving above its brim,
Those over there on the window sill.

Rock slow, more slow in the dusky light,
Silently lower the anchor down.
Dear little passenger, say "Good night!"
We've reached the harbor of Shadowtown.

implicit trust of childhood that makes it nestle in its mother's arms with an instinctive sense of protection from any evil that may come.

Just think what we miss when we do not willingly receive the comfort which is offered us as freely and tenderly as we lavish it upon our children.

"As one whom his mother comforteth so will I comfort you." Shall we turn away from those tender arms outstretched toward us? Every time that we take our little ones to soothe their sense of fear we should let our love and longing to comfort them, whisper to us of our Father who is Love.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little one below,
Hangs the great earth swinging, turning,
Backward, forward, to and fro,
Shines the light of God's face bending,
Guiding, watching, as we go.

Children are more than teachers of patience and forbearance. They are household mirrors to reflect our own faults, sometimes, too, our own graces.

—Dr. Cuyler.

What is Kindergarten Training?

E. P.

KINDERGARTEN Training means that children are to be treated as a gardner treats his plants; that is, in the first place studied to see what they are, and what conditions they require for the fullest and most beautiful growth; in the second place, put into these conditions with as little handling of their individuality as possible, but with an unceasing genial and provident care to remove all obstructions and favor all the circumstances of growth.

It is because they are living organisms that they are to be cultivated, not "drilled." All the time given to childhood is more than saved at the next stage, when instruction really begins.

It makes a heaven-wide difference whether the consciousness of the child is regarded as a blank piece of paper to be written upon, or as a living power to be quickened by kindness and educated by truth.

Herein lies the importance of prefacing the school with the Kindergarten, that in it all the virtues and Christian graces can be unconsciously practiced on the plane of play, which is the moral gymnasium of mankind.

It is the highest finish that can be given to a woman's character, to be educated for a Kindergarten.

To be a Kindergartner is the perfect development of womanliness !

Just to leave in His dear hand

Little things,

All we cannot understand,

All that stings.

Just to let Him take the care,

Sorely pressing,

Finding all we let Him bear,

Changed to blessing.

That is all and yet the way

Marked by Him who loves thee best.

Secret of a happy day,

Secret of His promised rest.

—Selected.

In the old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs, which leads them forth gently towards a calm and bright land, so that they look no more backward; and the hand may be a little child's.—George Elliot.



Cut out by this line and fold and stitch in center and you have a paper for Children.

32

So Mamma went up to her room and began to treat little Spot and to read whatever helpful thoughts she could find in the Bible and other books.

The plumbers were sent for, and they said, "Oh! that rabbit can't live down there; we must give him some chloroform right away." But they were not allowed to do so.

Finally the brother (who had a very long arm) put his hand away down the pipe, and the cook took hold of his arm and pulled hard, and together they pulled up little Spot.

He did not seem able to walk at first, and his sides and head looked very queerly, but the folks called up to Mamma to keep on treating him, and she told them to give him some warm milk and put him near the stove. So they did, and in less than half an hour good little Bunnie was running around and playing almost as lively as before, but I think he will never go near that drain, even if it were left open.

All the time Bunnie was in the pipe Dewey sat at the kitchen door crying and whining as though he wanted to help in some way.

Isn't it beautiful to know that Love helps us in all things? and that we can always ask for this kind of help, no matter where we are or who is in trouble, whether it is an animal, a bird or a person, all can be helped if we know how to declare the Truth for them, and if we feel sure that God is Love, and know that He is All and is in All.

[Copyrighted by Harriett Lincoln Coolidge. All rights reserved.]

No. 4.

LEAFLETS
FOR THE
LITTLE ONES.
~
CHILDREN'S DEPARTMENT
—OF THE—
WASHINGTON NEWS
LETTER,

512 10th St. N. W., Washington, D. C.

Letter to the Children.

DEAR LITTLE FRIENDS: When any one says "Happy New Year to you!" do you know what it means? You say, "Thank you; I wish you a happy New Year, too," don't you? Well, when you say that to any friend, either old or young, I want you to *feel* what you say, that is *realize* that you really and truly want your friend to be happy all through the coming time.

In the Christian Science thought there is no real time, because nothing is new or old with God, and we, you know, are trying to reflect (that is to be like) Him, so to us there is no NEW year, for there is no division of time in Christian Science. You can understand this better as you study and read about this helpful thought and learn more about the Bible and the beautiful life of Jesus.

Now, let us reason together about the work before us as we go on day by day. What is it to be happy? Stop now and think before you try to answer. I wish you would write me a little letter and answer this question in your own way. Of course I can imagine how you would answer, but

to Karl's brother, the little dog's name was Dewey, and he and Spot used to play "Hide and Seek," and "Tag."

This day, when they were playing very hard and running very fast, little Spot jumped into a drain-pipe which was left open by some one who forgot to shut it. This pipe led away down, down, very deep into the ground, but it was not very large round, and so poor Bunnie had very little room and hardly any air. Dewey (the little dog) began to bark. The cook came out of the kitchen to see what was the matter, and soon she found that little Spot was stuck tight in the drain-pipe. So she rushed upstairs to tell Karl's mamma and brother about it; then they all went downstairs together to help the pet Bunnie, who was struggling to get out. They could not see him because it was very dark in the pipe, and so the cook put her arm away down into it, but she could not help Bunnie at all.

"Oh, dear!" the brother said, "What shall we do? Karl will cry if he loses his Bunnie."

The cook said, "Oh! I know he will die, for he will smother." But the brother said to Mamma, "Go up to your room, Mamma, dear, and declare the Truth for Bunnie; give him a good long treatment, and I feel sure he will come out alive."

One day a little boy came to the man who sold pets in the market, and said: "Have you any gray rabbits?"

Little bunnle, Spot, heard him, and he felt very glad, for he thought, perhaps, I can go home with that good little boy.

The man lifted out Spot very gently, and showed him to the little boy, who took him and patted his head and said: "Well, I think this is just the kind of a rabbit I want, will you please put him in this basket for me?"

So Spot and the little boy, named Karl, went home to a nice house, up on a high hill, where Karl lived. Karl took Spot out of the basket when they reached home and let him run around on the grass in his yard. Spot seemed to enjoy it very much, and ate the grass and jumped and played like a baby kitten, he was just the color of a maitese kitten which Karl used to own. Karl made a nice house for Spot, and always remembered to feed him and giye him fresh water every day before he went to school.

But now I must tell you what happened one day when Karl was away on a journey with his papa. Bunnle was out of his little house, and was jumping and running about in the yard and playing with a little pet dog which belonged

I should be very glad to have you tell me about happiness.

This is the question: What does it mean to be happy? or, When am I happiest? You needn't write a long letter; just a few thoughts about Happiness, and I will answer all your letters and tell you what I think of them. In this way we shall know each other much better than we do now.

I wish you all a very Happy Life, and I feel that if you do all the good you can, in every way you can, you will be happy always.

Your loving friend,
HARRIET LINCOLN COOLIDGE.

Little Boy's Letter,

Indiana, Nov. 1, 1900.

DEAR FRIEND: I am so happy to get the privilege to read the children's letters and stories again. These truths make me glad. I wrote you once and sent you my flower which I drew; now, I am glad to write to you again. I am a boy twelve years old. My mamma teaches me Christian Science. My playmates are not Christian Scientists, but we love each other. I have two kitties. What you wrote about "Feed My Lambs" was so sweet.

I am your loving little friend in Truth,

[This little boy sent a lovely drawing of his favorite flower more than a year ago. I have it in my desk.—H. L. C.]

A Little Boy's Letter,

New York, Nov. 10th, 1900.

MY DEAR FRIEND: Perhaps you think I was never going to answer your kind letter which I was very much pleased with. The last paper and story pleased me very much. The name of it was "How Charlie Learned to Think." You asked me if I was a Christian Science child, I am. This morning I got up feeling sick at the stomach and very dizzy, but I asked God to help me and I know He understood, for in less than an hour I was feeling good. My sister is fourteen years old and I am ten. My mama likes her paper very much. I am going to save all my little papers and make a book of them. My aunt who lives across the road from us sends the little papers to my cousin; he is eleven years old in May, and I am eleven in February. He comes down here every summer and we have very much fun. My mother has (in belief) very poor eyes; she can not see to read now, but I read the papers to her. Well, as it is getting late I will close.

Yours truly,

[This little boy enclosed a drawing of his hand, that is, five of his little helpers spoken of in the last story in October number.—H. L. C.]

How the Bunnie Was Saved.

H. L. COOLIDGE.

ONCE upon a time a little gray and white rabbit was born on a farm not far from the beautiful city of Washington. This little bunny was quite happy in his home, but the man who owned the farm thought it was best to sell some of his rabbits as he had a great many.

So one fine morning he took dear little Spot (that was bunny's name) and put him and some of his brothers and sisters into a nice clean box, with some straw and food in it, and took all these little rabbits into the city of Washington, where there is a very large market, and here the bunnies were sold to a man who kept all sorts of pets for sale.

This all happened about Easter time, when everything out of doors looked fresh and green and the birds were beginning to come home from their journey down South, and the buds on the trees were opening and getting ready for the joyful summer time.

Well, poor little bunny did not like to be shut up in a box at all, but he was very patient and good; he never fussed or made any noise about it.

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching Christian Science by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities.

Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH

OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment for Success given to each subscriber.

PRICE, \$1 00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
(12)

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAMER, - - Editors and Publishers.

Subscription, \$1 00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843.

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers.

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin.

Feb 17.

THE HYMN BOOK OF THE NEW THOUGHT.

Size 8 X 6 Inches.

Thirty-one Original Hymns. } Words by WILLIAM H. WATSON.
Beautiful Words and Music. } Music by BERTHA M. SNOW.

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents }

WASHINGTON, D. C.:

W. H. WATSON.

512 Tenth Street N. W.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

WITH MALICE TOWARD NONE AND CHARITY FOR ALL; LET US
BE FIRM IN THE RIGHT AS GOD GIVES US TO SEE THE RIGHT.

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

- EMMER P. DULIN,
Washington, D. C., 1704 4th St., N. W.
- O. C. SABIN, JR.,
Washington, D. C., 1800 Wyoming Avenue
- JOHN H. TURNER,
Washington, D. C., 512 10th Street N. W.
- MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Wyoming Avenue.
- MRS. M. C. SABIN,
Washington, D. C., 1800 Wyoming Avenue.
- MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
- MRS. BELLE S. LIPE,
Boulder, Colo., 2312 Hill St.
- MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.
- MRS. E. A. RADCLIFF,
Dwight, Ill.
- Mrs. BERTIE S. THOMAS,
Washington, D. C., 617 Maryland Avenue N. W.
- CHAS. A. BAILEY,
San Francisco, Cal., 126 Ellis street.

PATENTS

quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to
patentability. 48-PAGE BOOK FREE. Contains references
and full information. Write for SPECIAL OFFER.
H. B. WILLSON & CO., Patent Lawyers,
Le Droit Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service.

WOOD'S Commercial College,

INCORPORATED.

SIXTEENTH YEAR. 'PHONE 1738.
311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at same expense. Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00.

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service Question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2

Address,

NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	25c.
25 Copies,	40c.
50 "	65c.
100 "	\$1.10.
500 "	4.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W.,

WASHINGTON, D. C.

Washington News Letter

VOL. 5.

WASHINGTON D. C., FEBRUARY, 1901.

NO. 5

The Life of Jesus the Christ.

CHAPTER III.

THE wise men of the East would not have deserved to be so called had they complied with King Herod's request that after they had found the infant Jesus and worshipped him they would return and let the King know where he lay that he might worship him also.

They well knew the character of that cruel monarch, for there is nothing that circulates so quickly and so widely as a bad reputation, and Herod's was that of a human monster. Impelled by the suspicion that they designed to deprive him of his throne he had put to death his wife's father, and then three of his own sons, and finally his wife.

He was utterly insensible to every consideration of justice or mercy, to all obligations of religion and all claims of natural affection.

His slaying of the children of two years of age and under in Bethlehem and its vicinity stamps him as the most cruel monster in human form known to the annals of mankind.

Joseph, having been informed by the angel of the Lord in a dream that Herod would seek the young child to destroy him, and bidden to flee into Egypt to preserve the life of the infant Jesus, obeyed the heavenly mandate and, with Mary and her divine son, took up his abode in that country.

Their departure from Bethlehem, must have been effected with great secrecy, since Herod was not aware of it or he would not have issued his sanguinary order. They no doubt lived in strict concealment in Bethlehem, and as they departed "by night," they escaped observation, and it was assumed that they were dwelling still at or near that town.—Matthew ii, 14.

There seems to have been even more than historic justice in the benign fact that the land where the race of Jesus was held in miserable bondage for four hundred and thirty years should furnish an asylum in his infancy to him who was "A light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii, 32.

As the angel of the Lord again appeared to Joseph upon the death of Herod, saying:

"Arise and take the young child and his mother and go into the land of Israel, for they are dead which sought the child's life," and they thereupon returned as they were bidden. They must have dwelt in Egypt at least three years, as Herod died in A. D. 4, and we may reasonably assume that Jesus was not more than a year old when his parents fled with him to that country.

We are told in the Gospel of St. Matthew that they started to return to Judea, but on learning that Archelaus was reigning over that province they were afraid to go thither but went and dwelt in the city of Nazareth, "that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene."—Matthew ii, 23.

Joseph had good reason to fear Archelaus. He was the eldest of the three surviving sons of Herod, who bequeathed to him the government of one half of his kingdom, including Judea, and Samaria, and the important cities of Jerusalem and Joppa. He inherited his father's cruel and rapacious nature. When he went to Rome to be crowned the Jews sent a deputation to complain against him, but the Emperor Augustus sustained him.

It was to that journey and its object that Christ referred in his parable of the pounds, which serves to show how deep the impression the events of that period had made upon him, the narration of which was no doubt made to him by Joseph.—Luke xix, 12-26.

Soon after the birth of Jesus, Archelaus married Glaphyra, the wife of his brother Alexander, and ten years later the Samaritans preferred charges of oppression and cruelty against him, and he was deposed and banished to Gaul, where he died.

Nazareth was doubtless the natal place, or at least the home of Joseph and Mary, for from there they had gone to Bethlehem to be taxed, and they naturally returned to it as being not only the place of their former residence, but a spot that was remote from Jerusalem, where dwelt the tyrant whom they feared.

It was a town situated in the heart of Galilee and on the western border of the Sea of Tiberias, so called in honour of the Roman Emperor.

Its population at that period is estimated to have

been about two thousand, many being fishermen. It was celebrated then as now for the beauty of its women. It was situated on a plateau and encircled by high hills composed chiefly of limestone.

The tallest of these hills is just behind the town, and commands a magnificent view of the surrounding country. From its summit Jesus must often have looked upon Galilee, spread out below like a vast map.

On the north the snow-crowned peak of Hermon lifts itself in clear relief against the deep blue sky; on the east, in the far distance, could be seen the waves of the Sea of Galilee beating on its rocky shore, and within his near view was the mountain where he in after years preached his immortal "Sermon on the Mount," which embodies a perfect code of religion and morality for all mankind.

Within the range of his vision on the Egyptian border were Acre, famous for its heroic resistance to the army of Napoleon, during its memorable siege; Cana, where at the marriage feast he turned water into wine; Endor, where the dead prophet Samuel appeared to the sorely troubled Saul; Nain, where the widow's son was raised from the dead, and Jezreel, the royal residence of the wicked Ahab. He could also see in the distance Mount Carmel, the retreat of the prophet Elijah, with its base laved by the sparkling waters of the Mediterranean, dimly discernible in the far northwest.

The population of Galilee was highly composite, there being within its limits many Tyrians, Egyptians, Persians and Assyrians. Hence it was termed by the prophet Isaiah "Galilee of the nations" (Isaiah ix, 1), and by the Apostle Matthew, "Galilee of the Gentiles."—Isaiah iv, 15.

It is noteworthy that the Hebrew word Galilee means, the revolution of a wheel, and it would therefore seem appropriate that he should have been reared within its limits whose benign teachings reversed all known systems of religion and revolutionized the moral world by revealing to man his true relation to God, and alone satisfy the hopes of all humanity.

That Galilee should have had a population mainly composed of foreigners and their descendants, despite the hostility of the Jews to uncircumcized strangers, was probably due to the fact that in order to compensate Hiram, King of Tyre, for furnishing him with cedar, and fir trees, and gold, for the building of the temple, Solomon gave that enlightened monarch in Galilee, and they were in no doubt largely peopled by his subjects, who could dwell there under a milder rule than that exercised

by the Hebrew authorities in other parts of Palestine.—I Kings ix, 11.

The Apostle Luke tells us of the early boyhood of Jesus, that

"The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."—Luke ii, 40.

According to the custom of the Jews, when he was twelve years old his mother and reputed father Joseph presented him in the temple at Jerusalem during the feast of the passover.

At that age a Hebrew boy was assumed to have finished the elementary course of his education, which he received in the school attached to each synagogue, and which answered to the modern English parish school.

After his presentation he was advanced from the study of the Scriptures to that of the oral law, taught in the lectures of the priests, and was permitted to wear the phylacteries, a term which means a safeguard or charm against demons. A phylactery was a strip of parchment on which some verses of Scripture were written. These strips, of which there were enclosed in small leather boxes, and worn by men only during prayers, on the right hand on the forehead between the eyebrows, and on the breast, being intended to remind the worshipper that the law of God must abide both in his head and heart. Their use seems to have been founded on a literal interpretation of certain verses in the Books of Exodus and Deuteronomy.—Exodus xlii, 9; Deuteronomy vi, 8.

At that age also a Jewish youth, whatever his social station and however wealthy his parents, was required to learn a trade, even though after passing through his apprenticeship of six years he might not follow it for a living. The same custom now prevails in the Royal family of Russia, the present Czar being a house carpenter and the Empress a milliner.

His first act of self-assertion was his separation of himself from his parents when after the passover they started on their journey back from Jerusalem to Nazareth.

We are told in the Gospel of St. Luke, who alone mentions the incident, that they went a day's journey, and they sought him among their kinsfolk and acquaintance among their fellow-travellers.

"And when they found him not they turned back again to Jerusalem seeking him.

"And it came to pass that after three days they found him in the temple sitting in the midst of the

doctors, both hearing them and asking them questions.

"And all that heard him were astonished at his understanding and answers.

"And when they saw him they were amazed, and his mother said unto him, Son, Why hast thou thus dealt with us? Behold thy father and I have sought the sorrowing.

"And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business?"—Luke ii, 43-49.

The beauty and force of the answer of Jesus to his mother are marred by a mistranslation of the original Greek, as can be conclusively proven. His words were "You should have known that I am in my Father's house;" that is to say, in the temple of God.

It was thus an assertion of the truth that he was the Son of God, and was an appropriate answer to what was virtually an appeal from his mother that he should return to the house of Joseph, his father in Nazareth.

We are told, however, that he set an example of obedience to parents, as commanded in the law of Moses, and went to Nazareth with them, and was subject unto them.

"And Jesus increased in wisdom and stature, and in favor with God and man."—Ibid ii, 52.

From this time Joseph passes out of Scripture history, and there is no record to show how and where Jesus passed the eighteen years that elapsed before he commenced his public ministry.

It is reasonable to assume that he served his time as a carpenter's apprentice, but that he did not continue to abide in Nazareth and had become a stranger therein because of his long absence from it would seem to be shown by the fact that when he returned to Nazareth and preached in the synagogue and the people exclaimed "From whence has this man these things? and what wisdom is this which is given unto him that even such mighty works are done by his hands? One who was offended at him said, "Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us?"—Mark vi, 3.

That inquiry clearly indicated a doubt as to his identity, and that too on the part of one who was familiar with his family, a doubt which could not have arisen had Jesus resided in Nazareth in the recent past, especially in view of his impressive countenance that could not easily be forgotten.

That he was not recognized immediately by his fellow-townsmen we can rationally attribute to the change wrought in his appearance since he moved among them a beardless youth of sixteen or eighteen years, and returned in his mature manhood, at the age of thirty, to address and instruct them with the voice of authority. Jesus virtually admitted that he was indeed the former carpenter at Nazareth by not denying it, yet answering the inquirer in terms that at the same time declared his present exalted character as a divinely inspired man of God, saying:

"A prophet is not without honor but in his own country, and among his own kin, and in his own house."—Mark vi, 4

It is inconceivable that Jesus who at the age of twelve sat in the midst of learned theologians in the temple and so questioned and answered them that "all who heard him were astonished at his understanding and his answers" should have dwelt in Nazareth and remained silent for eighteen years thereafter.

The Talmud, or volume containing the written and oral laws and traditions of the Jews and a record of important events in the history of their race, states that Jesus when a youth was taken to Egypt by the Rabbi Joshua, a learned priest of the temple, who had been deposed from the priesthood for heresy by the Sanhedrin or Great Council of the Jews, which consisted of seventy-two members, the majority of whom were priests, and decided important causes, both ecclesiastical and civil.

It further states that Jesus was there inducted into the occult philosophy, the ancient mysteries and the "black art" or necromancy of the Egyptians, and on His return to Palestine gathered together a multitude of the common class of people whom, with the aid of His cunning confederates, He deceived into the belief that He could raise the dead and heal the sick, and that He was crucified under Pontius Pilate, governor of Judea, for setting himself up as a king against the Roman Emperor Tiberius Nero.

The record in the Talmud is grossly defamatory of Jesus, abounding in the most absurd falsehoods regarding His character and doctrines, and yet it may be correct as to His prosecution of His studies in Egypt. The highest attainments in metaphysical and astronomical science, in mathematics and in the knowledge of the laws of nature had been achieved in that country. The three great pyramids that there fling their deep shadows on the Nile are still classed among the wonders of the

Erected as they are in the desert, no quarry within one hundred miles of them, the most skillful architects and masons have puzzled their wits in the effort to determine whence came the massive blocks of stone of which they are built, while distinguished engineers have sought in vain to solve the problem as to how the stone slabs that cap them, each thirty-odd feet square and weighing not less than forty tons, were lifted to their places, more than five hundred feet above the ground. So astronomers are astonished to find that these vast structures are so placed that their edges denote the cardinal points of the compass with absolute accuracy.

To indicate the great knowledge acquired by Moses, when "full forty years old it came into His heart to visit His brethren, the children of Israel," we are told in Scripture that He was "learned in all the wisdom of the Egyptians."—Acts vii, 22.

That the idea that Jesus was an Egyptian was current among the Jews was apparent from the words addressed to Paul by the chief captain who rescued Him from the hands of the mob that was beating him in Jerusalem on his first appearance there after his conversion. He said to that apostle, mistaking him for his Master:

"Art not thou that Egyptian which before these days madest an uproar and leddest out into the wilderness four thousand men that were murderers?"—Acts xxi, 38.

CHAPTER IV.

THE preaching of John the Baptist was the event that summoned Jesus to appear before the people and declare himself the Messiah, the Son of the living God. That supreme call to duty, he promptly obeyed.

It is hardly possible to conceive of a person who differed more widely from Jesus than John in his habits as a man and style as a teacher. John was a stern ascetic, a meditative recluse, who "had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey."

Jesus mingled freely with men and women, was clad as others of his station were and ate the same kind of food. John's was "the voice of one crying in the wilderness," while Jesus was heard in the temple and the synagogues, his presence brought peace to the house of feasting, and consolation and comfort to the house of mourning restoring the sick to health and the dead to life. John was a Naza-

rene, abstaining from wine; Jesus belonged to no sect. He stood for all humanity, and not only partook of wine, but created it by his fiat to cheer the festive board at which he was a guest.

John came preaching of "the wrath to come" and warned sinners to repent through the terror of an "unquenchable fire," but wooed men to righteousness by dwelling upon God's love for man, and taught that human sin could not transcend divine mercy.

John was the day-star whose rays break through the mist of the morning and herald the coming of the sun, while Jesus was the perfect day, the brightness of whose glory is "the light of the world."

In receiving the rite of baptism from John, Jesus declared himself the exponent of a new religious system, for it was a rite unknown to the Mosaic law, and belongs yet exclusively to the Christian religion.

This ordinance is purely symbolical, the washing with water representing the cleansing of the soul from the pollution of sin by the blood of Christ, and the rising up out of the water after immersion the resurrection of the believer to a higher spiritual life. Yet Jesus himself never administered the rite of baptism but charged his disciples with that duty.—Luke iv, 2.

It is remarkable that Jesus made his first declaration of his Messiahship to a woman just as he made a woman the herald of his resurrection the crowning proof of the truth of that declaration.

She was a woman, too, of Samaria, alien to him in her race and religion, whose people were odious to the Jews.

The circumstances under which they met make up the most picturesque and impressively human scene in the life of our Savior.

He was traveling homeward to Galilee, and, "wearied with his journey," sat down upon the curbing of a well near a city known as Sychar, in Samaria. It was the well given by Jacob to his son Joseph, and as such was memorial of the better days and the glory of Israel. To the Samaritan woman who came to draw water He said, "Give me to drink," and she recognizing Him as a Jew, by His features or His dress, expressed her surprise at His request, with more of curiosity than courtesy, by saying to Him:

"How is it that thou being a Jew askest drink of me which am a woman of Samaria, for the Jews have no dealings with the Samaritans?"

Jesus did not deign to explain to her how it was that He rose above the prejudices of His race, and

looked with equal eye upon all humanity as Lord of All.

Yet He revealed himself to her as the "healer of the nations," saying:

"Whosoever shall drink of the water that I shall give him, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Yet though she was leading a life of sin, and a Gentile as she was, she shared in the universal belief that was, as it were "in the air," that there would come upon the earth a Divine Savior of men, for she said unto Him: "I know that Messiah cometh, which is called Christ; when He is come He will tell us all things."

Now mark how direct and positive was the answer of Jesus, it being in these plain words, "I that speak unto thee am He."

The Samaritans in whose country Jesus thus first declared himself the Messiah were the only people who in the whole course of His ministry believed in Him, because of His teachings, without His having first attested His Divine character by healing the sick or raising the dead. They were led to believe in Him, however, in the first instance by the proof of His omniscience that He gave the woman at the well, who, we are told in the Scripture, "left her waterpot and went her way into the city, and saith to the men:

"Come, see a man which told me all things that ever I did: is not this the Christ?"

The apostle adds:

"And many more believed in Him, because of his own word"

And said unto the woman:

"Now we believe not because of the saying, for we have heard him ourselves, and know that this is indeed the Christ the Savior of the world."—John iv, 6 42.

Up to that time Jesus had neither healed the sick nor preached to the people. At the close of this journey through Samaria He healed His first case of sickness, and this must be regarded as the commencement of His public ministry. It was at Cana, in Galilee, where He had turned water into wine at the marriage feast, which the earliest Christian fathers held it was done at the wedding of the Apostle John, in whose gospel only is the incident recorded. He there healed the son of a Galilean nobleman, the child then lying "at the point of death," in Capernaum, distant about twenty miles.

It was an unconditional healing, neither the father nor the son being required to believe in His

doctrines, for Jesus spoke truly when He said to the nobleman, "Except ye see signs and wonders ye will not believe." He only had faith in the word of Jesus when he said unto him, "Go thy way: thy son liveth;" but not until he saw that his child whom he had left sick unto death, restored to health, having begun to amend at the hour Jesus said unto him, "Thy son liveth," did he believe. Jesus went from Cana to Nazareth, the home of His childhood. The insults and contumely which were visited upon Him there by the priests and people, where He might above all other places have looked for a kindly welcome, in view of His exalted character, His pure teachings, His charitable deeds and blameless life, were in painful contrast with the deference that had been shown Him elsewhere. It was doubtless due especially to His remembrance of the respect and hospitality shown Him in Samaria that He was led to say to the reviling Nazarenes, "A prophet is not without honor but in his own country, and among his own kin, and in his own house."—Mark vi, 4.

Yet even there He healed the sick, and it was from a village near Nazareth that He sent forth the Twelve Apostles upon their benign mission of healing and of preaching the gospel both to Jews and Gentiles.

Jesus at this period attained His greatest popularity, for, as the Apostle Matthew tells us—

"His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and He healed them;

"And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."—Matthew iv, 24-25.

It was on his return from this tour, of healing and while bound for Capernaum, that Jesus delivered his Sermon on the Mount. He who would contemplate the highest possible instance of the morally sublime should study that sermon, with reference to him who uttered it, and those who heard it, and also with regard to the scenes amid which it was delivered.

It appears from the account above given by the Apostle Matthew that all of the geographical divisions of Palestine were represented in the multitude that heard that memorable discourse. From mount Olivet, on which Jesus stood as he addressed his vast audience, he could see in the far distance

the City of Jerusalem, with its gorgeous but unsanctified temple built with the evil gains of the cruel Herod, Bethlehem where he was born, and Nazareth where he passed his childhood, and Hermon the mountain crowned with virgin snow, whose dripping under the heat of summer was described by the Psalmist as "the dew of Hermon."—Psalm cxxxiii, 3.

But above and beyond the grandeur and beauty of this local scenery he with his all-seeing eyes beheld the illimitable universe lying before him as if traced upon the surface of a boundless map, with its lands and seas and infinite array of resplendent suns and stars.

In view of such a magnificent environment, the enlightened stranger, standing in that expectant multitude of people who thronged the mountain to hear Jesus preach unto them, would have naturally expected him to open his address by referring to his royal lineage, the blood of many throned kings coursing in his veins; to his divine mission that had just been attested by the lighting upon him of a dove that descended upon him, as the visible "Spirit of God," and to the unfading glory of his future kingdom upon earth, when "At the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth," and every tongue should confess him Lord of all.—Philippians ii, 10.

But such expectation would not have been realized, for the orator who stood there with His majestic brow, yet unscarred by thorns, with the halo of heaven encircling His head, bore all the weight of a world's sin in His all-loving heart.

He began by blessing those who in their lowly wretchedness had never been blessed before, His opening words being:

"Blessed are the poor in spirit, for their's is the kingdom of heaven.

"Blessed are they that mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

"Blessed are the merciful, for they shall obtain mercy."—Matthew v, 3-7.

This sermon embodies a perfect code of duty for the human race and defines man's true relations to God and to his fellow-man as they were never defined in any system of religion or school of philosophy.

Never until then did Jew or Gentile dream of this

divinely exalted rule of conduct, so worthy of the utterance of a Divine being:

"Ye have heard that it hath been said, thou shall love thy neighbor and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

"That ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

In it He gives to mankind the only universal prayer, in which He casts aside the exclusiveness of the Jewish system, which declared the Creator of the universe to be only the God of Israel, asserting in it the brotherhood of man by bidding us pray to "Our Father who art in heaven." God's provident care over all His creatures, and the duty of trusting in His unfailing bounty to supply all our needs, are thus illustrated with matchless force and beauty.

"Behold the fowls of the air, for they sow not neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

"And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore if God so clothe the grass of the field which to day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

This last exquisite illustration, so aptly beautiful, is commonly misunderstood to refer to the garden lily, which in its simple pure white loveliness would not have furnished an object that surpassed the renowned glory of Judea's most magnificent king. Jesus referred to a flower familiar to His hearers, which abounds in the valleys of Palestine, and is known to botanists as "*Lilium Scarlatus*."

It is bell-shaped like our familiar white lily, but is of a deep purple color, and about three times the size. Its sides are streaked with delicate white bands, and its five petals, each having a rich yellow flowering at the top, give the appearance of a golden crown rising from its centre. It grows to the height of about four feet, with a stalk nearly an inch in diameter that is used for fuel, the Greek word which is translated "oven" incorrectly, meaning "furnace," the text as it stands thus implying erroneously that it was used for food.

Such a resplendent flower, its color that of the purple robe of kings, might well have suggested by its gorgeous radiance a comparison with the glorious raiment of Solomon, which was thus surpassed even by one of the most commonly known examples of God's most excellent handiwork, the unregarded field lily. If we "consider" it aright, it is a figure of profound spiritual meaning. The lily of the field was neither sheltered nor watered by the hand of man, but yet surpassed in its glorious loveliness all the glory of royal splendors, and thus shall man "grow" into the perfect "beauty of holiness," as he trusts himself in the hands of God, relying with immoveable faith on His eternal love.

CHAPTER V.

THE fasting and temptation of Jesus were classed by the Christian fathers among the mysteries of the New Testament.

Their perplexity arose from a too literal interpretation given to the narratives of St. Matthew and St. Luke, the only Gospel writers who mention it.

Luke was not an apostle, and John, who was nearest to the Master being "the disciple whom Jesus loved," does not refer to it in his Gospel, nor is it noticed in the Gospel of St. Mark, who, though not an apostle, has entered into minute details in his account of our Lord's life and ministry.

It is a sound rule of interpretation of the Scriptures that when the text admits of two or more different constructions we should adopt that which is the most rational as being in accordance with natural law, and thus avoid the needless assumption of a miracle.

Hence when it is stated that Jesus "fasted forty days and forty nights" and that "he was afterward a hungered," we are not to assume that he abstained entirely from food during the whole of that period, for in that relation he was a man, and instead of being hungry after such a fast, or before that lapse of time rather, he would have been dead.

Fasting as practiced both by ancient and modern Hebrews, and by Christians from the earliest times, consisted in partaking of somewhat less than the usual amount of daily food, and in general abstaining from meat during the fast days, as is done now by Roman Catholics on Fridays and during Lent. In this sense the Nazarenes fasted every year for three months, and some of the stricter members of that sect would sometimes dedicate an entire year to fasting, living on a very meagre diet, consisting

usually of bread and water, and herbs. It was their rule not to cut their hair during the fast, and hence the men of that religious order were noted for wearing their hair very long, as did the Saviour, although he was evidently not a Nazarene, as he partook of wine, on several occasions mentioned in the Scriptures.

It is equally certain that Jesus was not tempted by a personal devil, as taught in the orthodox churches by some of their clergy.

In fact, the temptation is not stated in the Scriptures as a real event at all, but rather as a dream, as we are told by both of the Gospel writers who narrate the incident that "Jesus was led up of the Spirit into the wilderness, that is in his thought or imagination, for the Greek word translated Spirit, is also used in this latter sense.

Man's temple is not without but within him, and the enlightened Christian Scientist well knows him as carnal mind, thus following the teaching of the Apostle Paul, who says:

"To be carnally minded is death, but to be spiritually minded is life and peace.

"Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."—Romans viii, 6.

To hold that satan himself tempted Jesus would not only be highly irrational, but would be attributing to God an infinite crime, by declaring that He, who is Eternal Truth and Love, the All Good, has created and maintains upon earth a diabolical spirit of vast intelligence and profoundest subtlety to tempt man to violate the laws of his Maker, and thus to pursue evil instead of good.

If that were so then the Apostle John's teaching that "God is love" would be a monstrous piece of sarcasm and a bitter mockery of the dearest hope and deepest faith in humanity inspired by Jesus in his teachings. It would also most decidedly impeach the intelligence of that archfiend who appears to have been devised by the Jewish priesthood for the purpose of holding in order that stiff-necked people by threatening them with being delivered over to him for everlasting torment if they persisted in their sins. Such an intellectual personage, skilled as he must have been in judging of human character, would never have approached the sinless Christ to seek worship of him, and especially when he had just ended a long fast that had purified his human nature of all fleshly desires.

Nor would he have expected to delude Jesus by telling such a palpable lie as stated by St. Luke in the following verses of his gospel:

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time;

"And the devil said unto him, 'A'l this power will I give thee and the glory of them; for that is delivered unto me, and to whomsoever I will I give it.

"If thou therefore wilt worship me, all shall be thine."—Luke iv, 5 7.

Our view is that Jesus used the term Satan figuratively as typical of temptation or an evil thought and not as meaning a personal demon is supported by the fact that when he told his disciples that he must suffer death and Peter rebuked him, doubtless urging him to resist and overthrow the power of his enemies, he answered him, "Get thee behind me Satan" (Mark viii, 33), thus using the identical words that he applied to the devil during the alleged temptation on the "high mountain."—Luke iv, 8.

It is evident that Jesus did not mean to charge the chief of his apostles with being in fact Satan, but applied the term to his evil suggestion that he should assert himself as the head of an earthly kingdom and wield a royal sceptre.

It is not surprising that when Jesus ended His sermon on the mount "great multitudes followed Him," for though they listened to Him as a man, He spoke as a God. They beheld in Him the hope of all humanity, for his teachings made the whole world kin.

How deep an impression that sermon produced was indicated soon after its delivery, as He entered Capernaum, by the manner in which He was approached by a centurion, the holder of no mean office, for, as his title implied, he was a captain of a Roman company of soldiers numbering one hundred men.

The terms in which he addressed Jesus were fraught with profound reverence and deep pathos, and virtually ascribed to Him divine power, a most surprising thing in one who worshipped the gods of Rome.

Our Lord had just healed a leper who in his hopeless misery, afflicted with a dread disease incurable by human skill and for which he had been driven from the abodes of men, came to Him saying, "Lord, if thou wilt, thou canst make me clean."

The word "clean" was one of great significance to the afflicted man, for it was a custom in Judea that when a leper approached, all who were nearby fled from his presence exclaiming, "Unclean! unclean!" Jesus thus responded to his trusting appeal: "I

will; be thou clean." And immediately his leprosy was cleansed.—Matthew viii, 2, 3.

The centurion had probably heard of that cure, for the fame of Jesus had spread throughout all Palestine, and He was known by the title of "El Hakim," which means "The Healer." What transpired when he came into the presence of Jesus is thus stated by the Apostle Matthew:

"And when Jesus was entered into Capernaum, there came unto Him a centurion beseeching Him,

"And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

"And Jesus saith unto him, I will come and heal him."

A materia medica physician being engaged in a purely experimental practice would have answered such an appeal by saying: "I will come and prescribe for him, but in the pharmacy of Christ there is no experiment. He heals whom He wills to heal. The reply was one that showed that the centurion was conscious that he was addressing Him who is the Lord of all life. It was:

"Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed."

He did speak "the word," and the same apostle tells us that the centurion's "servant was healed in the self same hour."—Matthew viii. 13.

It should be observed that in neither of these cases of healing, nor in that of the child of the Galilean nobleman that lay sick unto death, did Jesus invoke Divine interposition by prayer, as was always done by the Hebrew prophets in healing the sick or raising the dead.

To have omitted doing so would have been impious had He not himself been the source of all power, the Omnipotent and Omniscient God.

It was certainly a positive assertion of His Godhood when He said to the supplicating leper, "I will, be thou clean." That was the voice of authority that could only have rightly come from Him in whose hands are the balances of life and death, and it was instantly obeyed.

Jesus, immediately after his sermon on the mount, commenced his healing of the sick publicly, and appears to have been engaged in that divine work continuously until he sent out his apostles.

They appear to have been all stalwart men of action, for the most part Galilean fishermen, and they were no doubt everyone of them of good repute, including the execrable Judas who betrayed him.

They appear to have had no apostolic fund at

that time, such as Judas became treasurer of at a later date, when Judas "had the bag and bare what was put therein."—John xii, 6

A scanty capital used chiefly as alms for the poor.—Ibid xiii, 29.

Never was a great enterprise commenced with a worse augury of success.

They were sent out to conquer a world in arms when they were themselves in all human contemplation weak and defenceless. The Church and the State, all priests and kings, and the religious prejudices of all peoples were against them. They indeed resembled him "who tilts with a straw against a champion cased in steel."

Their's however was the greatest commission ever entrusted to man, for their divine Master commanded them—

"As ye go preach, saying, The Kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Yet they were not only unprovided with any material means to the work assigned them, but they were forbidden to provide themselves with such means—the ordinary necessities taken by him who journeys that he may live by the way.

The command given them was in effect that they should rely on God alone to execute their mission, and in that reliance they entered upon it conscious that he who stands with God has the majority on his side. Their marching orders (to use a military phrase) from their great Captain were—

'Provide neither gold, nor silver, nor brass, in your purses;

"Nor scrip" (a bag to carry food in) "for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat."—Matthew x, 7-10.

Still it is apparent they were not sent out to beg their way, but to earn their living richly by their benefactions, scattering blessings wherever they went, preaching salvation to man's soul and restoring health to his body.

The peril that they were to encounter was plainly indicated to them in the words of Jesus—

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves;

"But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and

kings, for my sake, for a testimony against them and the Gentiles;

"But when they deliver you up take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak;

"For it is not ye that speak, but the Spirit of your Father which speaketh in you.

* * * * *

"And ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved."

Never were men charged by their leader with such great and hazardous duties, and never were men assured of so great a reward for the service demanded of them. Nor did men ever before have such a leader, one who could enable them to suffer and be strong, and give them the ability to bear every burden that he laid upon them, and a perfect faith in the final of the Truth that they were commanded to proclaim.

It will be seen from the Scriptures that their field of labor was then limited to the people of Israel, and they were thus required to begin their work with the hardest task, to preach to a people who, for the most part, had sunk down in all religious matters to the low level of their corrupt priesthood, and who viewed the Gospel taught by Jesus either with bitter hostility or cold indifference. This was notably the case with the educated classes among the Jews, and all among them in authority, while it was also true, as we are told in the Gospel of St. Mark, that "the common people heard Him gladly."—Mark xii, 37.

Hence it will be seen that Christianity had its beginning with the tolling masses, the world's burden bearers.

It was thus built upward from the bed rock of the social organization, its first converts being made very naturally among those who, enjoying but little repose and happiness in this life, give the more earnest heed to a benign religion that assures them of eternal bliss in a life to come. "Where the wicked cease from troubling and the weary are at rest."

Faith is the very life of the spirit. How shall we maintain it? By leaving it. Faith grows with well-doing. What little faith you have only live it for one day and it will be stronger to-morrow. Live with your fellow-creatures as their brother to-day, and to-morrow God will be felt by you as your Father the more tenderly.—William Mountford.

LECTURE.

Delivered by Col. O. C. Sabin, before the Reform Christian Science Church, December 23, 1900.]

MIND is All. God thought and spoke and it was done. In discussing this subject of **THOUGHT** we have to discuss the question, What is Mind? There is but one mind. God is All, God is Mind, and God is Everything, and yet we are formed in His image and likeness, and we have the power of self-selection, of self thinking; we are not automata. This mind of ours, so called, is divided into what we term the subconscious mind and the conscious mind. The Divine mind is God and is known in man by what we may call the eternal Ego. This Mind is perfect, always will be perfect, and it is by the realization of that perfection, which we make, that we heal the sick. The soul of man is known as the subconscious mind. When we read in the Bible "to save our souls from hell," etc., it has no reference to this eternal spirit of God which envelops us. It means this subconscious mind which controls our innermost actions, and we call it the Conscience, and we call it by various other names, but it is that mind that belongs to the human family, which has the power to distinguish between right and wrong, and that mind is the soul of man.

When the soul goes to hell it means that this subconscious mind has gone into a condition of misery. There is no literal hell; hell is a condition. There is no literal Heaven; Heaven is a condition. We can live in hell right now, or we can live in Heaven, and it is just as we think. The man who trains his thoughts along the lines of evil, evil passions, evil thoughts, vengeance, hatred, malice, and all the attendant evils of materiality, is in hell, in as much hell as he ever can be in this dream or any other. Hell is a condition of the mind. On the other hand, the person who loves virtue, loves to consecrate his heart and soul to the good, to the cause of the uplifting of mankind, and the thinking of good thoughts and doing good acts, that person lives in heaven, for as the seed is sown so shall the harvest be. Judgment Day comes apace, yea, it is always here. You are undergoing perpetual judgment, the continuous judgment of your conduct. Your acts are being passed upon daily, hourly, and instantly.

As you think and build up this subconscious

mind, this soul of man, so will your harvest be, or as you pull it down, your destruction shall be the same; therefore, the supreme importance of conducting that mind upon the proper lines, this subconscious mind, so called, may be so thoroughly absorbed in the thoughts of the good as to drive out every particle of material mind and live alone in God, and then you will be perfect, and then you are in Heaven. The wicked mind, so called, the mortal mind, the carnal mind, is this fellow who is governed by the sense, governed by the five senses, and never is right, always wrong, always has the tendency for evil. As a wise man says, As the sparks go upward, is the tendency of man toward evil. Now, that mind can be subject to the good as we control it with the good. You have to purify this mind. Suppose you had a fountain which supplied this city with water and that fountain was foul. What would be done? They would seek out the source of impurity and drive it out and let the pure water alone fill the fountain, and then through that reservoir it would come down throughout the entire city; so it is with thinking. Good thinking in and through us, such thoughts come down into our consciousness, and if we let them stay there and not use them they stagnate and die the death of materiality, but if we let them go out everywhere, scatter the good everywhere, this perpetual flow of God-love comes, but you must first purify the fountain and then you purify the thought.

There never was a building of all these beautiful buildings which was not formed first in the minds of the thinkers, and all systems of mechanics, science, learning; yes, all things have been thought out in the mind of man before being placed in actual existence. So with all thought in the literary world. Everything is thought out before it is given for trial. Mind is all, everything; all that is not mind is but the details carrying out what the mind has dictated. Therefore mind is all, and it is of intense importance how to think. The power of thought is beyond all measurement. We think it wonderful that we can send a message from New York to London by the force and effect of electricity, but thought carries its message with infinitely more rapidity than does electricity. I can sit in my library and give a treatment to a person in Yokohama, Japan, or wherever they may be, and the very instant the thought goes from my lips into the vibrations of eternal harmony it settles down upon the consciousness of that patient. All the world goes in vibrations. If you would have your

thoughts perfect and strong send them into the vibratory thought and you will have perfect results and perfect returns with greater power infinitely than is possible through any other known agency in the world.

There is another point which I will take up this afternoon, and that is that thought is the creator and destroyer of disease—not OR, but AND, It is both the creator and destroyer of disease.

Let your little boys read all of the dime novels, wonderful stories of detective and frontier life, and what is the result? Very soon you will find them marching around with belts with knives sticking in them, their pant legs stuck down in their boots, going around thinking they are bandits; and they even carry it so far that they build caves in the ground, congregate there, and have regular meetings of their bandits, all created by thought, by the thought in that dime novel.

You take our young girls and let them spend their time in reading these vicious, licentious novels, and what is the result? Morality is destroyed and our children are ruined.

The only way to prevent this is by the immortal God thought; teaching the good and the true. Think the good and the true yourself, and whenever evil comes up in any form into your consciousness, drive it out; drive it away; it is an enemy, and always an enemy, and the very moment you or any other person give it a lodgment in your consciousness you have done yourself a vital injury and given a home to a destroyer.

You can carry this out in detail into all the relationships of life. Do we practice it, practice it wholesale and retail?

Think good for the good of your neighbors; think good for yourself. The most awful thing, if you will permit me to say so, that ever comes to me anywhere is the person who says he is this or that, giving himself a bad character. They have evil in their thoughts, they acknowledge themselves to be no good, they have been taught that they are worms of the dust, that they have been built for damnation, and how many of them think it? Remember, when you are saying aught against yourself, that you are talking against the perfect child that God made, that you are slandering your Maker, because you are made in His image and likeness, and if you are not perfect God is not perfect; therefore, never say anything against yourself. Of all the people in the world who ought to think well of you, is yourself. We can stand it if somebody else wants to talk against us, but when we

say, "Yes, that is the kind of a fellow I am; I am as mean as I can be; I acknowledge it."

Go hide your head for very shame.

What would be done with a person who was brought up for stealing a horse if he would say, "Yes, I am guilty; I stole the horse"? What would be done with him? He would be sent to prison; and he could not say a word against his sentence, because he had confessed that he was the horse-thief. I like for a person to think well of himself or herself, and all Christian Scientists who know what he or she is know it is an absolute sin to talk against yourself. Now, remember that you have no more right to talk against yourself and against your perfection than you have to talk against God, because you are perfect; you are surrounded, so to speak, by this conscious and subconscious mind; yet you are the image and likeness of God, the Father, and you can not get rid of it; it is there for all eternity, and it is perfect; therefore, never say anything against yourself. Do not say anything against your neighbor, for God made that neighbor, and He made you; the same God made you both, and He made you in His image and likeness, and your neighbor is your brother or your sister, and you love him or her, and you love God because you are the perfect children of God. Then do not talk against your neighbors. Do not wish anybody any harm, but always remember that thoughts are things and you never send a thought out of your consciousness but that it finds lodgment somewhere. If the thought is evil, that thought ultimately returns and you reap the harvest. The harvest will be reaped on your mortal body, and you will suffer in this hell of which we have been talking. Think good, think health, never think of sickness, never think you are going to have a cold, or that you are going to be sick. Never think anybody else can be sick, because we heal the sick by knowing and demonstrating there is no such thing. All there is of sickness is this material thought and as it manifests itself upon the material body, all of which is false. Proper and right thinking responds with perfect harmony.

You will all remember a little incident I gave in one of my former lectures of the man who was drifting out to sea in his little boat without oars. Now you have got to quit drifting; you have got to man the boats; you have got to know where you are going, and you have got to pull for your shore, you have got to have some definite aim in life. Remember that these words, every one of them, are so practical that if you will follow up what I

have told you this afternoon you will never be sick, you will never have any sorrow, never have any in-harmony of any kind or character because it brings you within perfect touch and trust with God. Do you know what it is to trust God for everything? Here comes up something which worries you; it is mortal thought. There is an old hymn, "Take it to the Lord in prayer." If you have any trouble take it to God and demonstrate it there—here at His feet. You do not know how to do it? It is simple. Suppose I understand that something is going to go wrong. Our old printing press broke down one time, and our manager, I am sorry to say, was fuller of mortal mind than he should have been, but that night he was all broken up. I did not even go down into his office—that is, the press room. I heard the racket and the smash and I simply took it to God in prayer, and asked God to protect that issue and run off that paper. What was the result? In a short time the mashed type was set up, the broken machine mended, and everything was going all right, and they lost only about thirty minutes. Take everything to God in prayer; trust God for everything. If you are in want, go to God and ask Him for supplies. If you fear that you will have any want in the future, ask God to destroy those fears and give you perfect trust. Remember all He has told you. Look at the birds of the air; they do not gather into barns, neither do they sow; yet He feeds them. He takes care of all those who trust Him. They never want for anything. Now, these words are so practical; they are literally live coals of truth they are so true. If you will take them and practice them you will find it just as I have told you for I have demonstrated it time and time again; and this Bible is full of promises, and we always know that those promises are to be fulfilled, and will be, if we will bring ourselves in harmony with the Father.

The next point I wish to impress upon the minds of those of you who have learned how to heal the sick, how to give the proper thoughts to your patients, is this, You do not heal the sick; God does that, but neither you nor I know the *modus operandi*. Whether it is by the inherent power given to man in his original creation when God said "Let us make man in our image and likeness and endow him with perfect dominion", or whether it is in answer to our prayers, or whether it is both combined, I can not tell and you nor anyone else can not tell, but we do know this, that when we do put the proper thought into the minds of the patients through this Divine transference that thought lifts them up. You can

take a patient suffering with the worst kind of an attack of the blues—I call it the blues, that is the proper word—treat them and inject into their consciousness the love of God, perfect trust, and it will not be five minutes before harmony will be restored in the mind of that patient; therefore, in treating your patients treat yourself. You have always a patient with you, yourself, and everyone of us always has a first-class patient with us and it is ourselves. When you treat anyone else always treat for what they need and be sure to keep the reservoir full of good thoughts. If your neighbor has done something which you think is mean from a material standpoint, and you feel that you want to hate him, do not hate but affirm that you love him, love love, love, and that you do not hate him and can not hate him and can not hate anybody because there is no hate in you. Drive it out, because if you give it a lodgment, even so much as the batting of an eye, so to speak, it will come nestling in your consciousness and build up a devil inside of you. It will invite other devils in, and by and by you will have a legion of devils, enough in fact to run all the hogs in Virginia and Maryland down the Potomac River. Drive the devil out of you, build up good thoughts and fill your mind and the mind of your patient with good thoughts, for upon that depends your entire success either of building up yourself or those who are seeking help.

When you send the word out, the Word which is made flesh, the word is spoken and so called disease is banished, and the pathway of lone life is strewn with the roses of happiness and beauty, joy and contentment, and we not only have joy for ourselves but we have infinitely more, knowing that those who have come in contact with us have been helped by us through our loving Father in Heaven, and we know the world is better because of our living.


We have some music this afternoon and I will have to stop. Next Sunday afternoon I will take up the subjects of Malicious Animal Magnetism, Malicious Mental Malpractice, and Chemicalization, and tell what they are and how to destroy them.

TUESDAY EVENING QUIZ.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Wyoming Avenue, N. W. OLIVER C. SABIN.

Extracts from Lecture.

[Delivered by Col. OLIVER C. SABIN, Wednesday evening, January 2, 1901, at the Reform Christian Science Church, Washington, D. C.]

 OUR Sister Clark struck the keynote of one question which has to be met quite frequently by Scientists, and that is the proper use of surgery. In my practice I have always advised the use of surgery when the surgeons can manifestly be of benefit; that is to say, where the complications are not so great that the surgeons can not handle the case. I think, however, if we all understood and had a sufficient amount of reliance and understanding there need be no surgery used, but I do not think that it is wise for us to advise that now, and my advice is to use surgery where it can be done without manifest danger. In ordinary leg breaks and arm breaks, or anything of that kind, use surgery.

Some 11 tie time ago I received a telegram from one of our western States to treat a young boy who had fractured his arm, and the physician advised amputation. I immediately telegraphed to save the arm and not to allow amputation, and went on with the treatment. I received a letter in due course by mail telling all the particulars. The boy had been thrown from a wagon, and the arm was so badly fractured that the surgeon said they could not put it together and the only thing to do was to amputate to save his life. The result of my treatment was that the arm did not inflame and gradually healed and got well. The bones set themselves; that is, God set them, and in an incredibly short time the boy was perfectly well. Now, that is a case where surgery could not do anything. Where there is an ordinary fracture use the surgeon, but this was an extraordinary case where man's ability could not help and God did the work.

In speaking on this subject of Divine healing, if you will bear with me for a few minutes, I will give you some thoughts on it which have occurred to me recently. If we look at the history of the world, way back even prior to the written history of man, we find mankind in a state of comparative simplicity, invariably and always relying upon God to heal the sick, and when the laws of Moses were made you will remember that for this or that disease He had a fixed law. They shall do this or that in order to come within the purview of Divine healing. We have instances of healing from time to time in the Bible. When Jesus came He came healing the sick, and it was a part of the office of

the Levitical priesthood under Moses to heal the sick. Jesus Christ is known in history as El Hakim, a healer, and the first one we have any knowledge of even attempting the systemizing of medicine was this Greek Esculapias, and during all the centuries before him we have never had an instance of medical healing.

Divine healing, which was the original and only healing, and this so-called medical healing as practiced by the physicians of the world, is of but recent date. Now we have come to a time in the history of the world when it is heterodoxy and wicked, absolutely, for the human family to advocate that God can and will heal the sick. See how far the world has gone astray. The truth is that when men lost their Christianity this divine healing became a matter they could not control and could not practice and could not accomplish and they went to materia medica and went to physicians. In the early practice of materia medica it was done in the crudest and most uneducated manner, using everything under the sun—vegetable, mineral and everything else—calling it medicine, whereas there never was a particle of vir us in medicine except what is in it by reason of the faith of those who administer or those who take it. You ask Will not poison kill? No, it will not. It will do no more harm than the clearest water. It has not been a month since a case came to me of a lady in Chicago whom the doctors themselves said had taken enough arsenic to kill at least fifty people, and in forty-eight hours the patient was completely healed, and all we had to do to her was to declare the A'lness of God Almighty and the nothingness of all else.

Is it possible that people can not understand. Have they no sense at all and can not or will not read? Take your histories, I do not care where you get them nor by whom they are written, and the whole trend of the world's history shows that God has been the Healer forever and this man-made healing is only of recent date, substantially since 325 A. D. Now, we are called irreligionists, we are called everything else, and for why? Because we refuse to bow down to this infamous system of man made healing which God never had anything to do with and never will have. I thought it was well enough that the world might know and consider these facts and maybe practice them. By and by the world will open its eyes to the beautiful thought that God is Love, and all we have to do to receive that love is to reach out our hands and let Him lead us. That is the thought that heals, the thought which Jesus taught, Love God, Love Man.

Gibsonburg, Ohio,
December 22, 1900.

Editor News Letter: The following is an experience of Christian Science healing. On Saturday, the 8th of December, 1900, two young ladies came from Fremont on a flying expedition to pay a visit to relatives here, and the same evening one of the ladies, a school teacher, was taken sick with sore throat. Her sister made up her mind to go home the next day, as they had access to an electric car line. As soon as the mother came a doctor was called. The large family circle were Christian Science believers, eight persons besides the visitors. By Monday morning, the 10th, the throat of the lady was swollen to an enormous size. For additional help I was asked to treat the lady. I treated her for tonsillitis and fear, but they did not tell me that the fever was 103½ degrees. With this meager information I began to treat. By Tuesday noon the swelling had almost disappeared and the fever also, but the doctor had told them on Monday it would need an operation. On Wednesday the case was declared scarlet fever. A council was held, and as three of the children had gone to school every day it was thought that the best way was to keep it a secret and let it go at that to avoid being quarantined.

I counted the persons, and wrote down the names of fourteen persons that were most of the time in and out of the sick room, of which number twelve were relatives, and treated them nine days, and not a hair has moved, and all are well. The ladies went home on the 20th well.

The doctor examined the throat, pinched here and there, and asked if it hurt, and he would say, "This does hurt." The doctor then declared that it was a very mild case of scarlet fever.

CHARLES URICH.

Racine, Wis., December 26, 1900.

Mr. J. H. Turner.

Dear Brother in Truth: Your kind letter to hand, also diploma and supplement, for which accept thanks. I have had a perfect realization of the Truth of my Being given me last Sunday morning, and am gaining in hearing every day. It is coming clearer to me all the time, in accordance with my realization.

Language fails me to express my gratitude for this system of Unchaining the Truth.

Thanking you and Brother O. C. Sabin for your kindness and instructions, I remain, sincerely,

Yours in Truth.

ANN ELIZA ANDERSON.

Angels Camp, Calaveras County, Cal.,
December 21, 1900.

Mr. Turner.

Dear Teacher; I have just received your very kind letter with my diploma and the supplement, for all of which I most heartily thank you.

The studying of the lessons was a source of pleasure and a great help to me. I mean to continue the study, and if God will use me as His instrument in healing I will do my utmost to help Unchain the Truth in this place. I am never sick now, thank God.

With sincere love and gratitude to you, my dear teacher, and also to Colonel Sabin, God be with and prosper you, and also the Reform Christian Science Church and The Washington News Letter.

Yours in Truth and Love,

EUPHEMIA HUNTER.

Mundonville, N. H.,
November 30, 1900.

J. H. Turner.

Dear Brother: Your kind letter was received with diploma and the supplement, for which accept many thanks to you and also Brother Sabin. I feel that I need to study the lectures a great deal more. Each time I read them over I see something new, and see plainer the Truth that is in them. I trust they may be the means of my helping others to see this Blessed Truth of God's. The Bible is much plainer to me since coming into this Truth. I thank you for your kindness to me in waiting for my replies, it seems unavoidable. May God bless you both for giving this Truth of Christ's teaching to the world so fresh.

Your sister in Truth,

MRS E. S. MESSINGER.


Absent Treatment.

To those who have not made Metaphysics a study it seems quite hard to understand how one sitting in his office in Washington, all alone in the quiet, can successfully heal one who is a mile or a thousand miles away—just as successfully as if the two were in the room together; yet it is true and a demonstrated fact, for it is constantly being done, with which the patients themselves will abundantly testify.

The sick are healed in answer to prayer to God in the name of Jesus Christ, His Son. God is omnipresent and omnipotent, and in answer to prayer He can heal a patient a thousand miles distant as easily as He can when the healer is in the room with the patient. There is no time or distance with God. He is from everlasting to everlasting.

"CAUSE AND EFFECT."

"From a Christian Science Stand-point."

Y object in making this talk is to in a measure voice something of the realization of Truth, which I feel that God has blessed me with, through much study on my part, and the help of my faithful healer. I can not hope to be able to put into expression the fullness of my understanding. However, if I am successful in a slight degree, I will have accomplished my object, and by so doing I hope, through the aid of our dear Heavenly Father, to help both myself and those who hear me to a better and clearer realization of this happy, healthy and life-giving subject.

We will say we have a patient before us who is suffering from a belief of consumption. The belief is very real to him, and to just such an extent as the belief is real the suffering becomes real to the patient from a material standpoint owing to the fact that the patient has allowed this false belief of sin, sickness, and death to become his master, which the Bible says are the three enemies of man, and which Christ came into the world in the form of man to overcome, and did overcome, and left us the example, and the command to overcome even to the last enemy, death, in his name.

Now, then, instead of saying to this devil in form of error or consumption, "Get thee behind me Satan" as Christ did when the Spirit led him up into a mountain, an error in the form of a devil offered him great possessions if he would bow down and worship him, this patient has bowed down and worshipped this devil, this error, these enemies of man—sin, sickness, or consumption and death—and by so doing he has allowed these enemies, this error, to imbed itself into his consciousness to such an extent as to become the cause of the effect, which to material sense is sickness and suffering, and to just such an extent as the patient acknowledges such cause as real so must he expect to suffer the consequence of the effect, which becomes real only as the cause is permitted to become real.

For "Cause and Effect" is a natural law, and for every effect there must be a cause. If a wreck happens on the railroad the first question one asks is what was the cause, and if you will look further you will find a mistake on the part of the operator,

or engineer, or someone, for without a cause there would have been no wreck, and to prevent a second wreck you must destroy or remove the cause and the effect will also be destroyed or removed.

Hence the necessity of finding the cause of these enemies of man which we are to overcome, and which our learned ministers and doctors have failed to do for the reason that their learning has not come from the right source, and the very error they should unmask and destroy has blinded their material eyes, and as long as they seek from a material standpoint so long will they be unsuccessful, for only when our spiritual eyes have been opened can we see Truth.

Now, then, before we go further we will look into the thoughts of our patient. He says he has consumption, and he knows he has it, for he feels and sees the effect on his body. Then we ask him what brought about this effect, which he calls consumption, and he very quickly tells us it is hereditary, and his father or mother died with the same and possibly several of his ancestors, and he inherits it from one or both sides of his family, and to seal the matter the doctor has agreed with him, after him having first told the doctor he had inherited consumption, and if he can claim no inheritance of his so-called consumption then he tells the doctor he caught a cold which settled on his lungs, and the doctor very agreeably and earnestly agrees with him in this. So the consumption is decided upon between him and the doctor and becomes a reality to the belief of the patient. So much for error.

Now, then, let us look a little deeper and see what the patient thinks of his very existence and we find he believes in God, but believes him to be away off and having nothing to do with the patient in this world any more than he has promised him a reward if he lives upright in this life, but he has to die to win this reward. Another's living in constant fear that when he does die his reward will turn out to be damnation and everlasting suffering in hell fire for sins committed in this life, so he is in misery now and half expects greater misery in the world to come, hence happiness and Heaven was never meant for him.

We also find he accounts for his existence in some such manner as this. He thinks he was born alive in this world, and is dependent on his heart and blood for life, and through some force or power which is an unsolved mystery to him perhaps similar to perpetual motion, which our mechanics have failed to accomplish in a material way, this heart is kept moving until from some cause it stops, or runs

down in old age, then he dies and at present is afraid to think further.

Now, then, the first thing the Christian Scientist does is to begin to destroy these beliefs of sin, sickness and death and drive them from the consciousness of the patient, and to just such an extent as the healer is successful in this he or she is successful in destroying the cause of this belief of disease, which, being the effect, can no longer remain when the cause has been destroyed.

Now, when this has been accomplished the result is that there is left a vacancy in the consciousness of the patient, where this error has been driven from, and the second effort on the part of the healer is to plant and fill this vacancy with thoughts of Truth, and to just such an extent as the healer has been successful in establishing a cause the effect of which must be perfection, happiness and health, to both soul and body.

Now, then, the patient begins to live in a new world, "for the law of the Spirit of life in Christ Jesus has begun to make him free from the law of sin and death," and he has found the Heaven that Christ says is "within you." He has found the keys to the beauties of nature; he has found that Truth is the only true source and cause, and the only effect is and can be nothing but perfection, he has begun to realize the meaning of God's words, when He said "Let us make man in our own image, and in our likeness, and give him dominion over all things," he no longer doubts the words of Christ when he said, "If my words abide in you, ye shall ask what you will and it shall be done," for he has found the words of God to be "Life to them that find them and health to their flesh," he has ceased thinking of dying and has begun to live; he has ceased sinning and has begun to "love God with all his heart, and with all his soul, and with all his mind, and to love his neighbor as himself," and instead of all being misery, he has found that all is love, and God is all in all, he is no longer dependent on his heart and blood for life, for he has found the truth of his existence, and the truth has made him free, he has found the fountain of life, and he not only has life but he has it more abundantly, for he has been born again from the old man to the new, from materiality to spirituality, and thus sees all things from a standpoint of Truth and trusts in the omnipresence of God for life, and all things, and is no longer in bondage to sin and error.

Now, then, what has become of that consumption which seemed so real to the patient? It has been

destroyed by Truth in a practical way, and anything that can be destroyed by Truth is false in both cause and effect and therefore had no true existence, for Truth is the only source, cause and substance, for Truth is God, and "God is the creator of Heaven, Earth, and all that in them is;" hence Truth alone is reality, and the only true cause and effect which brings health, happiness and life eternal.

Now, then, let us look still deeper into this subject and find, if possible, the cause and effect of mental treatment between healer and patient. To begin with, we find that mind is composed of two states, namely, the objective and subjective, or conscious and unconscious. The subjective or unconscious being the inner portion of mind, is more spiritually inclined than the objective or conscious owing to the fact that the objective comes in direct contact with material things. The objective controls the subjective to a greater or less extent owing to the fact that the subjective is dependent on the objective for thoughts, except when supplied by a healer or some other mind through the process of transference of thought. The subjective is ever active and by this mind we dream; this is also the portion of mind which controls the body to a greater or less extent, hence when a thought of sin or disease is placed deeply upon the objective or conscious mind it is transferred to the subjective or unconscious, and this mind manifests the same to a greater or less extent on the body, hence the importance of thinking good thoughts so that the manifestation will be good according to the law of cause and effect, for like produces like.

Now, then, we find there are two channels by which we can reach the subjective or unconscious state of man's mind, namely, through the objective mind and through the process of transference of thought, which science and history proves to be very possible.

Now, then, when a healer takes a case he or she utilizes both of these channels in destroying the thoughts of sin and disease, and supplants in their stead thoughts of Truth, Life and Health by inducing the patient to study the word of God and link thoughts of health, and by giving the patient mental or Christian Science treatment, which is nothing more or less than mentally speaking these same thoughts of Truth and Health through this process of transference of thought to the subjective or unconscious mind of the patient and praying to God in faith for his recovery, thus destroying the evil which was the cause of the effect "sickness," and planting Good which becomes cause, and the effect is "health."

Now, then, the fact that this Science or principle is being successfully practiced and demonstrated every day is undeniable proof that this is not imagination but practical and demonstrable Truth, and the nearer we live the life of Christ the more successful we are in healing the sick, and the nearer we lead our patient to the Truth the more complete is his or her realization of health to both soul and body, which is further and conclusive proof that this is the Truth which Christ brought, and tells us, "You shall know the Truth, and the Truth shall make you free," "For to be carnally minded is death, but to be spiritually minded is life and peace."

So we must know that the same mind that was in Jesus Christ should be in us, for infinite mind and its infinite manifestation is all and the only true source, cause and substance, for this body is not the man, but simply the temple of man, which Christ referred to when He said, "Destroy this temple, and in three days I will rebuild it;" and the Jews thought He meant their church, and they crucified Him and destroyed this temple, but they failed to destroy the Christ, and in three days He rebuilt this temple and walked forth as a demonstration of the power of life over death, and spirit over matter, and He said, "I am the way, the truth and the life."

Now, then we must not expect all this to be accomplished in the time it takes to tell it. We must not be digging up the seed to look for the roots, but have patience, and soon the tree will spring forth as a demonstration of the truth that the roots are there. And though man, through these five material senses, can not perceive the workings of this divine principle, he can and does see the practical demonstrations of health over sin and disease, which is being produced in every land by this same principle, and thus is being led to investigate for himself the result of which is the spreading of this blessed truth from sea to sea and from shore to shore. So, be encouraged to full faith, and know that "In due season we shall reap if we faint not." And remember, we must expect to be scoffed at, and called fanatics and dreamers, for even so was Joseph, the wise Israelite, called a dreamer by his own brothers, and they sought to kill him, and sold him into Egypt; and yet this same Joseph, this same dreamer, proved to be the very instrument of God by which was saved the lives of these same brothers, and the Jewish nation from the famine of seven years' duration.

And these very Christian Science people may be the instruments of God by which He is to deliver

the world from a greater bondage than He did the Israelites from the bondage of Egypt through the instrumentality of Moses.

"Moses and the Prophets brought the law, but Christ brought truth and salvation, and since Christ is our Saviour, and our hope, and his only weapon of warfare was love, and he conquered the world, so must we conquer with the weapons of love and truth, for he has said, All they that take the sword, shall perish by the sword."

And was not this very Christ, our loving Saviour, spat upon, and crucified, not by the ignorant and unlearned, but by the very priests of God's people, as they were known at that time.

The question has been asked, why the Christian Science people put so much stress on healing the body, and if it is not much more important to heal the soul than the body? If I may be permitted to represent Christian Science in answering these questions, I would say that in all the world there is not a people or creed who recognize the great importance of healing the soul and saving it from sin and error, more than do these Christian Science people, and neither is there a people or creed who are doing more toward the accomplishment of this grand result than they, owing to the fact that they go about this accomplishment in a practical way. They recognize the fact that to heal and save the soul we must first destroy sin and error. They also recognize the fact, "as Jesus taught," that sickness is the result of sin and error, and when this sin and error, has been destroyed, and the patient has been restored to health he or she has before them the practical demonstration, or convincing sign, of the power of Truth over the body, and is thus led to an investigation, the result of which is an understanding of Truth, which brings freedom, health and salvation to both soul and body.

Christ foresaw the necessity of a sign or demonstration which could be perceived through man's material senses when He gave the command to "Go ye into all the world and preach the Gospel and heal the sick," and He said: "These signs shall follow them that believe."

Thus we find if we believe we can, and should, produce these signs, both as a demonstration of the Truth within us and as a means of convincing our fellow-man, and thus leading him to the Truth, hence the reason why Christian Scientists put so much stress on healing the body, which leads to the grander result of healing the soul.

A certain lady of this town went to the minister of the church to which she belonged and asked

him to allow a divine follower of Christ to hold a meeting in his church, at the same time telling the minister that this gentleman was healing the sick in the name of Christ. The minister asked the lady what denomination this gentleman belonged to, and the lady, having been wrongly informed, told the minister he was a Christian Scientist, and the minister at once said: "Oh, have nothing to do with him; they are hypocrites," regardless of the fact that the lady had told him this gentleman was healing the sick, and regardless of the fact that Christ rebuked His disciples when they told Him they had forbid a man who was healing the sick in His name, because he did not follow them, "And Jesus said, Forbid him not, for he that is not against us, is for us." Thus he stamped with the seal of approval the signs of healing the sick in His name as a demonstration of Truth.

And Jesus said "Hereby know ye the Spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh is of God."

So we find if a person is healing the sick in his name, and if we are not doing the same, we must know that person is nearer God than we are, for "these signs only follow them that believe" and he who is healing sickness in Jesus' name is also healing sin, for sin and sickness are one and the same, for when the Pharisees asked the disciples why their Master ate with sinners, Jesus heard them and said, "They that be whole need not a physician, but they that are sick," and he also said, "It is easier to say thy sins are forgiven thee, or rise up and walk," signifying that sin and disease is one and the same.

And "Jesus Christ is the tree of life, whose leaves are for the healing of the nation." And he has said, "Inasmuch as you offend one of these little ones, you offend me," and "Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of Heaven."

So let us love one another and love all mankind, and despise not even the sinner, for he has said, "He that is without sin among you, let him first cast a stone at her" and "He came not to call the righteous, but sinners to repentance."

"Therefore seek ye first the Kingdom of God and his righteousness, and all these things will be added unto you."

He has said, "Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake." For "Verily, verily, I say unto you, he that believeth on me, the works that I

do, shall he do also, and greater works than these shall he do, because I go unto my Father."

And "Whatsoever you ask in my name, that will I do that the Father may be glorified in the Son."

If ye shall ask anything in my name, I will do it," and "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples "

And in His last prayer for His disciples Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word." Thus we have the very words of our Savior as undeniable proof that His prayer and promises we see for His disciples of to-day and all time, and those who believe shall do the works that He did, and even greater works, for His word says so, and "Heaven and Earth shall pass away, but His word shall not pass away."

And now in conclusion I will say that these are only a few of the many promises which are not idle promises but can be applied in a practical way to our wants to-day if we know the Truth, for the Truth alone can make us free.

OLLIE P. McDONALD,
N. W. Brighton, Pa.

574 East Davis street,
Portland, Oreg., January 2, 1901.

Dear Brother Turner:

The diploma and supplement came safely the day after Christmas, and I held them the choicest of my few gifts this year. I thank you for your kind words of encouragement regarding the way the questions have been answered, but when you know that I have been a student all my life, at one thing or another, always seeking for knowledge, and for six years a teacher, and belong to a family of teachers, you will not wonder. I thank God I am able to bring all my well-rounded life of experience has to offer in my best years, for I am just on the threshold of the thirties.

I thank you for your kind offer of future service, and I return the compliment. Should you need a teacher at any time, you may call upon me.

With best wishes for success in the new century.

Signed in Truth,

M. A. PULLMAN FRENCH.

There are seasons when to be *still* demands immeasurably higher strength than to *act*. Composure is often the highest result of power.—*Channing*.

Lecture.

[Delivered by Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., Sunday December 16 1900]

TO think right is to be perfect. To think right is to have perfect health and perfect harmony, not only in your mind but in your body, not only in your personal affairs but in your surrounding circumstances. You think right and you build up your health, build up your character, build up your fortune, and on the contrary you can think such thoughts as will drag you down, down, down; therefore, the importance of thinking right, of knowing how to think and what to think.

There is perhaps more damage done to the physical health by the advertisements we read in the newspapers every day in detailing accounts of sickness, and all the symptoms portrayed than in almost any other one thing. I expect there are millions of people in these United States who read the advertisements, and if you take up the list and read of kidney trouble, heart trouble, poor circulation, and so on down, the reader will say, "Yes, I have that and I am going to try that medicine." The doctor who goes into a sick room and looks solemn and wise, and gives the name of the disease as something foreign to the knowledge of the patient, casts a pall of gloom over that patient, if he shakes his head and says, it is doubtful if this patient ever gets well, he had just as well kill him on the spot so far as practical results are concerned.

I know of a case in this city. A short time ago a doctor told his patient he was in for a long spell of sickness, and the young fellow went to bed and was there for a number of weeks; whereas, if he had told him there was nothing much the matter with him and that it would pass away in a short time, and gave him a little of something, the young fellow would never have been sick.

You have all no doubt read of that incident of the Paris students who had been given a criminal who had been convicted of a capital crime, which punishment was death, and he was turned over to those students to be executed in the interest of science. They discussed before the criminal what system of death would be most preferable as they did not want to give him unnecessary pain. They decided, after discussion before the criminal, to bleed him to death, by a vote which was prearranged. He

was blindfolded and strapped down and a scratch made in the neck, and the assistant said to the operator, "Yes, you have opened the jugular vein and it will not take long now to bleed him to death." A warm stream of water was made to run down from that and he heard it falling into the pan. They would feel the pulse, and say that "he could not last long, he is passing out, poor fellow." The result was that he died as he thought, and there had not been one drop of blood taken from him.

It is thought which controls the body; the body is but the expression of thought. You may look at a man with his pinched face, bent shoulders as he walks looking on the ground, and you can read his thoughts and every body can tell by looking at that man what is the matter with him. His whole body is dwarfed with avarice. You take the man whose mind is racked with jealousy, and you can read him for a very fiend by the time you put your eyes on him. Never a person got angry, or filled with malice or evil thoughts, but what those thoughts marked themselves upon his body. Solomon tells us, as you remember, that "As a man thinketh in his heart, so is he, and it is not only true, but it is literally true, and the truth is being demonstrated every day of the world, that as you think, so are you.

You sit down by a window with your book, and you think if your back is to the draught your face is toward the coffin, and nine times out of ten if you believe you will catch cold you will be sick of a cold; but if you have the realization in your consciousness that matter is nothing and that God is Spirit and everything, and that you live in that consciousness, all the draughts in the world can not affect you. You can go through pest houses and contagion of every kind and character and never have any disease. It would be impossible. Those who teach themselves how to think learn that disease is impossible because they learn that it is nothing, and when you have been taught and learned that lesson you never think of being sick, and you never are.

The world has been cursed with thought which has dragged down the human family almost to annihilation. I do not think of any one thought which has been more productive of evil than this thought that there is a devil and there is a hell. Let us talk of this a moment. If there is a devil, who made him? The Bible tells us that God made all that was made and that all He made was good. Is the devil good? Now, I do not know of anybody who will agree to that. I ask then who created

him? Is there a power besides and antagonistic to All Power? God's power, we are told, is Omnipotent; yet on the other hand we are taught that the great majority of the people of the world are being taken by the devil down the broad path into hell, and that God is very sorrowful every time one of us fall. Do you not see the absurdity of such a thought? God made all and all that He made is good, and everything which was not made by God is not, and the person who does not believe this statement can not heal the sick, but the person who does believe that statement can heal the sick. Those who believe that God is not all but that the devil has a good large half can not heal anything, and all they can do is to go on down this path of material life and drop over the abyss called death, and when they go over they do not know where they go. Their whole life is a struggle against hell, their whole life has been one perpetual struggle to keep out of hell at the final round up, and finally material thought kills the body.

I remember I used to think that when I came to die I should be confronted by a system of double-entry bookkeeping, and when they should call my name that Peter would open up the book to my account; that then I would have to give an account of every deed done in the body, every idle thought being marked up against me. If it should be found that I had fed more beggars, and been good and clever than I had on the other side been wicked I might get through into Heaven; but if, on the other hand, they should find I had been guilty in one thing, trespassed in one thing, I was guilty of the whole. Then I was in a box, for I knew I had trespassed in many things, therefore I was lost. I did not want any one to talk to me about such a system, because I could not comply with it. I would get mad, and that would knock all my good acts onto the bad ones' side. Now, the effect of that was to destroy my love for my God in Heaven, to fill me with disease and my mind with iniquity.

That same thought has done more to curse the human family than all others combined in the world. It gives the distinct and absolute lie to the thought that God created all that is good, and that God is All and God is Good. I do not believe one word of that thought. I can heal the sick by my belief. What did Jesus do? He proved His religion and demonstrated it by healing the sick. He came teaching the new doctrine of Love; He came teaching the doctrine that God is Love, and that Love is the panacea for every ill in life; to love everybody, love God, love man, and "Upon these two com-

mandments hang all the law and the prophets." "Do unto others as you would have others do unto you," is the greatest commandment ever given us by our Savior. What a beautiful religion, this religion of Love. Love God supreme, and your fellow as yourself; then carry it into practical life and you will be a perfect man or a perfect woman; you will have perfect thoughts, perfect health. If you live this law of Love strictly you will never be sick; you can not be

Fear, I have heard eminent men say, is the sin against the Holy Ghost. Now, what is fear? Fear is a system of thinking. We are told to trust God, and to trust Him in everything. If there is trouble anywhere, take it to the Lord in prayer, as the songster says. If you have trouble anywhere, or under any conditions, trust it with God, take it to God. Are you fearful you are going to become hard-up for money, in want and penury? Do you know what you are doing when you think of such a thing? You are committing an egregious sin, for our Saviour tells us to look at the birds, they sow not and neither do gather into barns, and yet God feeds them. He tells us to let the things of the morrow take care of themselves.

O! how many people come to me with their cares! They see the wolf ahead of them with his teeth plainly showing, ready to tear them to pieces. I ask them are they hungry now? No. You seem to be fairly well clothed; you are not cold or uncomfortable? No. You have a place to live in now? Yes; the trouble is I am afraid of the future. In other words, they are distrusting the promises of God. God promises He will care for you, that He will feed you and clothe you and take care of you in every vicissitude of life, and when you say "I am afraid," do you not see what you are doing? You are simply doubting God's word. It is a most egregious sin. Trust God in everything and everywhere; nothing too little. If you have a difficulty in any way, ask God for help. If you have twice or three times as much work as you think you can do, ask God for help and trust Him, and you will be surprised at the rapidity and ease with which you get through with your work. Sometimes my work has been to me like a mountain, and it seemed as though I could not get through, and the next thought would be, I will trust God; God will help me; and I would be surprised at the end of the day how easily I got through, and how perfectly it was done.

Have you incumbrances? You should not, but you will have until you learn how to think right.

The true Christian Science rule is never owe any body any thing; but some of you do owe; then trust God to get you out absolutely, and never owe another person. Take God with you into your counsels. If any of your family are cutting up, if your boys do not come in at night, or things are not running right, take it to God and demonstrate over it; do not allow it to worry you. God will bring all things perfect, and bring all things harmonious a thousand times better than you can do it. If you think there is a man working for you who is disposed to cheat you, ask God's protection and nobody can harm you. If you are riding upon a railroad train or anywhere there may be danger, ask God for protection and you never can be hurt. The robber, if he comes into your house, can not touch a thing. If a man has his hand raised to strike you, he can not do it. The power of God can not be measured, and He will give it to you now if you will only accept of it, if you will trust Him. But if you go through this life with fear, your body will be diseased and you will be overcome with misfortune all the time. Now, that is the beauty of thinking right.

I am going to give you a rule to follow, and if you will remember it and practice it you will never have another ailment in all your life. That is a big promise, and I want every one to understand this rule. I say again, if you will practice this rule I am going to give you, from this minute on during all your life you will never have any more trouble. The rule is this:

"Never think anything of yourself, about yourself, about your family, or about your affairs or of your surroundings but that which you wish to see realized as truth."

Now, I will illustrate. I have eaten a dinner, and I must not think that that dinner is going to disagree with my stomach, but think it will. Mortal mind comes up and says that this corn beef and cabbage are making a terrible row in my stomach. I realize that that row, so to speak, is nothing but mortal mind and is a lie, and I do not give him standing room, I denounce it and say it is false. I want it to be false, therefore I denounce it as false. I am going to need some money to morrow, and mortal mind says I am going to have a hard time to get it. I say I will get the money for God will give it to me. It will come and I will have plenty. Now, mind what I tell you, never think anything except that which you wish to see realized as truth. Deny everything else absolutely, and you will never have any inharmony in your life. I at one time

was taken with a severe belief of pain in my finger. I looked at it and laughed at it. I said, "You little liar, do you think you can make me think you pain," and the belief of pain stopped.

I used to have corns, and they would twinge to mortal thought. I would denounce it and say, "You are a liar, and nothing but mortal mind, and are false." The corn would twinge, but I denounced it, and now they have all left me. "As a man thinketh in his heart, so is he." Mind it is practical. If you have pain in your stomach, according to material thought, deny it and it will pass away. You have no pain, there is no such thing as pain, and I can prove it to you. It is literally true. The spiritual part of man is all because he is the image and likeness of God, and God is Spirit, and God is All, therefore the spiritual part of man can not know pain. You take this what we call the material mind from the body and the body is inert, senseless, has no sensation whatever. Take this mind from a man and you can chop him up, he has no feeling whatever. All there is in so-called pains and aches is nothing but this mortal mind, and it is material mind and is always a liar and never told the truth.

The first recorded lie we have is when evil came to our parents and said, "If you will eat of this fruit you will become as God's." The fixed principle which God had given him was that the day thou eatest thereof thou shalt surely die, meant this, that the day you bow down to material thought and believe in the reality of matter, and believe there is life, intelligence and sensation in matter, and put that into practice you have sown the seeds of death.

Now, this evil thought told our parents a lie, as the allegory has it. It is a good illustration of this thought, and when they ate the fruit and became bowed down with matter, or with the thought of matter, they sowed the seeds of death, and this material mind has been a liar ever since. Therefore in your thinking think of Love, of righteousness, think of goodness, think that you love your brother as yourself, think and see where you can do a good and kind deed to some other one of your fellow men; carry out good thoughts and good practices, quit trying to keep your brother from robbing you, but get yourself on his side and see that you do not want to rob him, nor allow him to be injured in any way. Let your love go out, let it cover all, let the Love of God saturate your heart, let thoughts of goodness and acts of kindness dominate your life and your physical body will respond to such con-

duct and such thoughts, and you will become perfect, in perfect health, and you will be perfect in life and you will enjoy perfection. Never in the world think a lie, or of a lie, or of jealousy, or vengeance. All those things destroy you, drag you down, fill a grave with you. Think of good and God will bless you in the right and in the right thinking.

I do not think I will go on with this lecture any further this afternoon as my time has about expired, and we are going to have some beautiful music. I have given you plenty, if you will understand it and remember it, not only for one lecture, but for thousands of years. Remember that rule I gave you, it is absolutely perfect in its working, never think anything except that which you wish to see realized in Truth, and absolutely deny the evil. Let it come in whatever form it may, deny it, it is always false. Now, if you will remember this rule this will make you healthy and happy all the days of your life. God bless you all.

Telegraphic and Cable Messages,

I trust our friends who have occasion to send messages by telegraph or cable will follow as near as possible the following suggestions:

First. If the message is for immediate delivery do not use night message blank.

Second. State name of the one who wishes treatment, and if a child under ten years of age, give the mother's name also. State name of ailment, and immediately send by mail a letter giving particulars.

Third. When treatment is no longer needed telegraph or write to stop.

Fourth. A letter or telegram ought to be sent us every day when patients are very low.

Fifth. We never reply to telegrams or cables unless so requested.

OLIVER C. SABIN.

The Stolen Child.

We take pleasure in acknowledging the receipt of a little book, "The Stolen Child that Became an Indian Queen," by Alice Hallowell. 821 Eleventh street NW., Washington, D. C. The little authoress, herself only about four feet high, has been a deformed invalid (materially speaking) all her life.

She can be likened only to a beautiful thought, and her writings are as pure as the breath of God. I hope everybody will send her 35 cents and get her little book. It is a little beauty, and also the money will help her. With love.

OLIVER C. SABIN.

Healing By Divine Metaphysics.

[Lecture by Prof. W. H. Watson.]

METAPHYSICS is the Science which brings to our understanding the inward and essential nature of things, and we must at once grasp the fact that we have a spiritual body and—for temporary purposes—a temporal body made of material atoms, which has its birth and existence on this earth-sphere only, which turns to dust or atoms, ready for other living bodies whose spirits are here to sojourn and learn in the school of eternal progression.

All error must be nullified and denied. It exists only as an *ignis fatuus* or will-o-the-wisp and can not be located, as it is here to-day and gone to-morrow. Echo answers, Where?

Knowing that there is no life, truth, or substance in matter—this knowledge, was known to the ancient Vedic philosophers—and that spirit is the only real and eternal verity of our lives, and that matter is the clothing wrought by the carnal, the ungodly, or the devilish mind, which makes the false claim of reality, and which is in reality only a microcosm or aggregation of atoms, which compose this earth-plane or sphere on which we labor for the relief of others who are sinking into mortal error led into that abyss by the peculiar conditions of their minds.

We take the fundamental basis on which to build the exact Science of Metaphysics, and we lay aside all hypothesis that will not bear deep scrutinizing and investigation. We can not allow the imagination to play a part in this, the most exalted study that is known to mankind. The question is sufficiently serious, as it has a tendency to uproot all erroneous doctrines and creeds, which are tainted with falsehood, and have been an incubus on the neck of eternal progression.

Philosophers of old and the Seers of the Ages have all testified to the fact of the spirit being superior to matter, and immortal; they have likewise built their faith upon what is called "Love and Compassion," a most beautiful quality which, alas! is but little known to-day and less practiced. Could we have it the size of a grain of mustard seed we could do wonders and remove mountains of ignorance from our fellow creatures. The olden time sages taught metaphysical science and healed their sick as we of the Reform Church do to-day, but they grasped the full meaning of the science and

practiced "love and compassion" as little children.

Jesus, the Master of Divine Healing, denied all error, falsehood and wrong, as did His predecessors who flourished in India, Greece and Rome, and became a little child, and told His followers to live in godly simplicity if they desired heaven to be within them, and heaven is health. He did not see or recognize or tolerate error in any form, and did not entertain an erroneous thought; nor did He build imaginary diseases around Him, for His presence tended to cast error from Him, as people were healed even in His shadow or by the touch of His garment.

The basis of truth is very simple. We are spiritual and eternal; we are in the likeness of God; we are absolutely perfect; our ego and entity are perfect. These statements can not be successfully contradicted. People of perfect health admit these truths and the statements are reasonable, but those who are sunk in carnality and ignorance will repeat the words of David: "There is none perfect; no, not one." And the weak ones, the unhealthy ones, the wavering-minded ones, will add: "The poor will always be amongst us." Their ignorance blinds them to facts, and they forget that David meant themselves, who are carnal and ignorant, "reaping corruption." But those who sow in the spirit of truth shall reap life everlasting, and, of course, must be absolutely perfect, living in the righteousness of God's kingdom, against which all the devils of evil-minded persons can not prevail, for the evil persons are "sick unto death," ready for our love and compassion.

This science, having been neglected, finds this earth in a chaotic state of discord, and we, from this pulpit, say with proper assurance that healing by Divine Metaphysics is becoming more prevalent, and that the medical schools will be changed into institutions of learning. I refer to the knowledge acquired by the intuition of spiritual instinct, and by the living up to the standard required by Jesus, and with the feeling of true affection.

Repeat and inwardly digest these basic principles and your denials of error will be made easier, you will see the beauties of this earth with new eyes, and you will gain the confidence of erring ones who are sunk into iniquity, as they know not what will heal them; they see it, and they will see it in us, for we—being in advance and cultivating our minds to the most excellent thought—are always entertaining angels.

Persons of materialistic thought are very apt to be hypocritical, and they say: "Look at me, I am not perfect, I am wrinkled and old." Such persons

are the friends of Solomon, who said. "As a man thinketh, so is he." The stern apathetic materialist can not possibly be in a state of perfection when his thought is against God and Truth. He is diseased in mind, and his body is but the outward form of the mind, and he is a poor specimen of humanity to stand up and contradict God after killing himself by pandering to the carnal mind.

The metaphysician must not even see the pains on this weebegone and disheartened agnostic whose person is repulsive to sensitive spirits, for there can be no harmony between good and evil. A flat and positive denial is required; you are perfect, do not deny the God of Truth any longer, cast aside your devils of error, renew your mind and your diseases will disappear into obscurity and nothingness to the place where they belong, namely, nowhere.

There are people who contradict the words of the avatar, Buddha: "The mind is everything, what you think you become." But these same persons believe the same statement from Solomon, because it is found in the Old Testament, forgetting that "All Truth is inspired," as Emerson said. To such people a kind answer can be made, as they have been falsely taught and are not to be wholly blamed for being densely ignorant. In these cases we must exercise love and compassion and deny the error of darkness which encompasseth them round about, for the darkness will disappear before the light of Truth shown in your compassionate and loving demeanor toward them.

The crude and grotesque words of the carnal mind must not be recognized by us. The inartistic and discordant notes in liberal parts must always be abandoned, unsought and unsung, for the devils of evil are always trying to show their devilry by spoiling the beautiful and the truthful.

Carnality has built around us dens of iniquity and horrible places, some spots on God's beautiful universe which we must not see or even meditate upon, or we may unwittingly take on some of their cankering and baneful conditions. We will "gird up our loins," and defy the "devil and all his works," by becoming passive with the full knowledge of the basic principles of life as laid down in this discourse.

When we have mastered these thoughts and become "converted" to their truth, we can with ease learn the greater lessons of life. We stand as children pondering over the letter "A" of divine metaphysics and can not learn "B" until "A" is assimilated, digested, and understood.

The noble feeling of affection must be cultivated.

and we must get rid of the debasing selfishness which says "every man for himself." This remark is fit only from whence it came, namely, Hades. It antagonizes Christianity, whose teachings are directly opposite. The parable of the Samaritan is a lesson in connection with this lecture, and as we leave this hall let us carry with us the feeling of love for our crippled and diseased brethren, and follow the precepts and example of the Master by healing the sick and casting out devils, whose name is still legion, and failing in this, our lives will be unsuccessful and failures. The way of life is simplicity itself. Charity is the greatest virtue. Go forth and conquer evil, and you will succeed and earn the heavenly words. "Well done, thou good and faithful servant."

PIONEER WORK.

IT is alike interesting and instructive to know that "Science of Health and Happiness" is the title of a book on Metaphysical and Christian Science healing which was written by Dr. P. P. Quimby, of Belfast, Me., several years prior to his decease, which occurred at his home in that city on the 16th day of January, 1866. By reason of his great success in healing vast numbers of afflicted people with this effective system, which he originated and formulated, coupled with an extremely kindly disposition for humanity in general, his demise occasioned widespread sorrow.

From 1858 to 1865 Dr. Quimby's professional headquarters were maintained at Portland, where he extensively practiced his beloved profession, astonishing laymen and medical men alike with his wonderful cures, which seemed to them to be actual miracles, but in reality being merely the legitimate result of his clear understanding of divine healing power practically applied to sick and suffering patients.

A prominent Boston writer, who recently and critically examined Dr. Quimby's book, which still exists intact in manuscript form as it left the able author's hands, has this to say:

"I am convinced that to him were revealed all the essential claims or fundamental principles relating to disease direct, as now held by every author in mental or Christian Science."

In this connection it is well to note more particularly the exact time of Dr. Quimby's death, and also bear closely in mind the dates of all other authors' books on similar lines of thought

This course of action will tend to convince most conclusively, and beyond all peradventure, every fair minded reader that Dr. Quimby was the originator, pioneer and pathfinder of Christian Science healing in America.—*Contributed.*

Helpful Paragraphs.

The utopias of to day are the utilities of to-morrow.

Nothing resembles pride so much as discouragement.

What would life be without the children? A day unheralded by morning, a year impoverished of its spring.—*Alice L. Williams*

What a hurry we are in for our results. Nothing in nature is in a hurry. First the blade, then the ear, then the full corn.—*F. G. Peabody.*

Every unselfish, loving thought sent out, every unselfish deed done, is capital and is forever at interest. Increase your capital account.—*Hope*

An Italian physiologist of repute, named Mosso, has demonstrated by experiment that thinking causes a rush of blood to the brain, which varies with the nature of the thought.

It is not correct to talk of a real man and an unreal man. The spiritually awakened speak of man as an undivided whole. Have you ever thought that Jesus and the disciples never talked of a real and unreal man?

The following precepts are some of several found on the throne of Noosherwan the Just:

"Covet not the goods of others."

"Be envious of no man, and habituate not thyself to search after the faults of others."

"Make it a habit to be happy, and avoid being out of temper, or thy life will pass in misery."

"Bestow the same favor on those below thee as thou desirest to receive from those above thee."

A collection of surgical instruments, mainly for use in gynecology, unearthed in the house of the surgeon adjoining the temple of the Vestal Virgins, Pompell, now occupy one of the cases in the museum of Naples. The workmanship of these instruments is as fine as anything produced in this line in the twentieth century. The instruments are hand wrought, the screws as threadlike and capable of as delicate manipulation as anything to be found in to-day's achievements.—*Light of Truth.*

Religion Free from Future Rewards and Punishments.

[By Rev. C. L. Cramer in Harmony.]

The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; For the Father seeketh such to worship Him.—John iv, 23.

THIS text of Truth is applicable in many ways, as are all statements of Truth. The time is coming, and now is, when the spirit of Truth, ever present in humanity, shall demand that Religion be enjoyed as a living reality, a present and practical union with God. A state of goodness, the nature of which includes its rewards within itself; as an everywhere present enjoyment, for an eternal now.

The common definition of Religion is a good one. It serves the purpose of Divine Science, when its universal meaning is understood. *"To bind anew or back."* *"To bind fast."* It also means *sanctity*, which denotes primarily that purity of heart and life which springs from habitual communion with God, and a sense of His continual presence and omnipresence.

To be religious is to act according to, or in agreement with religion—the unity that is, was and shall be.

There is no knowledge of things conveyed by men's words when their ideas agree not to the reality of things. To speak the word religion with a false belief as to its true meaning of unity with the one all, in all that it is, is to speak only empty sound; yet, like any other word, if its use is persevered in with a view to realizing its true and universal meaning, it becomes a living reality. The idea of the unity of Good should be so fully presented in all spiritual teaching as to form an image of unity everywhere, so as to make the reality of the word apparent to the senses and have it formulated to observation.

The perfect consciousness of our oneness with the Creator and with creation makes our Being and existence the union or religion, that we are to manifest in reconciling our ways to Truth.

To appreciate and enjoy the full meaning of the word religion one must first know the unity and omnipresence of the one All, and understand the inseparableness of the whole. One must know that this presence alike everywhere in its fullness includes all life, Truth, substance intelligence and power; that all share the unity of these attributes alike.

One must learn to see the reality of these attributes manifested in all living things, and know the possible or potential good in every word and act. One can put a good construction upon nearly every word spoken or deed done, and it is good to do so, but if one feels he can not do so then it is well to form no opinion concerning the word or deed, thus avoiding the detrimental habit of forming conclusions and opinions that amount to nothing.

God is Spirit, the all inclusive one, not far away but everywhere, and we must worship Spirit in Spirit; that is, worship right where we are. Since the unity of the whole is now, religion is now, so religion is eternal. *What is not eternal is not now.*

What a wonderful fulfilling of law will be enjoyed while we cease holding rewards and punishments for the future, as many place it, "until death separates us from all that is near and dear to us in this world."

A future life, as generally taught, is a barren one. It holds everything in promise for the future and gives nothing to the present. If rewards and punishments are God's test of whether we are good or bad, why should we not expect these rewards daily, here and now, even as we expect this day our daily bread? One would prefer to take the inevitable in the present rather than to live in anticipation of it for the future. I certainly agree with the language of Rabbi Nieto, of San Francisco, that hell as pictured out by many religionists, so called, is "a painted farce," yes a false imagination, a false conception, that can never develop into anything by which good can be accomplished.

Were we to suddenly rob the religious world of the beliefs of its future rewards and punishments it would be at sea, and would not know where to base its faith for future work. It would soon realize to what extent it had taught the necessity of death, and how it had based its faith in death as a means through which we are to experience all the good resulting from religious service performed in this world, or to experience the evil resulting from the service of an influence exerted over us in this world.

Friends, none of this teaching appeals to the spirituality of man. None of this reaches the heart of man; it does not appeal to his reason; it does not heal his infirmities. We need spiritual teachers and preachers all over the world who will reveal to the people the Truth of Being, and make known to them their own spirituality and innate power, and thus reach their hearts and appeal to reason and heal their infirmities, that they may know themselves to be in the loving embrace of the All Good, and may

delight in righteous ways, or in doing the right thing at the right time in the right way.

Through false teaching, man has been robbed of the privilege of worshipping in Spirit and in Truth; for, as impossible as it is to serve two masters so it is equally impossible for man to worship in Spirit and in Truth while fighting an imaginary devil or evil power, or while anticipating Hell as a future reward of punishment. Man must be single to Truth to worship in Truth; he must be single to Spirit as all in all. While fighting a supposed evil power he is not resting and trusting supremely in the good, the only power there is.

Each one must come to a point in his realization where he will doubt the promises of rewards and punishments for the future, and will ask, How can God, who is all there is and who is wholly good, all of one nature, give to himself a reward that he is not? And how can he promise himself a reward of either good or evil after death, a thing he can not experience or know? That which is true of God is also true of man. Every one must come to see the emptiness of this teaching in order to witness the fullness of Christ within himself here and now: Christ in him his present glory.

But you ask, "Is it not true, 'As a man soweth, so shall he also reap?'" And I will make answer from the Spirit with another question: Is man not always sowing and always reaping? Is not the harvest time always NOW? In other words, is not eternal Being or Life, which we are, always acting and producing results? How differently all things appear when viewed from the standpoint of God. How apparent their reality and divinity. "For the Lord your God is God of gods, and Lord of lords, a great God; a mighty and a terrible, which regardeth not persons, nor taketh reward."—Deuteronomy x, 17.

The promise of good to come and hope for reward in a future state leaves one in the mental plight that Job was in when he said, "As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work, so am I made to possess months of vanity, and wearisome nights are appointed unto me."

It is promised in Isaiah that, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." It goes on to say, that "Every one loveth gifts and followeth after rewards. They judge not the fatherless, neither doth the cause

of the widow come unto them." Who are the fatherless, so to speak? Those who do not realize what it means to be sons and daughters of the Most High. Who are the widows? Those who do not know their union with the One All in All.

"Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies."—Isaiah i, 18 24.

That I be perfectly understood in this matter of future rewards and punishments, let me say I would rob no one of hope but by teaching him faith; I would rob no one of the belief of becoming but by teaching him the truth of Being. I would take away no belief of a Heaven far away, but rather make known the Truth of Heaven at hand and within us. I would not do away with future rewards, but will prove that all rewards are ours NOW; that we bring them forth through right thinking and doing; that perfect results are ours here and now, through our being the actor and producer of them. Our debts are forgiven us as we forgive our debtors. We must forgive not only ourselves, but forgive others of all indebtedness. That is, "We are bought with a price." In this world we can not get something for nothing. Would we enjoy the fullness of the All-Good within us, we must give ourselves fully to the All Good, just as Jesus gave himself unto God without spot or blemish that He might realize the perfection of God within Himself, in whom is no spot or blemish.

The following words are for you and for me: "Rejoice and be exceeding glad, for great is your reward in Heaven." The reward that is ours in Heaven is within us, and it is there now. So, we have come with fan in hand, and will thoroughly purge our floor, and gather our wheat into the garner, and we will burn up the chaff with unquenchable fire.

Religion meaning the unity of God who includes His creative action and creation, we must come to see that our reward is in our hands; and as we pray to our Father who is in secret, or as we enter into divine communion in the silence, we are rewarded openly with visible demonstration. In all the demonstrations of healing which take place under Divine Science treatment we are rewarded openly for our silent prayer of affirmation.

A prophet is without honor or reward in his own country, because his prophecy is always for the future, and his country is one of postponement or procrastination.

I would have it understood on the other hand that I would do away with and utterly destroy the belief

in either future or present reward of punishment. I would have it known and received into the heart of every individual—man, woman or child—that God, the eternal good, never acts in any case without bringing forth a good result: that like produces like the world over, and Jesus knew this when he said: "What is begotten of spirit is spirit." Reward is the result of right doing here and now. That God so loved the world that he gave the truth of sonship to the world that it might be saved. So, in order to worship in Spirit and Truth we must give up retrospection and procrastination and affirm that all is Spirit here and now; that as God is Spirit man is spirit, and by so doing we shall in nowise lose our reward, for now God seeketh such to worship him and we must all know that at this time great is our reward within us. For the reward is in being the doer, and then doing what is true to the nature of Being.

"Behold the Lord God will come with strong hand, and his arm shall rule for him, and behold his reward is with him and his work before him."

Let us unite in affirming that the kingdom of Heaven is within us. I, the Spirit of Truth, bring forth my own reward by means of action, in perfect accord with the Truth I am. I never punish myself, and there is no power in the universe that I am individually at one with. Therefore there is no power that punishes me, no evil one to deal out rewards of punishment. I am filled with the glory of the Lord, and the whole earth is filled with the knowledge of omnipresent God, and is sustained by it. In this consciousness we worship the Father in Spirit and in Truth.

Religion is free from threats of future punishment and from promises of future rewards. It fulfills the law supreme here and now.

I look for ultimate unity, not from the world's coming 'round to me while I stand still, but from a converging movement of thought, affecting all faithful men, toward a centre of repose as yet invisible.—*James Martineau.*

Jesus analyzed life to its foundation and lived His own life in spite of men, gods and devils.—*Prof. Geo. C. Herron.*

The child bears within himself instincts which can be trained upward or downward.—*Elizabeth Harrison*

Cause and effect are not both in thought; cause is in God as creator, effect is in creation as the creature.

Christian Science Healing.

[Extract from lecture by Col. Oliver C. Sabin, Wednesday, January 9, 1901, before the Reform Christian Science Church, Washington, D. C.]

WHAT we want to do in these meetings is to condense our talks and say as much in a short space of time as possible.

Now, Christian Science healing is new to the world of the present day to a certain extent, and there are a great many people who do not believe in it at all, and you can not blame any person for not believing in it in the way they have been taught to regard it.

I know how it was with me. I could not have believed in it. It would have been impossible. Now, what we want to do is to pile facts upon top of facts, but in a few words, and tell what Christian Science is, and what it does, and what it is now doing. Christian Science does heal the sick, we affirm that, and we know what we are talking about, and we not only know it, but you, every one of you, can ascertain this to be true by investigation. You do not have to take anybody's word for it, but you have only to investigate and you will find they will heal your body, heal any of your family, and then you can not fail to know that God does heal the sick. The thought which heals is this: You realize that God is Spirit and that man is His image and likeness, and that man lives, moves and has his being in God; therefore man is perfect, and must be perfect. You make that realization, and that is all you have to do. You do not have to do anything with the body at all. We treat a sick person, to all intents and purposes, as if the patient had no body at all. You make this spiritual realization, and God's natural law forces the physical body to respond to the spiritual perfect thought. Now, that is how it is done.

I received a telegram a few days ago from a lady living in a little town in Maryland for desperate hemorrhage, and wanted treatment at once. I received a letter this morning asking if we received the telegram, saying that she was well, entirely well, and wanted the bill.

A short time ago I received a telegram from a party living in Massachusetts—I will not give the name of the town. The party had what was termed tic douloureux, and had been afflicted with it for a number of years. He had spent his substance in materia medica in the payment of doctors' bills; he had been treated for two-and-a-half years by the

had been treated for two-and-a-half years by the Eddy school, and it had been two years since he had slept in bed—he had to sleep propped up by pillows in a chair. I received a letter from his wife the other day (after I had been treating him about two weeks), telling me that the only difficulty he now had was that when he chewed the action of the jaw caused him some little pain, but in every other way harmony had been restored, and he was thanking God for his restoration.

Now, you could accumulate cases of healing by the thousands, but the rule is proven by one case as well as by a thousand. If any one wants to investigate any of these cases we have ample testimony and all kinds of letters which will prove that what we say is true. We do not allow every body to see our letters. If a person was to come to me, unless his motives were perfect, I would not allow him to see any letters; but where there is an honest desire for investigation, they can have all the testimony they want.

If you will take up this thought and go on and study, study the Truth, God will gradually illumine your minds and hearts and give you more and more spiritual understanding, until the light will break in upon your consciousness, and you can each make this beautiful realization, that God is All, and God is Love. This is Christian Science and its practice.

A Happy New Year.

BY FANNY M. HARLEY IN UNIVERSAL TRUTH.

"I bring you, friends, what the years have brought
Since ever men toiled, aspired, or thought,
Days for labor, and nights for rest;
And I bring you Love, a heaven born guest.
Space to work in and work to do,
And faith in that which is pure and true.
Hold me in honor, and greet me dear,
And, sooth you will find me a happy year."

VIEWED in the light of the scientific truth of Being, how comprehensive are these beautiful lines of Margaret Sangster. Can we do better than to critically analyze them and see what they contain for us? The coming year is bringing to us individually and as a race what the past years have brought us, namely, time. Time is the process in which we have the opportunity to learn Truth and to do what is right. Time is that continued forward movement in which living souls attain conscious knowledge of the nature, the faculties, the powers, and the possibilities of the ideal Man, the image which lives, moves and has its

Being in God-Mind, and of which we must individually not only become conscious, but must manifest.

God, with all the lesser principles also, has no other reason for Life and Being than that It may become manifest. It has no other way of becoming manifest than by means of the human consciousness. Human consciousness has no other means through which to manifest than physical person. Principle is eternal. Its expression in ideal Man is eternal also, because Principle and Expression are forever inseparable. All that Principle is and does is made manifest by degrees in and by means of the human consciousness. To Principle and Its idea Being there is no time; there is only the Now. To the soul that is evolving the ideal Being there is an ever increasing involving into the consciousness of what the ideal really is, what its possibilities are, and what it has power to do. To this changing consciousness there is time. Man's being is eternal. To gain individual knowledge of the Truth of Man's being is to put off mortality and put on immortality. This is accomplished during the process that we have named time. There has been for the entire human race

"Since ever men toiled, aspired, or thought,
Days for labor, and nights for rest;"

days for labor in which the soul does active thinking, in which it seeks conscious knowledge, in which it speaks kind words and does merciful deeds. Nights for rest, when, after having done according to its highest light, it rests in the faith that the good will be made manifest. In the face of all contrary appearances and apparently adverse circumstances it takes the attitude of calmness and peace, because it perceives that in reality the Good is omnipresent and that there is no evil power except in the imagination of mankind.

A little orphan boy once asked permission of a lady to clear the snow from her porch and paths. She acceded to his request, but said, with mistaken sympathy: "You look very poor, little boy; are you not afraid that you will starve before the winter is over?" He looked at her in astonishment, and said: "How could I starve when I trust in God and do my best?" To this lad time is the opportunity to trust and prove that the good is omnipresent. When true faith is attained all nervous tension has subsided, because all fear has been dispelled from the consciousness. True faith is understanding and understanding is rest.

The new year brings us the days in which we may cultivate love in our hearts, do deeds of kind-

ness, and learn more and more of our Cause and how to trust. It is so as to make It manifest. It is bringing us the night also in which we may rest, knowing, no matter how perplexing the appearances, that the darkest hour is just before the dawn.

"And I bring you love, a heaven-born guest."

The hardest and most cruel heart is not so callous or benighted but that it can be brought, in the process of time, to open its consciousness to perceive the nature of God love, and to receive it into the heart as a heaven-born guest. Time softens all hardness, quickens all undevelopment, unveils the Absolute Good and reveals Its eternal Presence. The seeking soul can always discover that God's Love is here now. It is a happy new year indeed to the one who for the first time perceives this mighty Truth.

"Space to work in and work to do."

Since time is only a matter of individual consciousness, we can see that this is also the fact with space. To the extent that the soul gains realization of the eternal now of Principle it ceases to take note of time. In the measure that the soul attains consciousness of omnipresence does it enlarge its environs of space. The universe is the soul's space to work in, and its work to do is to send out such thought vibrations as will tend to quicken the consciousness of all humanity to a reception of the truths of Being. It is our privilege to join forces with God-Energy and help to bring peace on earth and good will to man to the uttermost bounds of the universe, for the Good is Principle, and Principle is Omnipresence.

Evil is the perverted imagination of ignorant souls, outpictured in their word and deed. The Good is eternal and everywhere present. Evil is temporary to individual souls, and is located by them within their consciousness of their own environment. God-Mind is the only Life bestower. Its image has eternal life. Evil is the image forced in the mentality of undeveloped souls. Evil has no life because it is not created of God. With their conscious development souls drop their false images and fasten their insistent gaze upon the hitherto invisible Good. By denying the reality of evil its temporary nature is disclosed. By affirming the reality of the Good its eternal and substantial nature is realized. This all takes place in time, and since it is Divine Law that it must be the attainment of every individual consciousness soon or late, we are glad to cultivate

"—faith in that which is pure and true,"

for is it not the pure and true that is satisfying, helpful and lasting, and is not its contrary only ephemeral?

"Hold me in honor, and greet me dear,
And, sooth you will find me a happy year."

If we regard time as a stepping stone to the attainment of greater knowledge, as an opportunity to learn to demonstrate over unlovely characteristics, for conscious cooperation with Divine Law, as the process of soul ripening, then will we be holding the New Year in honor, and it will be impossible to hold for it other than the tender feeling of dear. God's part toward making us healthy, wealthy and wise is already done. No matter at what point of the compass we may be we can always trustfully say, "God is here." If we will open our consciousness to recognize Omnipresence and to receive the inflowing of the All Good in its several aspects, and to give out all that we know for the help of humanity, "Sooth we will have a happy year."

Principles of Morality.—Helpful Paragraphs.

Temperance.—Eat not to dullness; drink not to elevation.

Silence.—Speak not but what may benefit others or yourself.

Order.—Let all your things have their places; let each part of your business have its time.

Resolution.—Resolve to perform what you ought; perform without fail what you resolve.

Sincerity.—Use no deception, indulge no illusive beliefs. Think innocently and justly, according to the principle of unity.

Truth.—Think, speak and act according to the Truth of what Being is. Do loving deeds.

Politeness.—Never forget what manner of Being you are, and what all others are, and you will never forget what is due to all concerned in what you think, speak or do.—*Harmony.*

TREATMENT.

"I speak the word of Truth that makes free. I am life, I am substance, I am power above and beyond sin, sickness or death. I can not know sickness in my blood or in my body, for I am superior to it. Every drop of my blood is pure and perfect. Every atom of my body is living substance. My body is God's idea of perfection, and it can not be afflicted or withered away. I do receive my natural size, shape and perfection, and the glory of God is manifest in His temple."—*Exchange.*

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Eleven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 25
Oriental Asia, with postage additional,	1 00

SINGLE COPY RATES.

One copy,	10
100 Sample copies	8 38

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

The past month in the Reform Christian Science Church Association and movement which commenced in September, 1899, may be termed the passing of the first mile stone, as by the articles of incorporation the first election was to take place, and did take place the first Monday after the first Tuesday in January, 1901, at the Association Rooms in this city, and officers were elected for the ensuing year.

It has been the policy of the Church organization during the past year not to urge the formation of churches and church organizations, but preferred to wait until the membership had become enured to the work and sufficiently instructed to save their membership against the evil thoughts of evil persons, who make it a practice to destroy, so far as they can, all such organizations. Why any Christian organization, or any organization calling itself Christian, will do such things or can harmonize such acts with Christianity, with religion—the religion taught by Jesus of Nazareth—is beyond my knowledge and comprehension. The truth is that they do not try to harmonize it, but they have their whole religion

upon the ipsi dixit of a certain personality, and anything which goes contrary to that personality in their minds is of evil, and in order to destroy that evil they are profuse in their injection of their mental poison.

The work during the year has been one of great progress and has done more toward Unchaining the Truth and sending it forth than has been the work of any other, or all other, organizations since the early centuries of the Christian era. Our students are now teaching this Truth and healing the sick in every civilized land, under every civilized flag, on the face of the earth, and they are becoming more numerous as the weeks and months go by, and each one forms a nucleus around which others center, learning of the Truth that makes them free and of the healing which God has vouchsafed to man. While this is true of the past the work is but yet in its infancy, and the time is not far distant when every Christian church and every Christian people will recognize that God heals the sick, that He heals the body as well as the soul, and that this Truth belongs to no church and no denomination or to any personality, but belongs to all, is as broad and as wide as the love of God Almighty. It belongs to all the children of men, and all we have to do to receive this blessing is to reach out our hands and pluck the fruit and eat.

The local church here in Washington has made rapid advancement the past year, and instead of being but a few meeting together, as was the case the first of the year, we have each meeting a large hall well filled, and several hundred are now in attendance, more or less, regular and this Truth, which was a stranger in this great city of Washington, has been scattered into almost every corner, thoroughfare and nook of this city, and people of all classes, all denominations and grades of society are recognizing it as taught by the Reform Christian Science Church, recognizing its great liberality, its Christian spirit as dominated by Christian Love, and the work is but in its infancy to what it will be in a year or two. In time not only will the people of this town be advised of this great Truth, and will be practicing it, but from this center of intelligence

will radiate this thought throughout the entire world, and our work here will be one of the great means in God's hands for the propaganda of the blessed Word.

INTERNATIONAL METAPHYSICAL UNIVERSITY.

THE INTERNATIONAL METAPHYSICAL UNIVERSITY during the past year has established a system of teaching by mail, which is being sent to all parts of the world, and enables students from everywhere to write and obtain the lesson course, and by the study of these lessons and the complete answering of the interrogatories sent them with the lectures are enabled to learn how, and are taught how, to heal the sick, and are also taught the underlying philosophical principles of Metaphysical healing. This college now has its students in all parts of the world, as before remarked, and yet it is but in its infancy, because millions more need this Truth and should have it, and are rapidly applying for it. It is of more value to a person taking this lesson course and learning this Truth than all the money considerations on the face of the earth. It brings one in harmony and in touch with God's Love, and gives the power to invoke God's blessing and receive a substantial and immediate answer. It not only applies to the healing of the sick but also to the restoration of harmony in the mind as well as of surrounding circumstances which environ man in this pilgrimage on earth. It is a perfect guide and gives perfect financial harmony and success to each and every one who practices the blessed Truth as laid down by our Savior. It teaches the rule and enables all to know how to apply for and obtain these blessings.

THE NEWS LETTER.

Another propaganda which is more potent than it was the first of last year is the WASHINGTON NEWS LETTER. With a constantly increasing circulation its power for good is increasing, and wherever it goes its pathway is marked by converts to the blessed Truth which it teaches. It should be the aim of every lover of the Truth and every lover of the cause to broaden and widen the circulation of the NEWS LETTER and endeavor to obtain subscribers everywhere for it, and to push it, for its teaching is ways crowned with success when taken into a

When we survey the broad expanse of this entire world and see how few comparatively have yet obtained this Truth; when we see our fellows surrounding us, bowing down to sorrow and pain, sickness and death; when we see everywhere sin and iniquity as manifested in material mind rampant, so to speak; when we see the widow crying and the orphan hungry, and the destitute everywhere suffering for God's love and God's care, because they do not know how to obtain it; I say, when we look over the broad expanse before us it should inspire the most slothful with a determination to consecrate their lives, their souls and their all to this work, and never rest until God's reign is complete on earth. God will bless all abundantly who make this resolution and carry it out, for His children never go unrewarded. In the words of the Psalmist, "I have not seen the righteous forsaken, nor his seed begging bread."

My earnest prayer and earnest desire and earnest exhortation to all is, make the resolve for this coming year to do more and more and more. Use greater efforts and exert greater means, to push this work. Let us put God's truth before the world until all the churches shall have adopted it, until every one shall know the Truth that makes them free. Then we shall receive the benediction, "Well done," from the Father of Love and Light and Life.

Lovingly,

Oliver C. Sabie

"I am conscious life, in which there is no death. The only presence I know (in the beginning of the twentieth century) is the fullness of joy. On my right and on my left, and within me, are pleasures evermore. The God of Heaven prospers me now in all goodly effort. My work prospers in my hands. Father, I have glorified Thee on earth. Divine intelligence illumines the whole earth.

"To thee all men be heroes; every race
Noble; all women virgins; and each place
A temple; know thou nothing that is base."

—Owen Meredith.

Evil thoughts are the invisible, airy precursors of all the storms and tempests of the soul."—Buchminster.

Evolution and the Subconscious Mind.

BY MABEL GIFFORD.

INVOLUTION is creation, and evolution is the unfolding of what is evolved. The creation of man is involution, the unfolding of his consciousness is evolution. The creation of the earth is involution, the unfolding of it in the lowest or least plane of spirit, where man's consciousness must begin, is evolution. Involution is the involving of life from the Infinite down through lesser and lesser planes of creation unto the least, both by discrete and continuous degrees. Discrete degrees are the distinct steps of progression in both involution and evolution, from spirit to mind, from mind to matter, from man to animal, from animal to vegetable, from vegetable to mineral—all are discrete degrees in involution. Continuous degrees are the progressions of like kind from more or less, and from less to more; from the greatest condition in the animal plane to the least, or from the least to greatest; from the complete truth down to the least consciousness of it; from the least consciousness of it to the greatest consciousness of it. The apple tree is involved in the seed. No amount of earth, air or water will evolve an apple tree, but a seed placed among these material substances will unfold in the material plane an apple tree. In the seed the apple tree begins its least form of consciousness and evolves until it has developed as fully as material conditions will allow. It has its discrete and continuous degrees of unfoldment, as have all things. It has continuous unfoldment in the roots and a discrete unfoldment in the stalk; continuous degrees in the stalk and discrete degrees in the leaf; continuous degrees in the blossom and discrete degrees in the fruit. The fruit also has continuous degrees until it reaches its highest evolution in its conditions. While this evolution is going on involution is at the same time taking place that the process of evolution in the material world may continue and new seeds be formed.

All these processes are involved and evolved in the life of man. There are discrete degrees of progress in the material plane and discrete degrees of progress from one plane to another. When man has evolved in one plane to the fullest extent under the conditions of that plane he passes to another.

We will now consider the subconscious mind. Man lives in two planes at once; an evolving conscious life in the material plane and an evolving

subconscious mind in the next higher plane. The subconscious mind is the medium of the reception of the higher life. The higher life can enter here, for there is no conscious will or thought of man to prevent. Through this subconscious mind life is ever filtering into man's consciousness as it has opportunity and develops his consciousness from the lower conditions into the higher. The conscious mind is conscious of the without and the within. In sleep man becomes unconscious of the without and conscious of the within and sometimes of the subconscious. In the within is all of a man's life that has passed into his memory since memory began. Within this memory, his inheritance from his parents and ancestors. Here is where students become puzzled and where the memories that people can not account for come from. Here, too, is the plane of mind the psychologist experiments in, and the hypnotist, when he has by his stronger vibrations neutralized the man's will and external mind, either substitutes his own will and thought or calls out the inner memory, the results of which amazes the man quite as much as the operator.

In the inner memory is what man inherits from man in the subconscious mind is what man inherits from God. Here man dwells in the higher plane of life during the whole of his external life in the material plane, and this higher life develops while the external life develops. It is the work of this higher life to grow in its own plane, and at the same time to find means to work into man's consciousness that he may recognize the higher plane of life and dwell in it, thus externalizing it and making it a part of his conscious self. When a man's inner memory is awakened he perceives the consciousness there as his own thoughts, and he can not account for it. Suppose his parents or some more remote ancestor was very fond of Shakespeare, while he had never read or heard a word of it. Under favorable circumstances he finds himself repeating Shakespeare, much to his amazement and the amazement of his friends. Passing to the subconscious mind, under favorable conditions the man gets glimpses of the higher plane and he sees clearly many things that students of the past and present seek for vainly. He thinks he is finding out all this by a process of his own external mind and does not perceive that he is receiving all this from the higher plane of life. So we see that the inner memory is the connecting link between the outer mind and the subconscious, and so is built the golden ladder that leads man from the lower

plane to the higher and provides for the discrete degrees of his development.

A man by proper practice may develop consciousness on any one or all these planes, the outer life, the inner memory, or the sub-conscious mind. Without instruction it is haphazard work—a blind man trying to lead himself. No man can lead you. All that anyone can do for another is to point him the way. We may be strengthened by the harmonious vibrations of another, but anything else hinders our own proper development and uses us as tools for others' purposes. Every Mental Scientist knows, or ought to know, how to dwell in a positive aura that makes him a nonconductor of everything inharmonious in other minds. The receptive mind is the open door to the higher life; the positive aura is an armor of safety unaffected by the inharmonies surrounding it.

You may stumble into a little of this ignorantly, or you may, through your impressibility or intuition, be led into it naturally, or you may come into it intelligently. Blessed are they who, not having seen, yet believe; but blessed also are they who learn how to see. In this existence the higher life is the subconscious and the external the conscious. In the next life the external of this becomes the inner memory, the present subconscious the conscious and the next higher plane the subconscious. We are so undeveloped that we only get glimpses of the higher life in our most exalted moments, but we should be living constantly in both planes. We should seek consciousness in the higher plane, not for the sake of living in it merely, but that we may understand our present life and make our development here more complete. It is wretched work developing consciousness of the higher life and living in it to the neglect of this. We shall not find Heaven—the condition of harmony—any quicker by climbing up some other way than by the natural development, and the longest way will be the shortest in the end. Learn life's order, and work in harmony with it. Then the subconscious will become the conscious as fast as you can make use of it.—*Universal Truth.*

Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never ebbing sea.

Our outward lips confess the name,
All other names above;
Love only knoweth whence it came,
And comprehendeth Love. —Whittier.

In Christian Science healing no one especial form of prayer is necessary. Any form of prayer which comes from the heart of a loving Christian person, combined with perfect faith, is a prayer which heals the sick. Christian Science healing is as much a part of our religion and as much our duty to practice as it is to preach morals which saves the soul. The command of our Savior was always to preach the gospel and heal the sick. Christian Science healing is as much a part of our duty to practice as it is to preach morals which saves the soul. The command of our Savior was always to preach the gospel and heal the sick, and that is our mission to carry this Truth to all the world until it is adopted by every christian man and woman of every Christian Church in the whole world. It belongs to no one church, and to no one person, but it belongs to the entire human family, and those who refuse to practice it, refuse to obey the commands of our Savior.

BY SOME, Christian Scientists are considered presumptuous when they claim that the sick are healed in the name of Jesus Christ without the aid of materia medica; but if they really believe Jesus Christ to be the Son of God they can no longer doubt, if they will consider what Christ himself said on the subject, as recorded in the fourteenth chapter, 12th, 13th and 14th verses, of St. John, as follows: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

What were the works to which Christ referred above which He had been doing? Healing the sick, casting out devils, opening the eyes of the blind, and raising the dead.

LOOKING TOWARD THE LIGHT.

I asked the roses, as they grew
Rich and lovelier in their hue,
What made their tints so rare and bright?
They answered, "Looking toward the light."

Ah, secret dear, said heart of mine,
God means my life to be like thine,
Radiant with heavenly beauty bright,
By simply "Looking toward the light."

—Anonymous.

CHRISTUS CONSOLATOR.

Beside the dead I knelt for prayer,
And felt a presence as I prayed:
Lo, it was Jesus standing there.
He smiled: "Be not afraid."

"Lord, thou hast conquered death, we know:
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead."

"Asleep, then, as thyself did'st say,
Yet thou can'st lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep."

"Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache."
He smiled: "She is not gone."

"Alas, too well we know our loss,
Nor hope again our joy to touch
Un'til the stream of death we cross."
He smiled: "There is no such."

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled: "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep nor wander far away?"
He smiled: "Abide in Me."

—Rossiter W. Raymond.

Extracts from Lecture.

[Delivered by Col. OLIVER C. SABIN, January 16, 1901.]

THE reading of the verses in Luke by our Brother Turner, where the man had a friend who came to his house and he went to one of his neighbors for bread, teaches us a lesson. He told his neighbor he wanted to buy some bread—I presume he wanted to buy it—and his neighbor told him he had gone to bed and his children were with him and he could not get up. The man would have driven him away, but he stayed there until he got the bread because of his much asking. Now, he did not get it because his neighbor wanted to sell the bread, but because he wanted to get rid of his visitor. Evidently the Savior meant by that little parable to teach us to be persistent under certain conditions.

Brother Adams has given us his experience in healing. Now, you must remember that you can not take the experience of any one case or any one person and make that the rule. I have yet to see any two persons in the world who ever treated alike, or

who had the same realization. In some of our cases of healing it takes months.

The young lady who gave her experience in this church the other evening, as you will remember, said that she had to repeat a certain treatment over a great many times before harmony was restored. There is a young gentleman in this hall now, and I thought it might perhaps be well for him to give his experience, but, as I think of it, he had better not, as I do not want the thoughts of others on him. He was here last Sunday. He had been suffering, I do not know how long, with catarrh, and was taking medicine constantly. I think he said he had taken over thirty dollars' worth of one kind alone. He was present and took the treatment given last Wednesday night. When he woke up the next morning he found that he was well; all catarrhal conditions were gone. He told me last evening about it. He does not take any medicine now, and he looks very bright to-night and I believe he is well. His case was one of instantaneous thought doing the work.

A lady came to me the other day, just as I was sitting down to dinner. I had been so busy all day that I had had no lunch at noon, and was consequently hungry. I went up to my library to see her, and found her racked with pain and with a nervousness which seemed to tear her to pieces, from a material standpoint. She laid down on a lounge and I got a covering and threw over her and gave her a treatment. She became perfectly quiet and perfectly harmonious. I went down to my dinner, and after dinner I went up and gave her another treatment and she went home. I received a letter from her this morning that the pains had not returned.

Now, there was another healing by a most instantaneous thought. I could tell you of demonstrations of this kind all night, but what I want to tell you is this: There is no rule which we can say is the rule of demonstrating. Every person is a law unto himself or herself, so far as their realization of the Truth is concerned, and whether it takes a long or whether it takes a short time is beyond the knowledge of man to tell which it is going to be. All we can do as healers is to make the realization and trust God for the results. It may be the patient's mind is not receptive. I know when I was being treated, before I came into the realization of the Truth, that it seemed to me that I had more illnesses and ailments than I had ever had before. I had been treated for eight months. I visited New York City, and it seemed as though I never had had such a cold in my life, and I waded [about all day in the rain and mud, and it seemed as though I would die with that cold. My

friends made fun of me because I had a cold. They were not in Science and I was not in it enough to hurt. They said: "Now, if you were to catch cold, which, of course, you can not, but if you should happen to catch cold, be sure and go to Christian Science for your cure," and then these friends would pretend to be taken with spasms that would seem to separate their very soul and body. That is the way I got this Christian Science. I was around with a set of men who did not believe, and their influence was depressing. These friends did not believe in a doctrine that did not have a personal devil in it, and they would have nothing to do with a religion that did not have a personal devil and a hot hell in it.

I know a minister in this town who thought he was converted to this new thought, but the last I heard of him he had gone back; he would not belong to any Christian denomination that did not have a personal devil and real hell. He wanted a devil and has gone back into the ranks of his devil.

"The Kingdom of Heaven is within you," it is the beautiful thought of God's eternal Love which is upon you. It is that Spirit which makes you go out and seek your brother and do him good and lift some of the burdens from his shoulders. It is that thought which does not rest at home, but goes out into the mountains and valleys and seeks for the lost sheep and when they are found brings them back into the fold, and the lambskins are fed and God's Love injected into their consciousness so they can live also. It is the doctrine that God is Love, God is Good, and God is All in All. When you consider these three propositions logically the conclusion that evil is nothing is irrefutably proven. There is nothing but Good, and God is Good, God is All, and that is the realization which heals the sick. You take the devil worshippers, or those who believe in the devil and bow down to evil; that is, acknowledging the existence of evil, and such can not heal the sick. It is all foreign from God; it has no part or parcel with God; His is the Kingdom of Love, and when you get out of that thought you are out of the Kingdom of God.

In this work let me impress again upon your minds this thought, Never think that others control your actions because you shape and form your own character and have your own realization and you go to God in your own way, in Spirit and in Truth, and with the faith of a little child and He will heal you and will heal your sick.

The plays of children are the germinal leaves of later life.

Friendly Comment.

VIBRATING TREATMENT.—This is a treatment written by Colonel Sabin, which he claims, if used according to directions, is certain to destroy the beliefs (held by Christian Scientists) of malicious malpractice and animal magnetism. The treatment in itself is very simple and harmonizing. Explicit instructions are given for its use, and precautions against its overuse.

We know that Truth is a perfect panacea for and protection against all systems of false beliefs and opinions—all erroneous claims that fall short of Truth. And while we think this treatment is a good one—though partially made up of ancient practices—we can not agree altogether with our earnest and sincere brother in what he claims will result to people who endeavor to work against us, after we have used this treatment.

"The very arts by which they seek to destroy you will turn and destroy them."

I think our brother means to convey the idea that our use of the treatment, with love and the understanding of unity, will destroy their evil beliefs and practices and will thus, in the Christ Spirit, "bear away their sins" and heal them, which is the work of true knowledge of science and love to neighbor as self, based on the unity of the one All.—*Editor Harmony.*

Superstitions have indeed been associated with religion. So they have with law, medicine, nature, the family, the state. But we do not reject what is true in them with the false. Religion is just now eliminating itself from many superstitions, and there is every day more religion in the world and less ignorance, doubt, and fear.—*Rev. C. W. Biddle.*

We are not on our way to a state of at-onement with God through hope, aspiration or evolution. We are One with God, the All Good, here and now; our real and eternal state of being is that of unity and harmony. We are the life known in the vedantic philosophy as the "Blessed Life"; and even more, we are what is called in Divine Science *the all or only life.*

"It is our will

Which thus enchain us to permitted ill.

We might be otherwise; we might be all
We dream of happy, high, majestic.

Where is the love, beauty and truth we seek,
But in our minds? And if we were not weak,
Shou'd we be less in deed than in desire?"

—*Shelley.*

WATCH YOUR WORDS.

Keep watch on your words, my darlings,
 For words are wonderful things;
 They are sweet, like bees' fresh honey—
 Like bees, they have terrible stings,
 They can bless, like the warm, glad sunshine,
 And brighten a lonely life;
 They can cut in the bitter contest,
 Like an open, two-edged knife.

Let them pass through the lips unchallenged,
 If their errand is true and kind—
 If they come to support the weary,
 To comfort and help the blind;
 If a bitter, revengeful spirit
 Prompt the words, let them be unsaid,
 They may flash through a brain like lightning
 Or fall on a heart like lead.

Keep them back if they are cold or cruel,
 Under bar and lock and seal;
 The wounds they make, my darlings,
 Are always slow to heal.
 May perils guard your lives, and ever
 From the time of your early youth,
 May the words that you daily utter
 Be the words of beautiful Truth.

A Happy Student.

West Chester, Pa., January 21, 1901.

J. H. Turner, Dean.

Dear Brother: According to your wish I took up my lessons from the first and asked God, in the name of Jesus Christ, to give me wisdom and spiritual understanding. I now know that God is All in All, and that from Him comes every good and perfect gift. Therefore I have wisdom, I have spiritual understanding, I have righteousness, I have holiness, I have love, I have meekness, and I am endowed with all the characteristics which belong to a child of God.

One morning, before I had time to rise and dress myself, a man came in with his head and neck bundled up. He asked my boy to go up to his stable and tell his boss that he could not come to work. I asked him what was the matter with him. "I have a stiff neck," he said. I extended the cup of cold water. He went home and eat breakfast and came back and stayed with me until noon and went to work.

On Sunday I went to a neighbor's house to have a little talk about Christian Science. When I went in the man was upstairs with cramps. His wife asked me to go up and see him. I went up and I realized that the image and likeness of God could not have cramps. In less than eight minutes he

was downstairs. There was a minister in the house, and he went out and told it wherever he went. I will not worry you with a long list of these cases.

I called a meeting at No. 320 Chestnut street at 8 o'clock. I called the meeting to order and then I read your Lecture No. 1, and then the election of officers took place. James W. H. Prigg was elected president; Charles Fulerton, secretary; C. Gladmon, treasurer.

Thursday evening and Sunday afternoon was the time appointed for our meetings each week.

Yours in Truth and Love,

J. W. H. PRIGG.

A NOTE.

I notice by the Associated Press dispatches that the Hon. Jos. R. Clarkson, of Omaha, Nebr., who was a member of the lecture corps of the Eddy church of Scientists, has resigned his position and left that organization. I have had a letter or two from Judge Clarkson since he left that church, and expected to have had a statement from him to be published in this paper, but it has not been received.

Judge Clarkson is a sincere man and earnest in the cause of the Truth. I understand that he is yet a strong believer in the same thought which we all advocate, that God heals the sick and the sinner and that He has given us means of communication which is understood. The Boston Trust management is such that any person actuated either by principles of morality, Christianity or self-respect can not continue with them as soon as they are advised of their methods.

I express a hope and wish that Truth is not going to lose a champion so able and sincere as Judge Clarkson, but rather gain one unfettered, and one more who will become an apostle of the glorious thought of "Unchain the Truth; It Shall be Free."

OLIVER C. SABIN.

FOUR-LEAVED CLOVERS

I know a place where the sun is like gold,
 And the cherry blossoms burst with snow;
 And down underneath is the loveliest nook,
 Where the four-leaved clovers grow.

One leaf is for hope, and one is for faith,
 And one is for Love, you know,
 And God put another one for luck—
 If you search you will find where they grow.

But you must have hope and you must have faith,
 You must love and be strong—and so
 If you work, if you wait you will find the place
 Where the four-leaved clovers grow.

—Selected.

THOUGHT.

BY NAT WARD FITZ GERALD

The thoughts we think they mould our lives
And make us what we be
Thro' mortal mind the Sp'rit strives,
By thought to make us free.
'Tis thought controls our ev'ry move,
And this we'll always find,
Pure thought is one, with God and Love,
Pure thought is pure Christ Mind.

Then let thy thoughts be ever pure
And beautiful and free,
And send them to the farthest shore
Of life's great boundless sea.
With Spirit wings, their pure white sails,
Life's burdens all shall lift,
With peace of mind that never fails,
God's comforting, sweet gift.

Oh, pure true thought: oh, bird of peace;
Thou art a precious thing,
Love's ark has given thee release,
To let thee soar, and bring
From our life's boundless, endless tide,
To sick and weary hearts,
The boon of peace, so long denied,
Thro' wrong thoughts piercing darts.

The waves which buffer ev'ry soul,
Adversity doth know,
Weak, worn, despairing, are made whole,
God's Love and Truth to show,
The faint and faltering grow more brave
With precious Truth's pure thought,
Which comes to succor and to save
To whom it has been brought.

Truth makes pure thought its precious own,
And earth shall heed its cry,
Its eyes shall gleam, like Sardis stone,
As faint hearts wander by.
The dullest eyes shall see its gleam.
And catch its promise true,
And wake to fact, from out this dream
To life and hope that's new.

As stars in heaven brightly shine,
So when we know All's good,
That thought will glow, with light Divine,
Till Truth is understood.
Its rays beheld will gladden eyes,
Its words will catch the ear,
Love thought, its message never dies
It's filled with hope and cheer.

Think thoughts of Truth, send them adrift
O'er earth and sea and sky,
For Truth the darkest clouds will lift,
As time goes rolling by,
While through this mortal life we grope,
From ills to seek release
Pure thoughts they are our only hope,
They bring us perfect PEACE.

Converted from Infidelity.

Newport, Oreg., January 19 1901.

John H. Turner.

Dear Friend and Brother: Inclosed you will find my answers to questions in Lecture No. 10. I hope now to merit my diploma. I have given each lecture careful attention, although some time has passed since my commencement. I think I understand the substance of each lesson. When I tell you that I was an Infidel when commencing the study of Christian Science you may know some thing of what I have had to contend with. My Infidelity is of the past. I now know that my God and my Savior Jesus Christ liveth.

Hoping to receive the good wishes of yourself and entire faculty. I remain

Your sincere friend and brother,

G. W. FORD.

NOTICE.

We are in receipt of two little books from the Purdy Publishing Company, McVickers Building, Chicago, Ill.

The first is "Selections from the writings of George MacDonald, or Helps for Weary Souls," compiled by J. Dewey. The book is well printed and neatly bound. The writings of George MacDonald are well known and need no commendation. The price of the book is 50 cents.

The next book is entitled "Spiritual Law in the Natural World," by 'Eieve,' a writer of some note, who writes under that non de plume. The book itself is a perfect treasure; and to students of Metaphysics a feast. It is also 50 cents per copy, and those wishing either of these books can obtain them by writing to the publishers above named.

When you join the orthodox or Eddy Christian Science Church, you are required to turn off your family physician and sever your connection with all other churches; but not so with the R-form Christian Scientists, who believe and demonstrate that God will answer prayer and heal the sick just as readily in the presence of a physician as when he is absent, and are willing to co operate with all Christians in establishing God's Kingdom on earth.

A gentleman wrote from Hawaii, was suffering with bladder trouble and bloody discharges, supposed to be from an internal tumor. The next monthly steamer after treatment commenced brought a letter of his perfect recovery.

Dynamics of Thought.

BY FLORA PARRIS HOWARD.

Los Angeles, Cal.

TAKING up a journal of advanced thought, I came upon these words from a physician: "The vital thought that heals a patient is within the patient himself." These potent words of truth can be readily understood by one who has healed himself by the power of thought alone. Every person who has studied thought effects carefully knows that unlimited possibilities lie behind them—dynamic forces of such mighty power that one is frequently surprised at the quick result of his spoken word of Truth, such as frees him from an ache or pain the moment of speaking. This vast realm of thought is ours to have, to hold, to investigate, to prove and to utilize. We must know by positive knowledge our power. But to know means nothing to the investigator unless by that knowledge he can transmute the lower into the higher. The Science of Being teaches us that man can control his words and his acts by first controlling his thoughts. It teaches us that man can control his fears, his passions, his emotions, his desires, his cares and worries and make his body his obedient servant by rightly using his own divine power of thought.

When truths like these get fastened in our minds for all time, no matter what comes, we can withdraw our thoughts from our bodies (which are invariably the result of our past thinking) and turn inwardly to find the true cause of our inharmonies, which show forth in sorrow, trouble, misery and diseases of all kinds. If man knew he had a gold mine within himself, which is the power to think right and which is sufficient to make him a success physically, mentally, morally and spiritually, do you suppose he would go to Alaska to dig the yellow stuff from the earth, starving to death before he reaches it, and many times losing it before he can take any comfort with it? Work your own mine of thought and bring up your own gems of truth that you have proven true. They are more to you than gold, or diamonds, or all the words that were ever written, for, by digging them yourself, you know that you know, not by word of mouth or pen, but from the soul's depth of mastery.

Man is constantly looking outside of himself for help—to the minister to save his soul, to the doctor

to save his body, to his friends to give him a "pull" with their influence, to his money to buy him position in life—not once realizing that he has the power to place himself in any position he is fitted for. All power is within him. Not knowing this, he becomes a wanderer upon the earth, carrying unconsciously this dynamic, vitalizing force unused and to all appearances dead within him. He seldom finds his right position in life; in truth, he does not know where or what it is. As one of the world's incapables he becomes a leaner and a dependent upon others.

Find your place in life and take it; make a place for yourself by being an individualized, independent man or woman, caring nothing for what others may say of you or your work, and realize that your problem is your own to work out as you see it. Make conditions suit you, not you the conditions. If you want to find your place, and will, you can do so by accepting any work that comes and doing it faithfully, constantly holding in your thought that there is a better work for you. The supply always follows the demand. Call no work that comes to you common or unclean. Carlyle tells us: "In all true work, were it but true hard labor, there is something of divineness." In doing what you call dirty work realize that you are undergoing a self-training that you need to fit you for something better. The surest way to success is to be sure you are worthy of it.

But to go back to the subject in hand. The doctor states in the next clause that "the vital force is generated within the patient himself by the digestion and assimilation of food; that the amount of vital force generated depends upon the quantity and quality of food introduced into the stomach." Right here the doctor seems to have tripped up. The statement that food makes the man belongs to the barbarian age of Cannibalism, when bravery, or vital force, resulted in slaughter outright, for, in going to war with an enemy, if the latter fought bravely, and the victor fought bravely, and if the victor could kill him, roast him, and eat him he would partake of his characteristics because of "his vital force in quality and quantity." Logically, then, if one dined on cabbage he would stand a fair show of becoming a cabbagehead. Food does not make the man any more than the clothes he wears. Food has nothing to do with a man's mind—with his mental caliber. Food has no power over the mind of man or his vital force in healing. It is not food in quantity or quality, houses or lands, fine broadcloths, flowery language, or money

or influence that makes the man or woman. Mind is the standard of the man, and he is measured by that alone. True nobility is the status of the soul and requires no food, only the recognition of one's own divine inheritance. Such spiritual food will increase our mental and spiritual vigor, and while doing so will heal our bodies.

Eating sustains the physical only. It is not what you eat, or when you eat, or how much or how little you eat, that makes you; it is what you think. It is not your food that hurts you, so there is nothing gained by condemning it. It is your thoughts and moods while eating it. You may have the very best meal to sit down to, but if you feel angered, worried, discouraged, fretful, fearful or hateful you will have some trouble with your food, and you will say that it has disagreed with you when it is your disagreeable thoughts alone that have worked the damage. It is a well-known fact that the strongest body and the weakest intellect are sometimes found together, and also that the most powerful intellect may carry a weakened body along with it, not a desirable condition to exist under, to be sure, for intelligence should rule the body—build it out on all sides. Mind should not be trained at the expense of the body, or vice versa.

The doctor we have quoted says further that "the food supply should be regulated;" if not "it will interfere with the generation of the vital healing power." Can it be possible that this is an age of progression? Does anyone really believe that the vital healing power lies in beefsteak or in mush and milk, or in any kind of food, or in food at all? I prefer to leave the reader to find out for himself that the healing power lies in the mind and its supremacy over matter, not in the beefsteak. Your diviner self, the real power of you, is master (or should be) of your body and its food. Regulate your own food and eat what is set before you with no grumbings about its quality or quantity. Think kind thoughts of the one who has prepared it for you, be it your dearest friend or a perfect stranger. Let blessings flow from your heart to the whole world, out into the vast unseen realm of universal life, and it will help onward some other poor, struggling soul. You will then get up from the table feeling that it was the best meal you ever sat down to, though in an hour after you could not have told what or how much you had eaten.

Lifting your thoughts above and beyond the body and its demands will enable you to start new currents of vital force; these will help you to master

yourself and assist humanity. When you know this—that your higher self, the real you of you, does not depend upon outside supply, but rather upon an understanding derived from intelligent thinking—you will naturally go about training your thoughts and bringing them under subjection to your higher conceptions of right. This is true dominion. Think thoughts of health, strength, courage, success, opulence, peace, joy and love. They act as a vital healing power while your body is being made whole. You will have a firm, elastic step, and the balance of power will be in your own hands.

Every organ of your body should be harmoniously adjusted to all others. Every organ is sacred, so see that you abuse not one of them. Every teacher on all lines, every physician of all schools, should be a giant in spiritual power. Then the body will express these and be the same. No kind of food, no amount of food, can make you strong, but a mental training, combined with a spiritual power, can. I have done hard physical work and hard mental work in the same day and never tasted of food. I was not hungry for the food that supplies the body, but I was pining for food for my spiritual growth. I did my work mechanically and better by keeping my thoughts on my spiritual powers. My powers of endurance did not fail me, but enabled me to do more and better work. One whom I once knew lived on bread and milk, two meals a day, month after month. He was physically strong, doing more hard labor than any of his hired men. He was just as strong mentally, attending to his accounts and other duties daily. He regulated his own food by eating what he liked, his physical keeping pace with his intellectual growth. It was not what he ate, but what he thought.

A self-reliant, individualized man or woman does not depend on outside helps, money, influence or friends. Make a friend of yourself and the rest will follow. Shakespeare wrote:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

Your thought is a creative force, each thought creating its own kind. If you want your very being electrified with power that feels and heals hold thoughts of faith in yourself, patience independence, persistence, strength and firmness of character. Exert your will-power to master; think of your ability to accomplish what you desire, and what you can make of yourself, what a power you can be for

good, and then ~~be~~ it. Drop at once all wrong habits by dropping the wrong thought out of your consciousness that formed them. He alone receives the highest who works for it, lives for it, and is worthy of it. The Christly spirit in man is the only vital force or healing power known. It is God in him which heals and sanctifies. Believe in yourself and your powers, and prove these words true. I have and you can, for what one has done is possible for all. Try this for three months and your whole body will be renewed with a vitalizing force. You will be healed of your poverty and your environment, and your courage and faith in yourself will surprise you. Let go of your past life as though it had never been, keeping your hands off the future as though it never can be; in other words, look to the Now and make each day count. It is not what you have been or what you are going to be that will make you, but what you are now. Make yourself what you will by attaining self-mastery, which is the highest human attainment; for when you have mastered yourself you are master of all things. As you are master of the within you are also master of the without. True dominion over all things is yours by right. Prove for yourself.—*Universal Truth.*

A PRAYER.

Vain, vain, O mortal, are thy plaints,
Thy sighs and whining supplications!
Wouldst have the Engineer of worlds
Reverse e'erual order and design
To pleasure thee?
By deeds alone—by acts of love
Shalt thy desires be crowned.

—D. O'BRIEN.

"UNCHAIN THE TRUTH; IT SHALL BE FREE!"

God in His mercy sent the Christ,
The Saviour of the world to be.
He came with love—nor priest nor saint
Can give it so abundantly.

Humanity with outstretched arms
Stands pleading at the gate of health
For burdened souls. Oh, give the balm
To those who suffer unto death.

Truth, shackled and bound by sordid gain,
Would fain destroy their sin and pain;
Would heal their sick, with sorrow riven,
It freely for the world was given.

Its "Golden Rule" is from above;
"Our neighbors as ourselves to love"—
Ope wide the gates! Our help we seek
"Unchain the Truth; it shall be free!"

Absent Treatment.

[Extract from lecture delivered by Colonel Sabín, Wednesday, January 23, 1901.]

WHEN I first commenced to attend Christian Science meetings and heard them talk about absent treatments it occurred to me, Why do they talk such nonsense as that, why do they not talk something we can believe, that has some rationality about it? That is the idea that occurred to me, but I had no idea of what Christian Science healing, so called, is.

When we come to consider the Truth that we live, move and have our being in God, that God is Omnipotent, Omnipresent everywhere; and when we come to consider further the fact that this Christian Science healing so called, is nothing more nor less than a system of praying to God, and a realizing of the fact that you have that for which you ask before you ask for it, then you can thoroughly understand why we can praise God for the healing of the sick everywhere. With God there is neither time nor distance, everything is Here and Now. There is no past and no future, but one continuous, eternal NOW, and no distance, but everywhere Omnipresent.

It was common for the Christian people all over the world to pray for the Queen of England during her last illness. The orthodox churches did not say "You can not have your prayers answered because you live in America and she in England," but you recognize the fact that you can pray to God and that you will receive an answer to your prayers if you pray in faith.

I think one demonstration of absent healing which has come under my practice has the longest distance to it of any that I have heard of. It was the healing of a lady in Japan. Along about the middle of November I received a cablegram to treat a lady there for a disease mentioned, and I commenced treatment. In due course of mail I received the letter which followed the message, and it described the disease, which was some kind of ailment or pain in the head which had been there for years and was dragging the victim down into the grave. The doctors finally told her, in effect, that they could do nothing for her, there was no hope, and if she had any business or anything to do she better do it before she passed out, and then to seek that which would make her life most endurable until the end came. She went to a seashore town, there

she had obtained a copy of the News Letter; in other words, the Life Line was thrown out to her, and she cabled for treatment. I received a letter from her on my return from Philadelphia, Monday evening, giving the blessed information that she was well, and whatever ailments she had had passed away. The doctors had never been able to tell what was the matter with her. It was a very severe pain and affliction in the head, to material sense, but she is now a well person, thanking God and rejoicing because of her deliverance from this evil belief.

This was an absent treatment half way around the world. As soon as the thought is conceived and given from the mind of the one who prays it lodges, so to speak, in the consciousness of the sick one—it makes no difference where the patient is. It is sent out in vibrations and instantly lodges where it is sent. It takes some time to send a telegram around the world by wire, but by this thought process you can send it around the world very much quicker; yes, quicker than you can turn your hand. God is everywhere omnipresent. He lives in the Eternal Good, and that is where we are going by and by. We will go to the land of the beautiful thought; we will be able to walk with God and walk with man at pleasure. That is the ultimate of man's destiny. Clothed with a spiritual body, we shall know each other there as we know each other here, and with the rapidity of thought we can go anywhere instantaneously. Thought travels and so do we, and this kingdom of God which our brother has been talking about is everywhere. It is a condition of mind, a condition of thought. As your mind is in harmony, in love and in rapture with God; you dwell in the kingdom of God and the kingdom of Good.

As Jesus tells us in the sixth chapter of Matthew, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Seek the kingdom of Good and its righteousness for the sake of the Good and the Right, and everything in God's kingdom is yours. The birds eat without sowing, without reaping and without garnering into barns, and so can you; and this old doctrine, taught in the second chapter of Genesis of poor old Adam being driven away from the Garden of Eden with the curse of God attending him as he went out, "By the sweat of thy face shall thou eat thy bread; that The mother shall bring forth children in pain and in misery," is but the invention of carnal mind. I say that hideous doctrine has caused more misery than all the other parts of the

Bible. It at once made God a monster, whereas God has never been anything but Love. Every ache and pain that a mother has in child bearing this doctrine makes God the author of; whereas, in Christian Science, mothers have their babies without pain, and live in and enjoy God's love and His goodness.

How do I know that we are right? Jesus says that these signs shall follow those who believe this doctrine. I know that the signs do follow us, because the same fiat, the same evidence that Jesus gave to the world in test of His religion, is given to us now. We live, move and have our being in God. That is the Reform Christian Science doctrine. It is what we teach everywhere. It is the realization of the thought of our perfect environments, living in the Father that enables us to demonstrate the thought that there is no evil, and no evil can come near us, because we live in the eternal Good and evil can not touch us. That is the thought which heals the sick, whether sent out in absent treatment or whether the person is present, it is just the same.

Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough; and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity; for it embraces his integrity also.—Thoreau.

We are just on the threshold of a new era of mind. We are only beginning to develop the power of concentration, which is the great factor in mental healing. Whatever Oriental races may have known and practiced, we of the Occident have not reached the point toward which we are striving. The mind is still diffused over many things and it will require steady training and much discipline before instantaneous healing will be uniformly possible.—Kate Atkinson Boehme.

Church Notice.

Immanuel Church of the Reform Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Virall, pastor, hold services Sundays at 10.45 a. m. and 8 p. m. Wednesday, 8 p. m., experience meeting.

The church parlor is open daily from 2 to 5 p. m. (Sundays excepted), where healing and information on the subject is freely given.

Ask, Seek, Knock.

[Lecture delivered by Prof. J. H. Turner, before the Reform Christian Science Church, Washington, D. C., January 20, 1901.]

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."
—Luke, xi, 10.

IN the 9th of the preceding verses of this chapter we find that we are commanded to ask, we are commanded to seek, and we are commanded to knock. With this command comes the emphatic promise that if we do ask we shall receive, and if we do seek we shall find, and if we knock it shall be opened unto us. The beauty of this promise is its universality. It says "for every one." That means that the promise is made to all of God's children alike. God has created everything that is necessary to make man happy and good. He has placed it all at our disposal, and he has made no favorites. He is no respecter of persons, and what is for me is for you and for all of us. This healing truth that God has given us, that purifies us in body and mind and brings forth truly His image and likeness is for you and for all of us just in the same proportion.

In considering this subject we will state it a little different from what it is stated in the Scripture text and make it read, "seek, ask, knock," bringing the "seek" first, and we shall discuss it in this order; and when we begin to consider the question it brings us at once to the subject of prayer, and the first question that arises is, "what shall we seek, and of the things that we seek first?" It is very comforting for us as God's children to know that He has not left us in the dark at all on this very point, for Christ when on earth teaching us the way, plainly enlightened us on this very point, when he said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."—Matthew vi, 33

Then the first thing we are to seek is the kingdom of God and His righteousness. Where are we to seek and how are we to seek it, is the important question that confronts us as Christians. Christ, a little further on, in reply to a question, said that the kingdom of Heaven is within you. Then there is the point that is most essential for us to first seek. It is something that He had thoroughly understood belonged to all Christians, because it is vital to our Christian growth and power. The kingdom of Heaven, then, should not be conceived as something

to be attained after death. It is not something that is away off yonder in some spirit land where only spirits inhabit, but it is right here to be enjoyed by us to day. The Master says that to day is the day of salvation. It is our business to seek the kingdom of God and His righteousness within ourselves now, appropriate it day by day. We are commanded to be perfect as our Father in Heaven is perfect, and if we are not living up to that command it is our own fault. We should bring sunshine and happiness at every step. Our lives should be consecrated to God and His service in such a way that perfect harmony would reign about us at all times. The point at which we should begin to seek is our own thoughts. In our thoughts originate everything, whether it be good or whether it be bad. All heinous crimes of every description, murder, theft, robbery, and all such things, first originate in the thought of some man, and is afterwards manifested in his actions. So it is with everything that is good. Every university, every college, every church, every library, was first created in some good man's thoughts, and was afterwards made manifest in its crystallization.

At this very point we find that Christianity, as taught by the Christian Scientist, has a great advantage of Christianity as taught by other churches, because they look at things from a standpoint of effect, instead of from a standpoint of cause, and they are continually putting plasters and salves and lotions upon external things that they see with their eyes, thereby endeavoring to remedy the evils that exist. They try to blot out murder by hanging the criminal; they build penitentiaries in which to put the thief, that they may prevent stealing; they have prisons in which to put robbers, that they may stop robbery, all of which is a false system of reform. If the world will go to work and teach men to think right, teach men never to allow evil thoughts to be harbored in their minds, never allow for one instant anything to have lodgment in the mind that they would not like to see manifested in their own behalf or in the behalf of others. This is the fountain-head and this is the point at which all reforms begin, and the result is actions pure and right; consequently, there is nothing manifest in the life of the person who has pure thoughts, except that which is good and right and honest; and when we have gone to work and purified our thought so that we never allow any kind of evil thought to have lodgment in our minds, then there is nothing going on or at work in us or about us except the kingdom of God—the kingdom of God is absolutely estab-

lished in us. Christ perfectly understood this point when He told us to first seek the kingdom of God. You have got to seek it by making your motives pure. The cause for everything that you do must be a holy cause, then the effect will be pure and good.

The second thing that we are commanded to do is to ask, and after we are commanded to ask we are given the promise by the Master. The promise is that we shall receive that for which we ask. I wish to emphasize just in this connection the fact that the word "If" is absolutely blotted out of the Christian Science vocabulary.

Some people when they go to pray they pray without any understanding. Hence they get no answers to their prayers. They will pray, and they wind up the prayer by saying: "Lord, give us this if it be in accordance with thy will. When people go to pray they should understand what God's will is, and when they have made that prayer they should make it with the absolute knowledge that it is God's will, and that He will surely give that for which they have asked. Then the essential thing to know just in this connection is for what shall we ask, and how shall we ask it, and when are we to ask it.

In Christ's teaching He has left us the Truth along this line, and He has given us all that is necessary to make us understand just what we should ask for when we pray. We know that when God created us He created us in His image and likeness and gave us dominion over all things. Everything that He created was good, and it was created for man. If it is not man's to use and appropriate why did God give him dominion over it? Then it is absolutely certain that in our asking we have a perfect right to ask, and at the same time to know that it is in conformity with God's will that we ask for everything that we want that is Good, and there can be no doubt as to what is Good, because everything that God created is Good. We have a perfect right to ask for wisdom; we have a perfect right to ask for health; we have a perfect right to ask for plenty of money; we have a right to ask for everything that produces harmony in our lives and in the lives of our friends and neighbors; and when we are asking for any of these things that are Good with an unselfish motive, we are absolutely sure, we know, without the shadow of doubt, that what we are asking for is in accordance with God's will. Christ taught us that we are the children of our Heavenly Father, that Christ, himself, is our elder brother, and that we have an inheri-

tance with Him, undefiled and incorruptible, and that fadeth not away.

Now, what was Christ's birthright, what did He have, and what did He enjoy? When we have settled that question then we know exactly what our birthright is. Christ had perfection, He had perfect wisdom, He had perfect health, He had perfect contentment, He had perfect happiness, He had plenty of everything that He wanted, and above and beyond all He was in absolute harmony with the Father; had the power to cast out devils, open the eyes of the blind, unstop the ears of the deaf and raise the dead to life. Then we are justifiable in asking for all the things that Christ enjoyed. Before His ascension He told us that we should not only do the things that He did, but that we should do greater things. He also left us this positive assurance when He commissioned his disciples and sent them out to preach the gospel and heal the sick. He said unto them, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

This leaves no doubt in our minds at all as to what we shall ask for.

Now how are we going to ask for it? This question is just as easily and just as logically answered as the above. In the first place Christ tells us that all these things must be asked for in His name, for there is no other name given under heaven or among men whereby we must be saved. He also tells us that we must ask in faith, believing. We must ask in faith believing that we have that for which we ask before we ask for it. Then how to ask is very plain. To ask in the name of Jesus Christ having perfect faith that we shall receive that for which we ask.

The question then arises when shall we ask, which question is just as easily answered as the other two. The scriptures tell us that we should pray without ceasing. Until I came in Christian Science and learned what God was and what my relation was to him and His will concerning me, I never knew what it meant to pray without ceasing; but since I have come into the knowledge of these things it is easy, it is a real pleasure to pray without ceasing. The poet Montgomery in his beautiful hymn said:

Prayer is the soul's sincere desire,
Uttered or unexpressed,
"The motion of a hidden fire,
That trembles in the breast."

Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

All of these things can be done constantly and without intermission. Our sub-conscious minds can be so filled with good thoughts and good desires, and good intentions that we can pray while we are asleep and be in constant communion with the Heavenly Father. God has given us the power to think, this thought power, which enables us to commune direct with Him, and when we are thinking good thoughts of ourselves, and our neighbours and of our neighbours' business, we are in direct communion with God. This communion with him is nothing but prayer. Then if our thoughts are right, and we know that our thoughts have no intermission, that our mind, either consciously or sub consciously is at work all the time, and by having this thought of ours in communion with the Father we are by this means in a state of unceasing prayer; and when we have come to this point we have power at the throne, all inharmony will flee from our presence; sickness, trouble and poverty, disaster and everything of the kind will be banished from us and we will be perfect as God intended that we should be. We will be in His kingdom; we will be able to do His work.

Those who are not acquainted with Christian Science metho's, and with Christian Science life, can readily see from what I have said that when we have attained to this perfection and purity that God hears our prayers, because we pray in conformity to his will with a faith that accepts no denial. Consequently, in answer to our prayers the sick are healed, all inharmony driven out, and the kingdom of God established, which is perfect harmony.

Now, we come to the third division of our subject, which is "knock." If there be misery, if there be trouble, if there be sickness, if there be poverty, if there be anything that produces inharmony, knock at the door of God's great heart of love, and it will be opened to us and all wisdom and understanding will be given to us.

This is God's promise. The thing that seems to trouble the christian world a great deal is the mystery of prayer. The door seems to be locked to their consciousness, there seems to be at all times a lingering doubt of the answer that keeps them from exercising the faith that is absolute, and if this door can be opened so that men can enter within the veil and commune with God face to face, this

mystery will all disappear and everything will become sure and certain. I have talked with people who had been devoted christians all their lives, who have faith in prayer and in God, yet they have told me of this lingering doubt or something that kept them from laying hold of God with perfect assurance. Then the door at which we shall knock is at this door of mystery, and if we will continually knock on that, that door will be opened unto us and we will receive the light which is surely the Life the Light the way, and all doubt and fear will be dispelled, and we will be happy in the thought that we know what God has in store for us, we will know that it is ours that He means for us to enjoy it, and that when we ask for it we will absolutely receive it.

The question naturally arises, How shall we knock? This knocking must be done by obtaining wisdom. We must go to work and batter down the prejudices that we have allowed, according to mortal sense, to rise up in front of us. We must take God's word and learn it, and we must take hold of the Truth as He has given it to us, and appropriate it. We must learn how to pray, so that we pray in accordance with His will. We must, in other words, know something, and when we have accumulated this knowledge we can knock at all closed doors with the perfect assurance that at our touch they will be opened unto us, and that for which we pray will be given us.

From a mortal standpoint there are a great many things that seem to be hid from us. There are a great many things that seem to be in the dark, and a great many things appear to be contrary to God's will. There are a great many things that come to us which contradict our senses. These things are simply closed doors. These doors of ignorance, these doors of doubt, these doors of uncertainty, loom up in our pathway and keep us from the enjoyment of perfect harmony and happiness, and we must knock at these doors, and Christ has promised us that if we do knock, all these doors shall be opened, and within we shall find the holy of holies, and there we shall see Him as He is, and we shall enjoy His eternal presence, which means everything that is Good; it means perfect health, it means perfect contentment, it means Heaven here on Earth.

You will notice by reading these columns the names of a large number of healers who are all healing the sick in accordance with the methods of our Lord and Savior Jesus Christ.

Public Treatments.

[Extract from lecture by Col. OLIVER C. SABIN, in Reform Christian Science Church, Washington, D. C., Wednesday evening, January 23, 1901.]

GOD has blessed us in this work of public treatments, and is now blessing us. Two weeks ago a young gentleman in this city was healed of catarrh at the first treatment. He is in this audience now. I understand that a large number of people were helped at the last Wednesday evening meeting, and we are going to continue these public treatments. You can crowd these halls with your sick, bring them in and we will give them the God truth that does the healing. I will give this healing treatment to the audience entire; that is, to all who now say in their hearts, I wish for God's healing in my soul and body, and who will take and appropriate this healing Truth to themselves. Then those who wish specific treatment, for specific cases can take the front seats when we sing the next hymn and treatment will be given them. Let all now remember that we are in the Presence of God.

THE TREATMENT.

"We come to thee, our Father, realizing the truth that thou art spirit; that we are thy image and likeness, spiritual beings dwelling in spirit. We come to thee realizing and recognizing the truth that we live, move and have our being in thee, Oh, Father; that our life is perfect life as God is perfect, we realize that nothing of so-called evil can come near us; we realize that the environments controlled by so-called matter are but myths, that there is no life, intelligence, substance, sensation or causation in matter; that all that which it stands for, is nothing but so-called evil, the vaporings of material mind and material thought. We recognize that every person in this audience to-night is thy child, thy perfect child, and we know that no evil can come near them; that all the so-called diseases are so-called evils, are false, unreal and do not belong to them, can not be of them, can not touch them because we are all hid with Christ in God, living in the bosom of the Father and are perfect. All in this audience are perfect, and all these manifest difficulties and so-called diseases are but carnal mind, and are untrue and unreal. Thou, Oh God, created all that was created, and all that thou created was good, nothing but good ever existed; we live in thee and thou art good, hence we are good and we are perfect and can be nothing but perfect. Thou destroyeth in us all beliefs of evils, all inharmonies, driveth out all thoughts of evil, or of sickness. You fill our hearts with right-

eousness and comfort, guide us by thy wisdom, protect us by thy power, supply us with thy goodness, and cover us with thy love, and nothing but perfection can come near us or about us. This we ask, dear Father, in the name and through the name of our blessed Saviour, Jesus Christ.

"Our Father who art in heaven; Hallowed be thy name. Thy Kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread: And forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil: For thine is the Kingdom, the Power and the Glory forever and forever.

Amen.

THE GOD OF TRUTH.

[Written for the News Letter by Prof. W. B. Watson.]

The God of Truth is ever here
He drives away all care and fear
For He is always by our side
And ever with us to abide
And make our burdens light.
He gives the better kind of wealth
Contentment, happiness and health,
And on His loving arm we lean
To lead us on our way serene
And guide us all aright.

How peaceful in His love we are
He is the bright and morning Star;
He gave to all the breath of life
He knows not discord, knows not strife
Nor yet the carnal mind.
He heeds not mankind's angry mood,
He is the perfect and the good;
His love, it soothes the savage breast
Which flees to Him for peace and rest,
A haven there to find.

Are we to fear the evil wrought
By hidden esoteric thought
Which floats upon the ether wide
When God of Truth is by our side?
He is the Lord of Hosts,
Those passing clouds upon the skies
Are made by man whose errors rise,
Are shadows of his mortal mind
Blinded by leaders of the blind
And their fantastic ghosts.

The sun of life does always shine
With its refreshing love divine;
It melteth errors wintry blast,
Into the tomb all sins are cast
To stay there out of sight,
The God of Truth is King of Kings,
Eternal life to us He brings.
He reigns supreme in heav'n above
And showers on us his gracious love
To make us pure and bright.

LITTLE THINGS.

A good-bye is a little thing,

With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toll of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair
In the years that have flown away.

'Tis a litt'e thing to say, "You are kind;
I love you, my dear," each night;
But it sends a thrill through the heart, I find—
For love is tender, as love is blind—
As we climb life's rugged height.

We starve each other for love's caress;
We take, but we do not give:
It seems so easy some soul to bless,
But we dole the love grudgingly less and less,
Till 'tis bitter and hard to live.

—*McCall's Magazine.*

The Kingdom of Heaven.

WE ARE taught in the Scripture that the Kingdom of Heaven is within us. What meaning have the Scriptures to us if we do not use their value? Why do people die to go to the Kingdom; can one enter themself by death? What is the death we must die? Are we to be buried in the grave and then go direct to Heaven?

The trouble is people do not understand the meaning of the Scriptures. The Christian Scientists say that we do not die, but only "pass out" or "pass on," as they say. Where do they "pass on" to, or what do they "pass out of?" To me this looks much like any other system of religion. The body disappears from view in both cases. The graveyard fills up just the same. How can the grave be the door to the Kingdom?" I venture to say that the grave is no part of the Kingdom of God. In Divine Science I learn the possibility of living without the death of the body, or, in other words, we in Divine Science have awakened in Spirit to find out that we are in the Kingdom of God, and the Kingdom of God is within us, we are the Divine mind. All mankind is Divine or immortal.

There is no such thing as a mortal being. If the Kingdom of God is within us, then we have all power to act in our own behalf. Fourteen years of practice, study, and teaching in this Science has

shown me the Allness of God and the nothingness of matter. All matter, so called, is but living substance, for it is only God that lives. When any one enters this Divine Science they then and there die to all the old notions, and their eyes are opened to the new thought, and are thus resurrected from the dead past. The Scripture says, "Let the dead bury the dead." That means, let those who believe such things have their way. We who have found the Kingdom of God must not have such false notions as sickness, sin, and death. The Kingdom of Good is under our dominion. We must exercise our dominion in this new way. If man represents the power of God, then it is the duty of each one to so let his light shine that others may know of this Truth and be able to enter the Kingdom of the One Mind.

Mind is eternal, for Mind is God, so God and all that is God is eternal.

One must learn the power of thought in order to know the meaning of these momentous questions.

Godliness should not be such a mystery that no one can understand it. If we know so much about evil, why not reverse our thought and learn of the good in its stead.

The Kingdom of God is within you, has a mighty weight, and carries with it a Power that is beyond the comprehension of mortal mind. When man learns that his mind is not mortal, but is immortal, new expressions unfold their meaning to him. He can then see God, good, face to face, can walk and talk with God, and be lifted up and strengthened. Life will be worth living, for death is not worth living. Man has only one nature, and that one is divine, which is God given.

Man being the image and likeness of God should know of nothing else but God is good. Then the belief of a devil would be dropped out of memory, for the devil does not belong to the kingdom of God.

It is strange that with so many churches and so many kinds of systems of teaching about God, so little about Him is understood, and so much is misunderstood. Even with all the seem'g teaching of Christian Science that is afloat Divine Truth is as foreign to the Christian Scientist as religion is to many professing Christians.

Divine Science must bear a better record for by their fruits they are known. Our fruit is health, happiness, and prosperity.

R. C. HANNON,
212 Asylum street,
Hartford, Conn.

WISDOM.

[Lecture delivered by Prof. J. H. Turner before the Reform Christian Science Church, Washington, D. C., January 18, 1901.]

A GOOD definition of wisdom and one expressing the sense in which the term will be used in this lecture is as follows; "The quality or state of being wise; the power or faculty of seeing into the heart of things and of forming the fittest and best judgment in any matter presented for consideration; knowledge, and the capacity to make due use of it." The wise man, Solomon, said.

"Wisdom is the principal thing, and with all thy getting get understanding."—Proverbs iv, 7.

We take wisdom as our subject in order to show the awful effects of its absence, which is ignorance. The reason why we do not take ignorance as a subject is because we consider it negative, something that God never created. It bears the same relation to wisdom that darkness does to light. In reality there is no such thing as darkness; it is simply a condition where light is absent. So it is with ignorance; it is simply the absence of wisdom.

By referring to the early history of the human family we see that the efforts of the race to attain wisdom mark its every struggle, and just in proportion as man has been successful, he has overcome error. In the days of Socrates and Plato, some four or five hundred years before the coming of Christ, we find them devoting their entire time, as philosophers, teaching and striving to enthrone this wisdom that mankind might be happy. It is an interesting study along the past history of man to note the progress he has attained in acquiring wisdom. We find that as man has been successful in this attainment he has lifted himself from a naked savage, dwelling in the forests and among the cliffs, to that of the highest intelligence, enjoying the comforts and pleasures that have come to him in the present day.

At one time men lived in tribes and the only government they had was based on physical power. Some man who happened to have more physical strength and brute courage than any other man was selected as the chief of the tribe, and he governed the tribe just as long as he was superior to any other man in the tribe in the matter of physical strength and courage. Men submitted to this kind of government no longer than they attained to a state of wisdom sufficient to do away with it. Then came the belief in the divine right of kings to rule,

and it is a sad commentary on the intelligence of the present age that this form of ignorance has not disappeared from the earth.

God created man in his own image and likeness and endowed him with all the capacities to be perfectly free and intelligent, and where man refuses and fails to exercise that dominion he suffers for it.

The coming of Christ marked the beginning of a new era, but simply the continuation of the same old struggle for the supremacy of wisdom. Jesus Christ was the greatest teacher the world has ever known. He made it His business to impart that wisdom which unfolded the Truth in all its beauty, and just in proportion as this wisdom was accepted, all error in the form of sin, sickness, and death was destroyed.

Christ said, "Know the Truth, and the Truth will make you free." Make you free from what? He evidently meant that if you would attain to that wisdom which reveals the Truth, we would be free from all the so called claims of materiality, sickness, trouble, fear, worry, and poverty. He evidently meant this, for in another place He said, "To know God and me as His Son is life eternal." So you see Christ based the whole thing on knowing something, and let me in this connection emphasize the great truth that if men and women desire to be free from the thralldom of materiality, sin, sickness and death, they must know something. Christ came as a great teacher, and when He ascended to the Father He commissioned us His children to carry on this work of teaching, and He meant for people to learn and get wisdom and know the Truth, and know how to apply that Truth in such a manner as to make them worthy children of the Heavenly Father; and in the gaining of this wisdom they would thereby make themselves free from all fear, from worry and sickness.

What is it that differentiates us from the heathen, from the Hotentot and the cannibal? It is wisdom which has been attained, by communing with God through thought. God has given us this power of thought that we might commune with him, and through this communion receive that wisdom which, when properly applied, brings us all the comforts and happiness and harmony that makes a heaven here on earth. You may take all the inventions of steam or electricity, and of all the sciences of the present day, and you will find that they have been attained through thought, through communion with wisdom itself. By this method of communion with God man has been enabled to bring the continents face to face, obliterate the distance covered by the

ocean, and enable the man in Europe to talk face to face, as it were, with the man in the New World. It has made close neighbors of New York and San Francisco. It has made us acquainted with all the peoples of the earth, brought us in contact with them and impressed upon us the fact that they are all our brethren, and that they are all our neighbors.

Referring back again to primitive times, we are again impressed with what has come to us in this struggle for wisdom through the medium of thought communing with the Infinite. One of the great boons of civilization came to us in the twenty six letters of our English alphabet and the English language with our splendid literature and our splendid civilization.

Again the science of numbers, of mathematics, which has taken us into the very presence of God. These things, though common place, as we think, have been handled by us from day to day in such a careless way that we do not really appreciate them; yet they are the gifts of God which have been attained through communion with Him in thought.

In the vacuum called ignorance is located the monstrous conception called hell, and into this vortex material thought is ever plunging its victims. Fill this vacuum with wisdom, and you will at once destroy the thing fear, without which no such thing as a literal hell could ever have been conceived. In this same vacuum called ignorance mortal mind has absolute sway, and its victims are ever being buried beneath the debris of fear, worry, sickness, poverty and death, and the only escape is wisdom. Christ, wisdom incarnate, is man's only hope. To attain this wisdom is easy and pleasant. He who came to show us the way said: "The way is so plain that the wayfaring man though a fool need not err therein."

When Christ came as a teacher of men He preached one sermon, and we find that after that nearly all the work He did was healing the sick. If Christ, who was wisdom itself, knew and decreed that the healing of men's bodies was the surest and most convincing way of reaching their souls, why should we adopt, or attempt to adopt, some other method. The great mistake that the world is making to day is preaching, continually preaching, without ever doing anything to alleviate the horrible condition into which materiality has plunged mankind. This Reform Christian Science Church is a movement to remedy this evil and do away with so much preaching, and substitute in its place works that show forth the power and wisdom of the Master.

The experience of all Scientists is that when their bodies have been healed, that the same power in nearly every instance heals the soul; and when sickness and error have felt this Divine touch, and when they have been confronted with this Truth they disappear and vanish into their native nothingness. The patient becomes a new man in Jesus Christ; he is born again, because the Spirit has done its work.

Buddha, the Hindu priest who lived five hundred years before Christ, said, "Ignorance of truth is the cause of all our miseries." He could have more properly expressed the same truth had he said, "Wisdom is the cause of all our happiness."

The experience of every man and woman in this science verifies the fact that we suffer from no error, from no habit or appetite, any longer than we know enough to extricate ourselves from the environment. For years and years I suffered with headaches, toothaches, with corns on my feet, with catarrh, with hay fever and occasionally chills and fever. And why? Why did I go along content to suffer these afflictions? Simply because I had been taught that man was heir to these things; that God sent these things upon us in order that He might chastise us, in order that He might discipline us, thus creating error and doing evil unto us that good might come of it, and that we might be better men and women. The very minute that I knew enough and attained to sufficient wisdom to understand that God is a God of Love, and that it is just as impossible for anything but love and mercy to emanate from Him as it is for darkness to emanate from the sun; then all at once I came in possession of that power which enabled me to extricate myself from all these errors. Had I remained in that vacuum of ignorance, destitute of that wisdom which I now possess, I would still be suffering from day to day with all the evils and errors that materiality is able to fasten upon me; and, friends, you can not expect ever to be free, you can not expect to enjoy the blessings of this truth we teach, you can not expect freedom from the dominion of materiality, until you know something. You must come to God in thought, in prayer, and through communion with Him, and by all the means at your hands furnished by the children of God, you must wrestle until you have attained this wisdom that makes you free; and unless you do that, unless you pursue this course, you will be the football of materiality as long as you remain upon this plain.

The Jews, the people who are known in history as the chosen people of God, present a horrible ex-

ample of what prejudice, born of ignorance, will do for a people when carried out to its logical conclusion. These Jews are to day without a nation, being driven to the ends of the earth by every petty kingdom. They are even without a priest to administer the rights of the comfortless religion they profess. They have suffered horrible cruelties born of persecution, simply because they did not know enough to accept Christ, the embodiment of all wisdom. The gentile world to-day is suffering untold privations and difficulties from the same cause. Prejudice is born of the densest ignorance, and it has done more to obscure the beautiful light of wisdom than any other one thing known to our intelligence.

The very day that man began to make religious creeds prejudice became triumphant, and from this cause have come the greatest wars known to history. It has applied the fagot to the martyr at the stake and outraged innocence in the very presence of God. Wipe this thing "prejudice" from the consciousness of men and enthrone in its stead "wisdom," and nine tenths of the members of the orthodox churches will to day embrace the blessed truth as taught in Christian Science, and thereby produce the greatest revolution known to the world. The members of the orthodox churches as a general thing have made up their minds in regard to Christian Science and its work from articles written and published in daily newspapers by editors and writers more ignorant of the subject than their readers themselves. I have never seen written, neither have I ever heard a logical argument made against Christian Science, and no man can make such an argument, without undermining and destroying the foundations of Christianity and annihilating all the work that Christ did and which has been done by His followers since his advent upon the earth.

People generally have joined the church of their choice, have become deeply prejudiced in favor of their own creeds and against the creeds of all others. This has been taught them to a considerable extent in the Sunday School and from the pulpit. It has become a part of their nature, and it is very natural for them to assail Christian Science when it is presented to them, looking at it as something new, lacking the wisdom and understanding that it is as old as God himself; that this principle of Truth, when confronting error of every kind and character, destroys it.

The condition of affairs along this line, friends, must be handled with patience born of Love and Wisdom with the work of the Spirit that permeated

the Master when upon the cross He prayed to the Father: "Forgive them for they know not what they do." Christ realized that it was ignorance that had pierced his feet and hands with nails and suspended Him between heaven and earth upon the cross, yet in His Love for man He was perfectly willing to suffer at the hands of this ignorance that He might fill the vacuum with wisdom and Truth that would bless the world and mankind throughout all eternity. If we as His followers would live and act in the same spirit, and instead of the old doctrine of an eye for an eye, a tooth for a tooth, adopt His plan and be perfect in love, we will sooner or later have this Truth that we teach not only in the hearts and consciousness of the people all over this world, whether they belong to the churches or whether they are professed infidels. Truth is mighty, and there is no power on earth that can resist it; and if we will continue day by day to give the world this Truth, like water falling day by day will wear the hardest stone away, we will sooner or later fill the vacuum of ignorance with the wisdom born of God that will vindicate the correctness of our teaching. Then if men do not see quickly, if they do not become convinced as soon as this Truth is presented to them, let us not be weary in well doing, but let us continue to do the work of the Master. We have planted this Truth in the hearts of students in every State in this Union. They are now healing the sick and teaching the sinner the way to God. The glorious work is going on to a beautiful consummation. Let each of us contribute to this work by so purifying our lives, by so walking in the footsteps of the Master that others, seeing our good works, may be constrained to glorify our Father which art in Heaven.

The practical question that now presents itself is, how are we to attain this wisdom that brings us health, happiness, joy and peace?

Paul said in writing his second letter to Timothy: "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus."—Paul iii, 15.

Paul can well be called the great metaphysician of the New Testament, and by pursuing the course indicated by him we will grow into this wisdom that makes us free.

To attain to wisdom is a matter of does not come in a minute or in a day, but it is a continued accumulation of knowledge. The subconscious mind of man may well be called the storehouse of wisdom. If we will take the Scriptures, and from their sacred pages gather the nuggets of knowledge that are scattered here and there, place them in our storehouse, the subconscious mind, we will always be prepared, under all circumstances and on all occasions, to meet every difficulty, in time of trouble, in time of sickness, and in time of poverty, with that wisdom that will enable us to overcome and conquer.

Christ said: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

ACCEPTABLE CHRISTMAS GIFTS.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—357 pages. Price, cloth, \$1.25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose For Big Folks.—179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones: but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Heilbroun, or Drops from the Fountain of Health.—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs) FANNY M. HARLEY,

1635 ROSCOE BOULEVARD,

CHICAGO, ILL.

The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

THE BOOKS OF

JANE W. YARNALL.

"Practical Healing for Mind and Body."

Is a book universally accepted as the clearest and most concise treatise on the subject of healing yet published giving, as it does, a full explanation of the causes for diseased conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied to every situation, circumstance and condition in life with profit. Price, \$1.50.

Testimonial.

"The Good Time Coming or The Way Out of Bondage."

Is a more recent work which deals more with the higher and more advanced ideas of the laws of life and being, and is, as its name implies, a guide to "The Good Time Coming," when all shall know the truth of being from the least to the greatest.

The e books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, Jane W. Yarnall,
2450 Michigan Avenue, Chicago, Ill.

Dr. and Mrs. Yarnall also take patients, either present or absent. Classes are taught on application, and private instruction can be arranged for by correspondence. Hours for receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL.

Simple Recipes.

ORANGE JELLY.—One-half box of gelatine soaked in half cup of cold water, dissolved in one cup of boiling water and strained. Then add one cup of sugar and the juice of eight or nine good oranges strained until clear of all pulp or seeds. Put in a mold, set on ice until hard, then turn out and serve with German zweibach for children's dessert.

CREAMED EGGS.—Place a bowl in a pot of boiling water; into this put a little cream and a bit of butter; heat this slowly and break three eggs into it very carefully; cook until tender.

EGG CRACKERS.—One-half pint of sweet milk, six eggs, six tablespoonsful of butter, one-half teaspoonful of baking powder or soda; flour enough to make a stiff dough; knead half an hour; roll thin and bake.

PLAIN INDIAN PUDDING.—Three pints of fresh sweet milk, large coffee-cup of meal, one cup of molasses, one small cup of butter, very few stoned raisins, one table-spoonful of ginger. Boil one quart of the milk and pour, while hot, over the ingredients; mix thoroughly; add the cold milk, but do not stir it. Bake three hours moderately. If a success, the top will be like a delicate jelly when served. This is nice for children's pudding at any time.

Practical Talks to Mothers

...and...

Those Interested in the Care of
Young Children.

By H. L. C.

This Department of The Washington News Letter is in charge of a Mother, who wishes to help other mothers in the care of their children.

Thoughts for Mothers.

“**WE** LOVE HIM because He first loved us.”
A mother's heart can best understand the meaning of these words. We do not wait for any return before we begin to love our children. As soon as the little being begins its existence our whole heart goes out to it in a deep love. What pleasure there is in making ready for it and in looking forward to the supreme moment when we can hold it in our own arms. When the little one finally comes to us we gladly supply its wants without a thought of any return of our love. The dear baby accepts all this without recognizing all the love that surrounds it. It is almost as unconscious of its mother's love at first as it is of the sunlight and the air, and accepts them all alike.

It is not until the little one grows old enough to develop reasoning powers and understanding, that we expect it to love us because we first loved it. We are content to love without return, and to provide for every want as far as a mother can, but without expecting gratitude from the helpless little creature who is so dear to us.

Thus it is with the love bestowed on us by our Heavenly Father. He first loved us because we are His children and the objects of His love. He has made every provision for our happiness. The earth is full of His goodness. It is

If you begin at birth by rocking him to sleep and feeding him in the night you are making trouble for yourself and him. Try to be regular in all you do for him.

Lay out your day as nearly as you can by the clock, then always be *on time*, this is not unscientific, although some people seem to think so. “Order is Heaven's first law,” how could we have perfect order in all things if we took no note of time?

The other day I heard a young mother say that she was going to give up everything and just do nothing but attend to the baby, and I could not help having some sense of pity for her and the dear child also, for if she does so the husband, the home, and the outside interests will all be sadly neglected, and neither she nor the baby (whom she loves so much) will be benefited in the way they would if she worked in a systematic way and gave a portion of her time and services to the home and outside interests also.

We must not be selfish and keep all our love and light in one home nest, for God has work for everyone to do in His vineyard, and the laborers are few, so if you have a loving husband, a dear baby and a home, try to give some of your time to others who need your help, let your home-light shine afar, even into the homes of others, who may need just what you have to give. At times bring other mothers to your home and hold wise council together concerning the babies and all the home interests; read and converse, but not *gossip*, thus you will progress and not grow old.

“Look up and not down,
Look forward and not backward,
Look out and not in,—and
Lend a hand,”

—E. E. HALE.

Just see that the little one is warmly and comfortably clad, and hold no fear over him about drafts or taking cold just because he has put on clothes a few inches shorter.

Don't bundle him up in flannel when he sleeps, and then expect him to have a long morning nap; could you sleep well if you were incased in woolen and then covered with crib blankets until you perspired? I merely speak of this because I have seen so many babies treated in this way by young mothers who loved their babies dearly, but had never been taught to *think* for themselves and did everything because some one had told them to, or else they had read in some book or magazine that all babies *must* be kept warm while sleeping.

If you are a Christian Science Mother (and I hope you are) you must use common sense with all the other good things which in this present state of existence we cannot yet do without,

First study *your* child, not the child of your next door neighbor, but *your* own little one, then feed it and clothe it, and make it comfortable in your *own* way, remembering that it has its rights just as you have yours.

It has a right to plenty of sleep, plenty of food, plenty of fresh *outside* air every day, winter or summer, plenty of fresh, clean clothes, and more than all, plenty of motherly love and patience. But this does not mean *constant* attention, no indeed, mothers have something else to do beside sitting down and amusing a baby, no matter how much they may enjoy doing so. Baby will not suffer if you teach him to *amuse himself*.

like a vast storehouse for supplying our needs, and His guiding hand directs our paths often when we are most unconscious of His love. Although we are mere atoms in His great universe, yet each one of us can feel assured that He wraps His love about us as a mother envelops her child with her special love.

The love we feel for our little children helps us to understand God's great love for us. Just think of it, how great that love must be—"He FIRST loved us"—even before we could think or speak, He loved us. Should we not love Him and try to obey His commands?

True motherhood seems to be the only relationship in life where love begins and continues without any return at first, and it is satisfied to love without return for long days and nights, no matter where or in what way this love is shown. The love of a true mother for the child she bears is the purest, most holy thing on earth. If our children do not return our love when they grow old enough to realize what it means; if they continue to accept it as a matter of course and with no thought of gratitude, how grieved we are. Yet we slight the love of our Heavenly Father, which is much more tender and true than the love of any earthly mother or parent. God's love stands waiting for us day after day, year after year, and still (at times) we do not even think of

it; we turn the other way and wonder why we are unhappy. The tenderest thought, which says "We love Him because He first loved us," is unnoticed, and it may not be until after long years that we begin to give Him the love that should have developed with our earliest consciousness.

Let the love which we give our dear little children serve as a symbol to us of God's great love for us, and let it teach us that we should "love Him because He first loved us."

Slumber Song.

Adown the twilight river we float,

Baby and I together,

Gliding along in our little boat,

Baby and I together.

Down to the wonderful land that waits,

Where the river flows through the sunset gates,

While the silvery stars keep watch and ward

As we drift beneath their loving guard.

Baby and I together.

Adown the river we softly glide,

Baby and I together,

As the day goes out on the ebbing tide,

Baby and I together.

Of course mamma is glad to have more time, and baby is glad because he does not have to be turned and twisted as many times as his brothers or sisters used to be. And then the weight of those old-fashioned clothes! Just think how foolish it was to put yards of flannel and cambric onto those tiny bodies. It kept the baby from using its limbs as God meant it should, and it was therefore very cross and fussy at times, so that poor mamma or papa thought baby was ill, and he was dosed with peppermint tea or something for the colic (which in reality he never had); and he would not have had so many crying spells if he had been properly and comfortably dressed and fed.

This is the age of thinking mothers, so in all matters we stop and *think* before we act, in this way our children are benefitted, we do not follow in the steps of others in a blind way just because they have done this or that, but we *consider* what is really and truly best for our little ones, always remembering that just as far as we bring up our children in the best way we know of, they will grow up and call us blessed, and respect and honor us as they should.

But to return to the subject of clothing. When a child begins to use its limbs freely and tries to sit up alone, then is the time for short clothes, no matter whether the season is warm or cold, that need not influence you in the least.

motherly if you have asked God to give you a little child, remembering always that you are helping to mould a little face and tiny form just as much as a sculptor or painter who gives us such beautiful works of art, and you want to have your part of the work perfect in every way.

Then keep the Mother light shining in your eyes and you will some day see it reflected in the eyes of your little child. If a son is given you he will be prepared to be a better father in his manhood, if a daughter she will become a better mother in her womanhood just because *you* tried to have a Motherly face.

The Welfare of the Baby.

BY HARRIETT LINCOLN COOLIDGE.

HOW much more sensibly babies are clothed now than they were ten years ago, This much-needed reform came about (so I am told) just because a fatherly doctor one day got out of patience with all the pins, strings, etc., that were then thought necessary to a baby's comfort. *Discomfort*, I should say. That good doctor went to work (but I really think he must have had a good mother to help him) and invented a sensible outfit for babies. So now we have only three garments to put onto our darlings, and even these can all be put on together, one within the other, and the dear little child is robed.

The twilight river is broad and deep,
So close to the shadowy banks we keep,
While drowsy poppies nod and sway
And sleepily beckon us to stay,

Baby and I together.

To Slumberland our craft we steer,
Baby and I together.

Slowly but surely our port we near,
Baby and I together.

Where the Dream tree spreads its branches wide
And scatters rare fruit on every side,
Down the twilight river we float along,
While lapping waves croon a tender song,
Baby and I together.


The fair little head is drooping low.
Baby and I together,
Gently into the harbor go.

Baby and I together
Have reached the shores of Slumberland
By whispering breezes softly fanned.
Amid the fleet that are anchored fast,
Hush! we are safely moored at last,
Baby and I together.

—M. P.

Motherly Faces.

H. L. C.

 MOST people are fond of the pictures of Madonnas; even among the poor and uneducated we find this love for the face of Mary, the mother of Jesus.

Did you ever stop to think why this was? I have always felt that it was the beautiful light of Mother love shining all through this face, no matter how cheap the print or painting. All artists, whether of the old or new school, try to put this same *Mother* light into the face of their Madonnas.

Now let us look into the faces about us in our homes and in the streets.

Often we say: "What a Motherly face that woman has," and "what a fatherly face that man has." Yet some of these faces are at times anything but motherly or fatherly in their expression. Do mothers and fathers ever think of these things and how much they influence the lives of their children who are so dear to them? We parents all want our children to remember us as we look in our best moments.

Do we not always try to look pleasant and happy when we go to the photographer's?

How much more should we try to make our face pleasant

and lovable in our home, for these little children of ours remember such things, and often run away from an angry face or a home made unpleasant by cross looks and words.

Let the true and holy Mother light shine in your eyes mother, *all* the time if you can, and when you seem to be weary or angry get away by yourself for a few moments, if possible, until you are like your own true self again, looking and acting just as God meant you should toward your dear children.

Fathers who are tempted to do wrong in many ways, when they are away from the home nest, will often stop and return to their home if found and led home by the hand of their little child, but think how much better it would be if the little one had never seen them in places where they ought not to be. Oh, if we would allow the little children to lead us much more than we do we should not go astray so often.

I have watched the influence of a little child brought for a few moments into a prison or police station. The expression on the face of the hardest criminal changed immediately, and in the eyes of many of those fathers and mothers the tears began to flow.

One word more, just to mothers, and my sermonette is ended. Do try to have your face and your life pure and

"This is for you, Johnnie," she said. "I wanted you to have something to day to make you feel happy."

"Thank you kindly, Miss," said Johnnie, "but say, what do you call it?"

"It's a valentine," replied May.

"Oh," said Johnnie, "I *never* saw any like that before. 'Deed, but its putty, isn't it, Mamie?" he said, holding it up for baby sister to see.

"Can you read, Johnnie?" said May's mamma.

"A little Mum; but I had no pennies this year to buy valentines like the boys and girls 'round here, and Pa told me they were bad things anyway, and not to mind about it; but I bet he'll like this beauty. We'll hang it up over Ma's picture. She's gone away, Mum. She was taken to the hospital last month. That's why me and Mamie is here alone."

"Well, we must say good-bye now," said May's mamma, "and some time we may call on you again,"

So on went May and Mamma, carrying the little Love Valentines and making sunshine in many, many dark places.

May told her Papa that night that she had never had such a happy day.

At the breakfast table the next morning there was a letter from the kind Captain of the Police, telling how glad the little boys and girls were who received May's other valentines, and the Matron said that some of the grown men and women cried with joy to think that anybody thought of them enough to send them such lovely things.

"Yes, May," said Papa, "you see how true it is that 'love is the greatest thing in the world.'"

Copyright by Harriett Lincoln Coolidge. All rights reserved.

LEAFLETS

FOR THE

LITTLE ONES.



CHILDREN'S DEPARTMENT

—OF THE—

WASHINGTON NEWS

LETTER,

512 10th St. N. W., Washington, D. C.

The Months.

JANUARY brings the snow,
 Makes our feet and fingers glow.
 FEBRUARY brings the rain,
 Thaws the frozen lake again;
 MARCH brings breezes loud and shrill,
 Stirs the dancing daffodil;
 APRIL bring the primrose sweet,
 Scatters daisies at our feet;
 MAY brings flocks of pretty lambs,
 Skipping by their fleecy dams;
 JUNE brings tulips, lillies, roses,
 Fills the children's hand with posies;
 Hot JULY brings cooling showers,
 Apricots and gilliflowers;
 AUGUST brings the sheaves of corn,
 Then the harvest home is borne;
 Warm SEPTEMBER brings the fruit,
 Sportsmen then begin to shoot;
 Fresh OCTOBER brings the pheasant,
 Then to gather nuts is pleasant;
 Dull NOVEMBER brings the blast,
 Then the leaves are whirling fast;
 Chilly DECEMBER brings the sleet,
 Blazing fire and Christmas treat.

— Sara Coleridge.

"Well," said Mamma, "there is a little girl here who wants to see you."

"May, this is Kitty Brady," said Mamma. Kitty was looking at May and wondering what could be in that nice, neat looking box in her hand. So May opened the box and took out one of her prettiest valentine baskets, and said, as she gave it to the little girl:

"Kitty, I want you to have a Love message to-day, because it is Saint Valentine's Day, so I have made this for you."

Kitty took it and sat down on the doorstep to feel of the lovely paper and fringe, she knew enough to spell out the word Love, which was printed in gilt letters on one side of the basket. Her face brightened, and she looked up at May and said:

"Oh, thank you, little girl, I never had nothing like *this* before. I'm going to give it to Jimmie, upstairs. He's lame and sick, but he'll like this first rate. I think it will help to make him feel better," said May. Then they bade Kitty goodbye, and went down the narrow street to No. 48; here lived a little boy whose name was Johnnie O'Neil. Johnnie was sweeping down the stairs and trying to watch his baby sister, who was crying because Johnnie would not allow her to go out into the street. Mamma said to Johnnie:

"Who lives here, little boy?"

"I do, mum," he replied, "and so does Pa; but what do you want with me?"

"I want you to meet my little girl; here she is, and she has something for you."

Then May came forward just as she had before, and Johnnie laid down his broom and took his little sister up in his arms, while he watched May open the box. She took out a lovely red and white Valentine basket, and passed it to Johnnie.

Fill, fill it with sunshine
Kind words and kind deeds."

"Love from your Valentine."

Of course there were many more verses to put in May's other valentines, but I thought you would like to know some of them.

Well, the valentines were finished at last, and then came the question about sending them. May's Mamma did not want her to go to all the Police Stations herself, so May's Papa said that he would go to several of them and see about it. So he went one morning, and had a long talk with a real kind Captain of one of the Police Stations in a disagreeable part of the city; and this Captain said they had some boys and girls, too, who seemed very naughty, and they had no one but the Matron of that station to take any motherly care of them. He promised to give the valentines to her and let her give them to the children, and to some of the men and women also. But May wanted to see some of the little children who received her valentines. So at last Papa got the names of some little boys and girls who lived in another part of the city, and on the morning of Valentine's Day May and her Mamma set out together with a lot of valentines in a box. They were all directed, and Mamma easily found the houses where these little children lived. It was Saturday, so there was no school, and the children were at home, most of them helping in the housework, or taking care of the younger children. Mamma knocked on the door of a tumble down wooden building, and soon there appeared a tiny form and a little sad faced girl, about the age of May, stared at the strange lady. May's Mamma said:

"Does Kitty Brady live here?"

"Yes, mum; that's my name."

Little May's Valentines.

BY HARRIETT LINCOLN COOLIDGE.

"THE Loving Month," said little May to her Mamma, "Now I must make my valentines, but what can I do with them? I want to send them away off on errands of love. That is what Miss Amy told us in our Kindergarten; and now listen, Mamma, dear: She said that every month in the year should be a loving month, but February most of all, because it has St. Valentine's Day in it.

"I want my valentines to make everybody happy, and if I buy them all I am afraid they won't. Did you see those horrid things in the window, Mamma, with ugly faces on them? Why do folks want such homely things, and why do they call them valentines? A valentine, I thought, meant a message of love, and I don't see any love message about those unkind faces, do you?"

"No, indeed I don't, dear. When are you going to begin your work, May?"

"This very day, Mamma; but I want to know where to send them. All the little children in our Kindergarten have plenty of love and lots of valentines every year, so I don't think they really need them, do you?"

"No," replied Mamma, "but suppose you try to think of some little children who do not have plenty of love, and who never had anything but a homely valentine like those you saw in the window."

May thought for a while, and then she said: "I am going to send my valentines to every little boy and girl in the

police stations and the big men and women who are called naughty; because, you see, Mamma, if a valentine is really pretty and clean, and full of loving thoughts, it will help to make these folks happy, and then when they are happy they can't be so naughty, can they? Don't you know you always come and kiss me softly when I seem naughty, and you put your arms around me and take me up in your lap, and then, no matter how naughty I feel, the business all goes away *if I stay* in your lap; so I guess it will be a real good plan just to try sending my prettiest valentines to the people who are called naughty.

So little May worked a part of every day, and with Mamma and her sister to help her, she soon had a whole box full of love messages to send out on Valentine's Day. Perhaps you would like to know how she made some of them, so I will tell you. She went to the stationer's, where she bought some plain pink, blue, yellow, violet and white glazed paper, and several sheets of crinkled tissue paper of the same colors. These did not cost very much, so she still had a little money left, and with it she bought several yards of narrow ribbon to match the colors of the paper. Then she carried all these things home and went to work. The first valentine was made by folding a piece of plain paper, just as her Mamma used to fold newspapers to make a soldier cap for her little brother, it had a handle made of several thicknesses of the paper pasted together. All around the edges she pasted a narrow fringe of the crinkled paper, and then when the valentine basket (so she called it) had three ribbon or paper bows fastened to it it was completed, and May's Mamma said that she thought any little boy or girl, or even grown up people, would be very glad to receive such a lovely valentine. Some of the other valentine baskets were made long and narrow, and others like common flower baskets, but they were all trimmed with

crinkled paper and dainty little bows or rosettes, made of ribbon or paper. Into each tiny basket she put a message of love or a bit of good advice, which would help to make folks better and happier, so Mamma said. It was rather hard to find these little messages, but with help, May had enough to fill all her valentines, and her Mamma and sister wrote them on little sheets of May's note paper, because May was not old enough to know how to write them herself. I will tell you some of her messages:

"All things bright and beautiful,
All things great and small,
All things wise and wonderful,
Our Father made them all "

"A little bit of patience often makes the sunshine come,
A little bit of love makes a very happy home,
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way."

"God is Love.
Love sent this Valentine
to you, and wants
You to be good and happy."

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits."

"Love is the bright sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

"Take care of your garden
And keep it from weeds,

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching Christian Science by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing!

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities.

Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH

OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment for Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
1121

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAMER, - - Editors and Publishers.

Subscription, \$1.00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843.

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers.

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin.

Feb 17.

THE HYMN BOOK OF THE NEW THOUGHT.

Size 8 X 6 Inches.

Thirty-one Original Hymns. } Words by WILLIAM H. WATSON.
Beautiful Words and Music. } Music by BERTHA M. SNOW.

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents

WASHINGTON, D. C.;

W. H. WATSON.

Digitized by 512 Tenth Street N. W.

THE NEW YORK
PUBLIC LIBRARY
ASTOR
TILDEN

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

WITH MALICE TOWARD NONE AND CHARITY FOR ALL; LET US
BE FIRM IN THE RIGHT AS GOD GIVES US TO SEE THE RIGHT

LINCOLN

Vol. 5.

WASHINGTON, D. C., U. S. A., MARCH, 1901.

No. 6.

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

- EMMER P. DULIN,
Washington, D. C., 1704 4th St., N. W.
- O. C. SABIN, JR.,
Washington, D. C., 1800 Wyoming Avenue
- JOHN H. TURNER,
Washington, D. C., 512 10th Street N. W.
- MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Wyoming Avenue.
- MRS. M. C. SABIN,
Washington, D. C., 1800 Wyoming Avenue.
- MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
- MRS. BELLE S. LIPE,
Boulder, Colo., 2312 Hill St.
- MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.
- MRS. E. A. RADCLIFF,
Dwight, Ill.
- Mrs. BERTIE S. THOMAS,
Washington, D. C., 617 Maryland Avenue N. W.
- CHAS. A. BAILEY,
San Francisco, Cal., 126 Ellis street.

PATENTS

quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to
patentability. 48-PAGE BOOK FREE. Contains references
and full information. Write for SPECIAL OFFER.
H. B. WILLSON & CO., Patent Lawyers,
La Drott Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service.

WOOD'S Commercial College,

INCORPORATED.

SIXTEENTH YEAR. 'PHONE 1738.
311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at same expense. Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00.

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service Question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2.10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,
NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	25c.
25 Copies, " "	40c.
50 " " "	65c.
100 " " "	\$1.10.
500 " " "	4.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W.,

WASHINGTON, D. C.

Washington News Letter

VOL. 5.

WASHINGTON, D. C., MARCH, 1901.

NO. 6.

The Life of Jesus the Christ.

Copyrighted by Oliver C. Sabin, 1901.]

CHAPTER VI.

It was not until he had sent out his twelve Apostles that Jesus entered upon what may be termed the controversial period of his ministry. He, however, never ceased healing the sick and it was that which awakened the wrath of the Jewish priesthood against him, for the power to do so had passed away from them because of their corruption. Every sick man or woman, therefore, whom Jesus healed became a living witness against them and impeached their pretended sanctity. Hence they and their emissaries, the Scribes and Pharisees, engaged him in doctrine controversy, in which they were always signally defeated. It should be stated that the business of the scribes corresponded to that of our modern printers, for they transcribed the Scriptures, the art of printing being then unknown. The Pharisees were the most powerful of the Jewish sects, and were in close alliance with the priests of the temple. They claimed to be the only orthodox sect, and were much given to religious controversy.

Jesus certainly declared his divinity at Capernaum, soon after the delivery of his sermon on the Mount, when he said unto the man sick of the palsy "Son, thy sins be forgiven thee."

The scribes grievously erred in their unbelief when on hearing his words they reasoned in their hearts "Why doth this man thus speak blasphemously?" but they were clearly right in thinking that "God only can forgive sins."

Sin is the willful violation of the law of God, and it is evident that only the Maker of the law can forgive those who violate it. Upon the same principle no man can discharge one from the obligation to pay the debt that he owes to another.

His answer to the critical scribes clearly shows that Jesus regarded disease as due to man's sin, his violation of God's commands, either expressed in natural law or directly revealed through His divinely inspired ministers.

That answer was conclusive as to his Divinity,

for he healed the sick of the palsy in his own name without invoking the aid of God which he would not have done for it would have been impious had he been a mere man. His words were:

"Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise and take up thy bed and walk?

"But that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy:

"I say unto thee, Arise, and take up thy bed and go thy way into thine house.

"And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion"—Mark ii, 9-12.

To say to the helpless and prostrate cripple, "I say unto thee, Arise" was to utter the command of the Creator himself. It was the mandate of the Supreme Giver of Life, and to have that mandate instantly obeyed was undeniable demonstration of Divine power.

We are told by the Apostle Matthew, whose narrative of the healing of the palsied man is almost identical in terms with that of St. Mark, that Jesus was indeed recognized as the living God, and that, too, by a high Roman official soon after His performance of that miracle.

He states that while Jesus was explaining to the disciples of John the Baptist how it was that they and the Pharisees fasted oft, but that His disciples did not fast, "Behold there came a certain ruler and worshipped Him, saying, My daughter is even now dead, but come and lay thy hand upon her and she shall live."—ix, 18.

Here is, in fact, a double assertion of the divinity of Jesus. First, by the worship of Him; and, second, by the openly declared belief that He had power to raise the dead to life, a power that belongs to God alone.

In fact, Jesus virtually asserted Himself as God by accepting such worship; otherwise He would have reproved the suppliant who sought His aid for violating the First Commandment, which forbids us to worship any being but the Lord our God.

After His sermon on the mount, which embodied

all His teachings, Jesus delivered no doctrinal sermon.

He constantly engaged in healing the sick, thus preaching through His good deeds that His is the true gospel of salvation for man. It was in His character as a healer of the sick, and not as the author and expounder of new religious doctrines, that He incurred the hostility of the Jewish hierarchy.

There were, no doubt, other healers in Judea during the ministry of Jesus, but they were Pharisees and their work was not done among the people generally, and was entirely overshadowed by His work, and hence the bitter hostility shown toward Him by that powerful sect.

Jesus recognized the existence and practice of such healers as well known facts. In His answer to the Pharisees who, on seeing Him heal the man possessed with a blind and dumb devil, said, "This fellow doth not cast out devils but by Beelzebub, the prince of devils." That answer, which put them to shame and silenced their blasphemous accusation was conclusive in its logic and touched His harsh critics personally. It was:

"If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

"And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges."—Matthew xii, 24-27.

It was upon that occasion for the first and for the last time that Jesus mentioned the sin against the Holy Ghost, which has perplexed and alarmed many devout Christians through their fear that they might have committed it and thus have forfeited all hope of Heaven, since that sin is unforgivable.

Yet it was distinctly defined by Jesus as the wilful imputing of the works of God to Satan or the power of evil.

This is made clear by His words, as set forth in the Gospel of St. Mark and the interpretation which that inspired writer gives to them:

"Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—St. Mark iii, 28, 29.

St. Mark defines the meaning of the term, "Blaspheme against the Holy Ghost," by his comment on the words of Jesus, who charged his accusers with having committed it, the words of that gospel writer being:

"Because they said, He hath an unclean spirit."—Mark iii, 30.

We are not to assume that the Pharisees were all unrighteous and hypocritical. On the contrary many of them were holy men and sincere seekers after the Truth, and much given to prayer and fasting. The first converts of John the Baptist were Pharisees, and many of them believed on Jesus.

They, in general, professed more piety than they practiced, wearing religious emblems on their foreheads and ever haughty and intolerant.

The word Pharisee means Separatist; the sect having separated itself from the faith of the great body of the Jewish nation by according an undue reference to tradition instead of being governed by a spirit interpretation of the Mosaic law. They not only claimed to be rigidly righteous, but to excel in philosophy and the arts of logic and rhetoric. Jesus discomfited them in argument, showed the shallowness and falsity of their religious pretensions, and rending the glittering robes of their hypocrisy revealed the revolting moral hideousness concealed beneath them. To be so terribly arraigned by the gentle and patient Nazarene must have seemed to them like the fall of a red thunderbolt from a cloudless blue sky.

Thus did He of the seamless robes arraign the arch pretenders who in their gorgeous tasseled garments were wont to occupy the foremost seats in the temple:

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves neither suffer ye them that are entering to go in.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves."

* * * * *

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

* * * * *

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."—Matthew xxiii, 13-15, 27, 33.

Anathema was never uttered with greater force than in this denunciation of the Pharisees, and never did

men in their utter vileness so deserve to be denounced with unlimited execration as those subtle self-worshippers.

Yet all harshness was contrary to the benign nature of Jesus. He was wont never to open his lips but to speak words of kindness and blessing, to utter the word that restored health to the sick and life to the dead. Jesus never performed a miracle to punish or destroy but only to heal and to save, unlike the Apostle Peter, who caused Ananias and his wife Sapphira to fall down because they kept back from the common fund a part of the price they had received for their land and then lied when questioned about it.

But Peter should have been the last person in the world to inflict punishment for lying. He should have been mindful of his own grievous sin, when he not only falsely denied his Master but in his very presence swore to the lie that he uttered, and yet was forgiven the repented sin, when "he went out and wept bitterly."

As the rainbow follows the storm, so Jesus after this terrible denunciation of the sin-sodden Pharisees, uttered words of the most tender pathos and of the deepest love for the people of Jerusalem while mourning the fate that he foresaw would befall that doomed "City of the Great King."

These are indeed words of divine love, mingled with human sorrow, and yet promising the final salvation of the Jewish people, whom he accused:

"O Jerusalem, Jerusalem, thou that killeth the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

"Behold your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth till ye shall say Blessed is he that cometh in the name of the Lord."—*Ibid.*, 37-39.

The prediction of Jesus, "All these things shall come upon this generation," was strikingly and most awfully fulfilled in about thirty-eight years after he uttered his lament over Jerusalem. In the year 70, thirty seven years after the crucifixion, the Roman army under its renowned commander Titus laid siege to the city, and before its fall five hundred thousand of its inhabitants perished by fire, sword, and starvation. So desperate was the extremity to which they were reduced for want of food that many of their noblest and most delicate women ate the bodies of their dead infants who had perished for want of their natural nourishment, the

breasts of their mothers having been dried up by famine.

It was soon after his prediction of the calamities that were impending over Jerusalem that the chief priests and the elders of the people began to conspire against Jesus, and consulted that they might take him "by subtilty and kill him." According to the narrative of the Apostle Matthew they were only deterred from executing their malign purpose because it was the feast of the passover, and they feared an uprising of the vast multitude then gathered in Jerusalem, for after deciding to assassinate him, or in modern phrase to lynch him, they reconsidered their determination, saying, "Not on the feast day lest there be an uproar among the people."—*Ibid.* xxvi, 5.

CHAPTER VII.

The miracles of Jesus were all performed in public or in the presence of a large number of eyewitnesses.

He had no private practice, but was a public healer, and healed only those who sought His divine aid.

He always considered the needs and not the merits of the sufferer.

When the scribes and Pharisees brought before Him to be judged the wretched woman who was "taken in adultery, in the very act," they who were all sinners saw in her only the sinner, and were merciless, while He, the sinless, beheld in her the woman, and was merciful. He bade those who demanded judgment of death upon her to first judge themselves at the bar of their own conscience, saying, "He that is without sin among you, let him first cast a stone at her."

Even the Pharisees, with all their double and twisted hypocrisy, shrank back from such a supreme test, and they "went out one by one, beginning at the eldest even unto the last."

We are told in the gospel of St. John that then "Jesus was left alone and the woman standing in the midst." She was a silent prisoner, and never a word had she spoken in answer to her accusers. She made no defense, but left her whole case in the hands of Him who is "the searcher of hearts," and His judgment, as it will ever be to the sinner who in sorrowing penitence trusts in His mercy, was "Go, and sin no more."—*St. John* viii, 4-11.

It was on that occasion that Jesus first declared of himself: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—*Ibid.*, 12.

This declaration Jesus repeated when, a little later, He gave sight to the man who was "blind from his birth," saying to His disciples: "As long as I am in the world I am the light of the world."—Ibid. ix. 5.

In every case save that Jesus healed instantaneously and unconditionally, and without the medium of any visible agency. In that case He placed moistened clay, a neutral substance, on the eyelids of the blind man, not as a curative agent but in accordance with the custom of the priests who anointed those they sought to heal with the holy oil of the temple, and He thus made His act all the more impressive to the multitude who witnessed it. The bidding him to "Go wash in the pool of Siloam," was not to perfect his cure, but to cleanse his eyes from the clay that covered them, and that he might show himself to the priests who were in attendance there. Just as He said to the leper whom He healed at the close of His sermon on the mount, "Go thy way, shew thyself to the priests, and offer the gift that Moses commanded for a testimony unto them."—Matthew viii, 4.

In both cases the cures were effected by the fiat of Jesus alone, and the men were healed before they left His presence. It was not, strictly speaking, a case of healing at all, but a creative act, for, as any skilled oculist will attest, the man having been born blind, was without the visual structure essential to the power of sight. The thousands of minute rectangular and circular mirrors that exist in eyes that see or that have seen were wanting in his, as well as the iris or colored circle that surrounds the pupil of the eye and expands or contracts it according to the degree of light cast upon it, and without which no object can be discerned. The sceptical Jews were no doubt aware of the physical facts, and hence they inquired of his parents, "Is this your son who ye say was born blind, how then doth he now see?"

They answered, "We know that this is our son, and that he was born blind."

His "neighbors" appeared to be a very pestiferous set, the like of which abounds even at the present day, for they reviled Jesus for giving him sight, and denounced him for receiving and acknowledging the priceless gift at his hands whom they stigmatized as "a sinner," and contemptuously termed, "this fellow."

But the blind man's mind had an immovable grip on the main fact in his case, for without attempting to answer their malicious comments he closed the discussion by saying, "Whether he be a sinner or

no I know not: one thing I know, that whereas I was blind, now I see."

* * * * *

"Since the world began was it not heard that any man opened the eyes of one that was born blind."—John ix, 25-32.

This miracle was the most stupendous of all that Jesus performed, it being the only one in which he demonstrated his creative power.

It was evidently so regarded by the hostile Jews, and the subject of it was the only one whom he sought out of all the vast number of those whom he healed.

He sought him because, as we are told by the Apostle John, "Jesus heard that they had cast him out," and thus will it ever be, he will draw near to him who is an outcast for his sake, and give to him that peace which "passeth all understanding."

To him also did Jesus declare his divinity, and accepted his worship as God, for "When he had found him" he said unto him, "Dost thou believe on the Son of God?"

"He answered and said, Who is the Lord that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee."

"And he said, Lord I believe, And he worshipped him"—Ibid, 35-38.

Soon after giving sight to the blind man Jesus announced for the first time his coming death, saying to the Pharisees who questioned him:

"I am the good shepherd: the good shepherd giveth his life for the sheep."

When as he walked in the temple in Solomon's porch they said to him:

"If thou be the Christ tell us plainly," he did not attempt to prove his Messiahship by elucidating his doctrines, but answered, "The works that I do in my Father's name, they bear witness of me."—John x, 25.

We come now to the only occasion on which Jesus exhibited real human emotion, and lost for an instant that calm self-poised repose of character that always distinguished him. In this he but showed that he was perfect man as well as perfect God. He was moved to tears by the sorrow of others, and in the boundless love of his nature, he "wept" with them that they might know that he shared their grief.

Save when in the humble home, where dwelt Martha and her sister Mary who had anointed his feet with precious ointment and wiped them with

her hair, and their brother Lazarus, he had no place where to lay his head beneath a sheltering roof.

He was departing from Judea, having just escaped out of the hands of the Jews who sought to take him, and put him to death in Jerusalem, when those good women sent unto him saying: "Lord, behold, he whom thou lovest is sick." It is to be observed that they did not beseech him to return and heal their stricken brother, for in the fullness of their faith in Jesus they were assured that he would do what was best for them, believing that "He doeth all things well."

He decided to return to the perilous vicinity that He had but recently left, to Bethany, within a mile of Jerusalem, where the Pharisees were clamoring for His life. His disciples, who knew Him not, said unto Him, "Master, the Jews of late sought to stone thee, and goest thou thither again?"

He went, heeding not the danger in His path, for to Him it was the path of duty, and he trod it with calm fortitude, knowing that it led straight on to the agony of the cross and the gloom of the grave.

He who is eternal life was soon standing in the home that was stricken by death. His friend Lazarus was not there, for they had lain him in the tomb. The sorrowing sisters of the dead man had all faith in the love of Jesus, but did not realize His power, for Martha said unto Him, "Lord, if thou hadst been here my brother had not died," not knowing that the power of Jesus to save is not limited by distance, and that the Son of Righteousness covers all space with His healing wings.

It should be observed that when Jesus was far from Bethany, and while journeying there, He said to His disciples, plainly, "Lazarus is dead," although He had received no tidings of his death.

The Jews who were present at the home of Lazarus when Jesus arrived there, they being engaged in comforting the bereaved women for the loss of their beloved brother, showed how deep an impression had been made upon them by the gift of sight to the blind man, by saying, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"—Ibid, xi, 37.

There was no scene in the life of Jesus so deeply dramatic as the raising of Lazarus from the dead. There stood the Supreme Author of Life face to face with death. Near Him, hoping yet doubting His power to call back the long-buried dead to life, stood the two loving and trusting women of whom the Apostle wrote—

"Now, Jesus loved Martha and her sister and Lazarus."

Not far away from the sorrowing group thronged many unbelieving Jews, some of them the servile agents of the high priest who had come to spy upon the ways of the Nazarene whom he feared and hated because of His good works that had brought the Jewish priesthood into contempt with the people.

He commanded that the stone which closed the cave in which the body lay should be taken away, at which the faithful Martha mildly protested, deeming it too late to restore life to her dead brother, saying that he had been dead for days and corruption had claimed for its own.

Then came the reassuring answer of Jesus to the mourning sisters: "Said I not unto thee that if thou wouldst believe thou shouldst see glory of God?"

The stone was taken away and then Jesus speaking with the voice of authority said, "Lazarus come forth!"

How that command was obeyed is thus stated by the Apostle John, who was an eye-witness of the solemn event:

"And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus saith unto them Loose him and let him go."

That was the last miracle that Jesus performed, and it was the most momentous and impressive. His benign works upon earth had steadily increased both in their number and magnitude, as He neared the end of His mortal career and came unto the shadow of the cross. Just as the sun as it verges to its setting dyes the firmament with the most resplendent colors.

The performance of that miracle was under circumstances that left no doubt as to the divine character and power of Jesus.

It was done in the broad light of day and in the presence of a great congregation of people, many of whom were bitterly opposed to His teachings and malignly active in persecuting Him and casting discredit upon His acts.

There was no possible chance to practice the magician's subtle art of deception, for those who saw Lazarus sick, and dying, and dead and buried, also saw him rise from the tomb with the icy ceremonies of death about him, and afterward beheld him walking the streets of Jerusalem a living man, no longer the companion to the worm in the dread darkness of the sunless grave, but with the light of the heavens shining upon his head, the ruddy hue

of health upon his cheeks and the strength of robust manhood in his limbs.

The effect of that miracle upon the Jewish hierarchy is thus described in the Scripture :

"Then many of the Jews which came to Mary and had seen the things which Jesus did believed on him.

"But some of them went their ways to the Pharisees and told them what things Jesus had done.

"Then gathered the chief priests and the Pharisees a council and said, What do we ? for this man doeth many miracles.

"If we let him thus alone all men will believe on him, and the Romans shall come and take away both our peace and nation.

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

"Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

"And this spake he not of himself but being high priest that year he prophesied that Jesus should die for that nation.

"And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

"Then from that day forth they took counsel together for to put him to death."

Here is an explicit declaration by the divinely inspired Apostle John, that Caiaphas the high priest was endowed with the gift of prophecy, and predicted the death of Christ as a sacrifice for the sins of the Jewish nation and thus recognized him as the true Messiah, and yet it will be seen that he was the man who with unspeakable injustice, committed the appalling crime of sitting in judgment upon Jesus, and pronouncing him an imposter, and afterward testifying against him before the Roman governor Pontius Pilate, and demanding that he should be crucified. Jesus, aware that the chief priests and Pharisees sought to kill him, taught no more in public, after he had raised Lazarus from the dead, but in a great measure secluded himself, retiring to a remote village, near the wilderness, called Ephraim, about twelve miles from Jerusalem.

His seclusion, however, was not to avoid the death that he knew surely awaited him, and which he had so often foretold to his apostles, but that he might spend the short period that remained of his life on earth in expounding to them his doctrines, and in teaching them their duties, that they might

be the better fitted to carry on his work, after his ascension to Heaven. Hence we learn from the Gospels that time forth he was in closer communion with his apostles than ever.

CHAPTER VIII.

With the raising of Lazarus from the dead, Jesus attained to the supreme height of His popularity, and thenceforth He retired from His public ministry, living in comparative seclusion with His apostles, although He did not entirely withdraw from the society of men. That seclusion was indeed necessary, for the chief priests and Pharisees, as we have seen, had decided in council that He should die, and they were seeking Him to put Him to death, and His appointed work had not then been finished. It was during that period that He visited Bethany, and at a supper there given Him Mary anointed His feet with precious ointment, washed them with her tears and wiped them with her hair. Her name is given by the Apostle John, who omits, however, to state that she also kissed the feet of Jesus, and His forgiveness of her sins, as narrated so graphically in the Gospel of St Luke (John xii, 3). That incident more than any other recorded in the Gospels serves to illustrate the infinite love of Jesus, the moral sublimity of His teachings and His true relation to all humanity. She who thus administered to Him as He was partaking of His evening meal in the Pharisee's house, in a reclining posture, after the manner of the Orientals, was a woman of the city of Nain, known as "a sinner," a term which meant a social outcast, a moral leper, against whom all decent homes were barred; one who had sailed away from the white shores of virtue into a sunless sea where even the light of Hope never shines. She had doubtless heard of Jesus, that He was not only all powerful but all-merciful; that He was the friend of the suffering, and Himself "a man of sorrows and acquainted with grief." Conscious of her guilt, she dared not look into His benign countenance furrowed deep with the lines of grief, yet bearing no trace of sin to mar its divine purity, but "stood at His feet behind Him weeping," and began to wash His feet with tears. The ointment with which she anointed His weary feet was in an alabaster box, and we are told by antiquarian scholars that only the attar or oil of roses, a pound in weight and of the value of one hundred shekels of the temple, or sixty two dollars, was sold in such a costly box. The Pharisee, who was the host of Jesus, encased in his hard shell of pompous piety,

thought that His submission to the ministrations of the sinful woman proved that He did not know her evil life, and hence impeached His character as a prophet. But the Pharisee saw in her only the sinner, while Jesus, in His divine love, beheld in her the woman, all soiled and marred and stained in sin though she was, still a woman with some sparks of good yet burning in the ashes of her ruin. Those sparks he fanned into a pure and undying flame of virtue, with the words, "Thy sins are forgiven. Go in peace"—words which could be uttered to the sinner only by Him the Sinless—Luke vii, 37-50.

It should be observed that another memorable event signalized this same brief visit of Jesus to the city of Nain, and in that also a woman was the subject of His divine benefaction. In that, too, He declared Himself divine as clearly as when He asserted the power to forgive sins, for by his own authority, and in his own name he recalled the dead back to life. St. Luke in his Gospel thus narrates that event with most beautiful and impressive simplicity:

"Now when he came nigh to the gate of the city behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her.

"And when the Lord saw her he had compassion on her, and said unto her, Weep not.

"And he came and touched the bier, and they that bare him stood still. And he said, Young man I say unto thee, Arise.

"And he that was dead sat up and began to speak And he delivered him to his mother."—Luke vii, 12-15.

It was that miracle that led John the Baptist to send two of his disciples to Jesus, saying, Art thou he that should come or look we for another?

Such question from such a source indicates how slow in the beginning is the march of Truth, for although John was himself a prophet, it evidenced that even then when he was nearing the close of his ministry he was in doubt whether Jesus was indeed the promised Messiah whose coming was predicted by a long line of Hebrew prophets.

Jesus, without answering that inquiry in words, proceeded to answer it conclusively by his works, thus complying with the rational rule of evidence that prevails in courts of justice, which requires the litigant to adduce in support of his claim the best evidence that his case admits of. We are told in Scripture that he made the messengers eye-witnesses of his divine power, "demonstrating it in their presence, they looking on as 'he cured' many

of their infirmities and plagues, and of evil spirits, and gave sight to many that were blind," and raised the dead to life.

Then, and not until then, did he utter speech to John's messengers, saying unto them—

"Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised to the poor the gospel is preached."—Luke vii, 19-22.

That was demonstration by deeds and not by doctrines

It was a declaration by John that Christ the Healer must in the very nature of things be the Messiah.

But if John had doubts as to the true character and mission of Jesus, he had no doubt as to John's, for he said to the people when the messengers had departed:

"Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the Kingdom of God, is greater than he."

After that communication from John much of the time of Jesus was devoted to teaching his apostles, who sorely needed instruction in his doctrines.

They were all except Matthew, who had been an officer of the Customs, or tax-collector, and therefore, doubtless, able to read and write, rude unlettered men. Not one of them had been trained to deal with theological questions, but were for the most part, rough, weather-beaten fishermen.

Like seafaring men generally, however, they were possessed of a deep religious vein, and though brave, sturdy men, showing marked intelligence in the conduct of all things that related to their life-business, they as a class, were no doubt then, as now as trusting and simple as "little children," a term that Jesus applied to them.

The religious strain in their natures made them prone to superstitious fancies, believers in signs and portents, for they had to deal with an element limitless in its power, and subject to frequent changes, passing often quickly from calm to tempest. Rooked on the bosom of the deep the awful manifestations of whose wrath they had felt in storm, and darkness, in the broad blaze of the lightning, and in the fury of the winds and waves they realized the utter weakness of man, and his dependence upon Him, the Almighty, who holds the seas in the hollow of his hand and says to the ocean: "Hitherto shalt thou come, but no farther,

and here shall thy proud waves be stayed."—Job xxxviii, 11.

It is not surprising therefore that it remained for one of those who "go down to the sea in ships" and are thus made to feel constantly how dependent they are upon God's kindly providence, to give to the world a definition of God, which alone answers to the needs and hopes of humanity, as did the Galilean sailor John, when he wrote 'God is love.' The Apostles, though needed no erudite learning to comprehend the doctrine of Jesus, for they were addressed to human nature and not to scholarly culture, to the hearts rather than the heads of men.

He had said to those whom he first chose, as he stood by the Sea of Gallilee, "Follow Me, and I will make you fishers of men," and we are told that "they straightway left their nets and followed him."

His teachings were to prepare them for that great work, and he did not discourse to them on occult problems of metaphysical science, or the hidden laws of cause and effect, but plainly taught the duty of man to God, and to his fellow man—and God's will, and true relation to all His creatures. He first taught them a lesson of humility and loyal, loving service by stooping down and washing their feet. When Peter objected to the self-abasement of his revered Master, saying to him, "Thou shalt never wash my feet," Jesus explained to him, that the act was intended as a symbol of spiritual cleansing also, saying, "If I wash thee not thou hast no part with me," and Peter realizing His meaning answered with his accustomed outspoken zeal, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." For He knew who should betray Him, therefore said He, "Ye are not all clean."

Again He said unto them—

"Ye call me Master and Lord; and ye say well, for so I am.

"If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

"Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him.

"If ye know these things, happy are ye if ye do him."—Ibid

1st occasion again announced, as He

had many times previously, His approaching death, saying to His Apostles—

"Little children, yet a little while I am with you. Ye shall seek me, and, as I said unto the Jews, whither I go ye can not come; so now I say to you:

"A new commandment I give unto you, That ye love one another, as I have loved you that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another."

It should be observed that Love, that holiest passion of the human heart—love for God and love for man—is the golden cord that binds together all the doctrines taught by Jesus. He taught it by His whole life which He dedicated to self-sacrifice and suffering for the good of others.

He made it the badge of the Christian, without which the man who claims to be a follower of Christ is a living fraud and an unspeakable sham, who neither seems what he is nor is what he seems.

He who proclaims himself a Christian and yet has his heart filled with the gall of bitterness to his fellow-man, who refuses out of his abundance, or to the full extent of his means, to succor the distressed or to give to the poor and needy, "steals the livery of Heaven to serve the devil in."

There never was a more melancholy meal partaken of on earth than the last supper of Jesus with His apostles. And yet its gloom would have deepened had they known, as He knew, that it was the eve of His crucifixion, and that He stood in the shadow of the cross. They were depressed by His prediction of His death, but they did not deem it so near, and also by His having accused two of their number—Judas, with intending to betray Him, who thereupon retired from their midst in moody silence, and Peter of being one who would deny Him publicly before the dawn of another day. They must have been inclined to think, too, that the Master had misjudged Peter, for he was the most ardent and the boldest, of them all, and had just said to Jesus, "Lord, I will lay down my life for Thy sake."

He saw that they were sorrowful and thus He comforted them:

"Let not your hearts be troubled, ye believe in God believe also in me."

"In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you.

"And if I go and prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also.

"And whither I go ye know and the way ye know.

* * * * *

"Believe Me that I am in the Father, and the Father in me, or else believe me for the very work's sake.

"Verily, verily, I say unto you, he that believeth on Me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.

"And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name I will do it."—John xiv, 1-14.

Here again, as in His answer to the message of John the Baptist, Jesus refers to His "works;" that is to say, His healing the sick and raising the dead, as the real proofs of His divine Messiahship.

His promise to grant all that the believer on Him shall ask in His name, fully warrants the claim of the Christian Scientist that the power to heal the sick through prayer, in the name of Jesus of Nazareth, exists in the true Christian who is possessed of an understanding faith as fully to-day as when it was first promised. To deny this is to question the veracity of Jesus or doubt His power to keep His promise.

That the healing power was not vested exclusively in the Apostles, but in all believers both in that day and in all future times, is shown conclusively by the words, "He that believeth on Me, the works that I do shall he do also," etc.

Moreover, the Apostles were already endowed with the power to do the works of Jesus, and had long exercised and demonstrated it by healing the sick in His Name. That it was not a limited grant of power, a mere life tenure vested exclusively in the Apostles, is made evident by the following words of Jesus, uttered in His prayer for them on the same night, His last on earth before His crucifixion: "Neither pray I for these alone, but for them also which shall believe on me through their word."—Ibid. xvii, 20.

The well-settled rule of law that governs the construction of all legal grants applies in this case, namely, that every grant must be deemed perpetual, or to endure as long as the necessity for exercising the power that it conveys shall continue, unless there are embodied in the terms of the grant express words of limitation which make it apply only personally to the grantee and terminate with his life. To so limit the promise of Jesus would be

clearly irrational, since His church is universal and established by Him to endure for all time.

Thus, when, after His resurrection, He gave His final promise to His Apostles, as He commanded them to "Go and teach all nations," saying unto them, to give them fortitude to endure the persecution that awaited them, "Lo, I am with you always, even unto the end of the world" (Matthew xxviii, 20); but evidently the grace and comfort and strength that come to all who believe in Christ Jesus were not to be limited to the Apostles, since they were mortal, and their lives would not endure "to the end of the world."

The only rational rule of construction is that the promises of Jesus must be deemed to be coextensive with His commands, which it is conceded by every Christian are addressed to all believers except when they are given in such terms as limit them specifically to His Apostles personally, and were not addressed to them in their representative character as standing for His church and all believers composing it. Thus He said to them—

"This is my commandment, That ye love one another as I have loved you "

And yet no one doubts that such command imposes a vital duty on all believers, and was not given as a rule of conduct for the Apostles alone.

"Acquaint now thyself with him, and be at peace."—Job xxi, 21.

Peace is the result of knowing :

' But one Mind, Omnipresent.

"But one Substance, Universal.

"But one Power, Infinite.

"Perfect knowledge is inseparable from perfect action and result, therefore to know the One Mind, One Substance, One Power is also to express this knowledge in thought, word and deed. This is peace."—*Nona L. Brooks.*

LIVING CREEDS.

Adorn thy brow with virtue's leaves,
Impearl thy lips with Truth;
Illumine thine eyes with honest smiles,
And innocence of youth.

Set now thy words with accents kind,
And gem with love thy deeds;
Jewel thy heart with holy thoughts,
And cast away dead creeds.

—*Hannah More Kohaus.*

Lecture.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, in Washington, D. C., January 27 1901.]

"For this commandment which I command thee this day is not hidden from thee, neither is it far off.

"That thou mayest Love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life and the length of thy days.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life.

"Thou wilt show me the path of life; in thy presence is the fullness of joy; at Thy right hand there are pleasures forevermore.

"In the ways of righteousness is life, and in the pathway thereof there is no death.

"In Him was life, and the life was the light of men.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

"He that heareth My words and believeth on Him that sent Me hath everlasting life and shall not come unto condemnation, but is passed from death unto life.

"For as the Father hath life in himself, so hath He given to the Son to have life in himself.

"For the bread of God is He which cometh down from Heaven and giveth life unto the world.

"Verily, verily, I say unto you, he that believeth on Me shall have everlasting life.

"I am the bread of life.

"This is the bread which cometh down from Heaven, that a man may eat thereof and not die.

"It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are Spirit, and they are life.

"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.

"My sheep hear My voice, and I know them and they follow Me.

"And I give them eternal life, and they shall never perish, neither shall any man pluck them out of My hand.

"Jesus said unto her, I am the resurrection and the life; he that believeth on Me though he were dead yet shall he live.

"And whosoever liveth and believeth in Me shall never die.

"Because I live ye shall live also.

"And this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent.

"God made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands.

"Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life and breath and all things.

"For in Him we live, move and have our being; as certain of your own poets have said, for we are also His offspring.

"The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

We hear so much talk of how to prepare for death in this world that I thought this afternoon I would give you a few thoughts on how to learn to live. It is just as logical and sensible for me to talk of the sun turning into darkness, and its beautiful rays emitting nothing but blackness as it is for me or for anyone to talk of death emanating from eternal Life.

God is All in All and of All, and without Him there is nothing made, never was made, and does not exist, for God is Omnipresent everywhere, God is All in All. God is Life, and in Him there is no death, in Him there is no sickness, in Him there is no inharmonies of any kind or character, and it is just as reasonable and just as proper for you to talk of committing a sin as it is to talk of preparing to die. Death is a sin, the greatest of evils. Do you want eternal Life? Let God's words and God's Truth saturate your very soul, and let it absorb you and control you and death can never come near you. Sin can never touch you, and you can never be sick. Can sickness be in eternal Life? Can God be sick? Can eternal light emit darkness? Can the eternal Good be turned into evil? Can God lie? Now let us, the people of this age of the world who are beginning to see the Light, come up to the standard of our rights and let us acknowledge our dominion; let us live the proper life. Anyone who desires can die, but it takes a wise man and a wise woman to live. When you get God's eternal Truth into your heart and let it control you and your actions, then you will have eternal Life and can never die. Oh! people hold up their hands in horror, and say you are going to be at the resurrection. A very noted man in these United States a little over two years ago, told me that I was going to beat the resurrection. His body now slumbers beneath the soil in Ohio, and I am here, now claiming and demonstrating that God's life is eternal Life, and I am a better man physically to-day than I was then, and am growing younger and stronger all the time, as every one may and will who lives this Life of consecration to God and man.

Certainly, if you want to die the road is open, and it has been opened by our forefathers many thousands of years ago, and for their sin men and women have been dying all these thousands of years. Hundreds of millions have gone over the precipice of death, paying the penalty of sin. The Book says that the sins of the fathers shall be visited upon the children unto the remotest generations. This universal thought that death was once allotted to man has become so strong that it has

rushed the whole world over the precipice of death, but the time has come when it must be stopped. There is only one power on earth that can stop it, and that is the power of God's love; and in order for us to obtain the benefit of that love we must bring ourselves within the purview and promises of that love.

Everything that is done is done in accordance with natural law. If you as a Metaphysician make certain realizations for the healing of this person or that person you do it in accordance with God's law, fixed and immutable. Just so sure as the sun shines and makes warmth, just so sure as certain truths are applied against evil, they will destroy the evil. In order to obtain eternal life you must bring yourselves within the purview of God's love, and learn how to live and what to live for. You must know that God is Love, and you must know that God is All and is All Power, and you must trust Him for everything, and when you bring yourselves within these lines you can not but grow strong, and you will begin to grow young as the eagles; and as soon as you walk perfect in the straight and narrow path of God's love, eternal life is yours. I admit that this thought is a revolution of the thought that has been taught in past ages, but also is this God-healing a revolution which has been taught since the days of our Savior. When the older ones of you who are here to-day were children, did you ever hear of any one being healed by God? I asked my father, who was a very good man and a pious man, why it was that people were not healed now as they were in the days of our Savior. He said, "We have the Bible now, and we have the history of what Jesus did and His healing, which was the proof of the Gospel He taught." That is the orthodox thought, and it is generally believed, but it is a false belief. God from all eternity never changed. He is the same to-day and forever, unchangeable, without variableness or shadow of turning, and if ever by virtue of any natural law invoked could heal the sick, that law stands the same to-day as it has ever been, and in proof of that we are healing the sick just as they used to heal, and we are not doing it by virtue of any miracles; there is no such thing as miracles. Everything is done in accordance with fixed and eternal principles.

Now, we must understand, in order to obtain this principle of life, of eternal life, or to know how to live, we must learn to know our relations to God and God's relations to us. We know that we were created by God, endowed with eternal life after His

image and likeness, given power and dominion over the earth, and every child that has ever been born since that day has the same rights given to it as was given in the original creation, because there never was one person given any more rights than another, never. Now, if some of you simply set back and say, "This is not for me; I can not have it; I can not have eternal life and do not believe it is for me; do not believe that I have all power and dominion—"As a man thinketh so shall it be unto him."—you simply deny yourselves the power and you have not got it. It is simply the denial of God's promises, and when you so deny you can not have anything; but if you will take God at His word and believe Him implicitly and claim all the blessings, then you have all this power and dominion, but as long as you say in your consciousness, "Yes, I think that way, but it is not for me," you simply doubt God's word, and it is a sin, and for reason of that sin you are given over to sickness, sin and death. That is the part you get, that is the part your children get because of your sin. If you say, "Yes, I have it, it is mine and I want it and I demand it, because the Father has given it to me," holding right to the promises and never for an instant waver, then the power you seek you will have, and by and by God Almighty's work will surprise you, and you will do the works which Jesus did. You have got to bring yourselves within the promises of God, and when you do that all Heaven and earth is yours, and you have the enjoyment of the new heaven and new earth, and you have the enjoyment of the new birth and you will have eternal life. It is just as impossible for a person to die if they live without wavering or without a doubt as it is to be sick, neither is it possible if you believe God and believe His promises. It is the seed you sow. If you sow the seed of doubt you reap destruction. If you sow the wind you reap the whirlwind. If you sow the seed of profligacy, wickedness, malice, anger and hatred, you reap a crop of misery. If you sow the seed of malice and hatred toward your brother it comes up in your own consciousness and makes sores and cankers within you which will destroy you. It is as you sow that you shall reap. If you sow sparingly, if you sow All, All is yours, you shall have All.

But are you going to get this Life by sitting down and wishing you had eternal Life? Is that the way to get anything? I was not here last Sunday, but, as I understand, Brother Turner lectured upon the subject "Ask, Knock, Seek." Are you going to

have eternal Life and never ask for it? Are you going to have a spiritual body as Jesus had? He was our pattern, and He was sent to us, came to us to show us the way to God our Blessed Redeemer and Savior. He showed us the transformation of the material body into a spiritual body which could walk with God or walk with man at leisure, and that is like the body we are going to have, but how are we going to get it? Are you going to sit down and wish for spiritual body? Do you think you are going to get a spiritual body in that way? Where in the Bible are you promised anything after you die? Where in all of God's revelation to man in any shape, form or manner have you the promise of anything because of death. A child that is nursing its mother may be struck by a bolt of lightning and killed, and are we all to bow down and say the Lord chasteneth those whom He loves? God's will be done, and thus make God a monster. I know one time in Illinois a mother was killed by lightning, and she had a houseful of little children around her. There was no Love in that killing, and yet the friends were hugging themselves in their sorrow and saying, "Thy will be done." God's will had nothing to do with that. God never willed anyone to have anything but happiness, joy, righteousness and holiness; God never willed anything but Good, and all so-called evil beliefs come to us because of our sins or the sins of those who have gone before us. There never was any evil except because of sin. Sin may be likened unto a fire. Suppose there was a fire started in this room. Now, there are two ways to get rid of a fire; one way is by putting it out by artificial means, and the other is to let it put itself out. The only way it will put itself out is by burning all this building, and then it can not find anything else to burn and the fire is then dead. That is the way with so-called evil. When it comes into the human mind or body, it stays there until it destroys the body unless it is driven out by God's Love. There are only two ways of getting rid of it, either it must kill itself by killing the body or Divine Love must kill it.

Now, know yourself, know your relations to God and know your rights, know what God intended you should have and claim your rights, look up and get them and cease being a set of cowards coming around and hugging your sins and miseries. Why? Because for thousands of years they have been going down that way. There is a revolution in that thought now, and that revolution has the power to destroy inharmonies, and that same revo-

lution is going on and will go on until the whole human race is spiritualized and we are brought into the dominion of God's Love and laws. Yesterday in talking to one of my students upon this subject I was much gratified at a thought which she presented when she told me that she prayed God every day to spiritualize her body, and she prayed as every Christian Scientist should pray, as every Christian Scientist, I say, I should say as every Christian should pray, as every one of God's children should pray, she prayed knowing she had that for which she prayed before she asked for it.

The reason why the orthodox people do not heal the sick, and the reason these so called faith curists can not heal the sick as we do, is because of their unbelief, and their unbelief is but the logical result of their system of praying. When you want to heal a belief of fever, do you ask God to heal that fever? No. Yet you do ask Him in a way ten thousand times more perfect. You realize that the person having that fever, whether it is yourself or any one else, is the spiritual image and likeness of God, and lives, moves and has his being in God; that his life is eternal life in God, and that God is All and God is Good and there is nothing but God; therefore, this evil called fever does not exist and can not exist. There can be no evil, hence this evil never existed. What is the result? The fever leaves that person.

I have a young lady under my eye who was taken with the grippe on yesterday. She had had it before for two years and had some very painful results. By the realization for her that God's perfect child could never have any illness, could not have the grippe, and that there is no such thing as grippe, the grippe left her and she is here to-day, looking a little pale it is true, but she is well and happy now. Such demonstrations are being made every day by our students all over the world; the realization of the truth is making all free.

What did Jesus mean when He said, "You shall know the truth and the truth shall make you free," if He did not mean that it freed you from everything which we are claiming? In your business affairs and in all the affairs of life trust God implicitly for everything and pray for what you want.

There was a man who wrote me from an interior town of Colorado about a month ago that his family was destitute and he wanted treatment for financial success, that all inharmonies and lack should be driven out of his household. Treatment was given him and I received a letter from him to-day stating that during the month that he was being

treated he had made five hundred dollars in cash. Was there any miracle there? No; it was simply a demonstration of God's perfect law.

A man in San Francisco, whose creditors were about to close in on him, telegraphed for treatment, and treatment was commenced with the result that the creditors held off, the man's business picked up and he had money to pay his debts, and he now wants treatment for another enterprise. Trust God and bring yourself within the purview of the promises, and all these things shall be added unto you.

Jesus tells us in the last ten verses of the 6th chapter of Matthew just exactly how to manage financial problems, and if you will take the Sermon on the Mount you will find that it will answer every condition of life. It is the most wonderful document the world has ever seen; there is nothing to compare with it in wisdom. When we read the promise in the Bible, "Seek ye first the Kingdom of Heaven and its righteousness and all these things shall be added unto you," we believe that promise and we believe that it means literally what it says. We do not believe that we have to go on suffering pain and sickness and finally death to come up before the Judge at the final judgment day, where they have every mean act you have ever committed in your life charged up against you, and if you are found to be a little better than you were mean, you may "go up" into Heaven; while, on the other hand, if your mean acts are in the ascendancy you are sent to eternal punishment.

I remember the little old hell I used to have in my mind when I was a child. It was a bottomless pit, and a fellow would be put into that pit head first, and would keep falling through all eternity, burning in brimstone. That was the kind of hell I had in my mind, and that is the hell that Christian people believe in and teach their children.

John Calvin, the Father of the Presbyterian Church, had a man burned to death; and for what? Because that man did not believe his doctrine that infants were burned in hell. The Presbyterian Church to-day does not believe that infant children are foreordained to eternal punishment, and no one else believes it.

More and more is this thought becoming permeated throughout the world that God is Love, and so far as we can get this thought into our consciousness and believe it just so far are we liberated from every fear and every doubt, until finally we will reach the Beulah land where our bodies will be spiritualized and we will walk with God or walk with man at our pleasure, and we need never pass

through this ordeal called death. I tell you that I have my mind set on God and His promises, and I am claiming my every right and denying nothing of my rights, but denying evil in every shape, form or manner in which it comes up to me.

Live in God's love, bask in His sunshine, and life eternal is ours, because it is promised.

Good night.

Are There "Degrees" in Divine Science?

G. D. F. IN HARMONY.

WE sometimes hear these statements: "I do all that I can possibly do, apply every statement in Divine Science conscientiously, and still I feel so far away." "I asked assistance for such a long time in regard to certain matters. I have received no benefits so far." These and similar questions come up with some.

Why is all this? Do we have to wait a certain time, indefinitely? Is not Divine Science such that we can understand immediately? or do we progress step by step, as climbing upon a ladder, until the top round is reached?

The matter is not with Science, it is with ourselves. Our limited means of past education has dulled our comprehension, and until we can clearly see the statements of Science with the inner consciousness—accept the Truth of them and believe—we simply delude ourselves by postponement, and place the trouble at the Science door. We imagine it is something we reach by degrees, and so we go on, waiting for the something to happen, instead of taking the film from our eyes and looking from the right standard.

When one learns to swim, the first and foremost feeling creeping unconsciously upon one, is resistance. As long as that resistance exists swimming is utterly impossible. Once give up to the water—relax all the muscles—and you swim. That has been proven over and over again, yet people insist you must learn by degrees. I suppose that means to go in three feet of water for six months, and then in six feet of water for another six months.

It is all nonsense. Let the inner consciousness of resistance give way, and the light of Divine Science will beam brightly. There are no degrees. The degrees are with and in the persons themselves in forms of resistance, doubt, fear, anxiety—non-clear penetration of thought, and above all a still inner selfishness—desiring Divine Science for special personal wants.

God never created the world for one man, but for all men. When we acquire the knowledge of Divine Science for the world at large, as well as ourselves, keeping in mind constantly the petitions for others, and for all alike, then will the desired help be obtained and enjoyed. We simply hold forth the Truth of Being and at one-ment; we cease resistance, put acceptance in its place—declare the Truth for all. Petition and affirm Truth for others' wants besides your own, and good results will be sure to follow.

In not one instance can we trace a personal, selfish motive of our Lord. Everything created on the earth, under the earth, around it, and above it, in the seas on the mountains, in the air, all was for the benefit, beauty and glory of every one created; not for one creature alone. Yet so many of us raise our voices in supplication for self alone. No thought for others. Can we wonder that God does not grant such petitions? We lay the blame at the Science door. "We have not reached that degree yet." No, and no such degree will ever be reached so long as self predominates in our existence in separation from others.

Go into yourselves rightly. Begin and examine at the foundation self, very carefully; examine every distracting part or member, and you will conclude that the degree is in one's composition, or one's own belief, not in Divine Science at all, for Divine Science is purely whole, and one, and not parts, pieces or members, neither is it a pinnacle to be reached in ladder form or by stepping stones.

THE CHRISTIAN MARTYR.

[Written for The News Letter by Prof. W. H. WATSON.]

In Eastern Oriental land
A pious Indian slave was found
With crucifix in clasped hand
On ancient Smyrna's sacred ground.

The vassals of Imperial Rome,
Who knew not Christ the risen Lord,
Took Him away from peaceful home
And from the Scripture's holy word.

With gilded eagles poised on high,
The soldiers came—the crowd increased,
"To lions," was the pagans' cry;
These worshippers of bird and beast.

They watched in mad and frantic rage.
(May all mankind forget the name
That scandalized historic page,
Without regret or blush of shame.)

The cohorts with their pennons gay,
Their standards in the air did wave,

They stood in glittering array,
To watch the poor expiring slave.

They all thought he was quite alone,
And gave a loud applauding shout,
As gate swung back against the stone
To let the savage lions out.

Then came the angel of the Lord
To close the talons of their paws,
(True to the Scripture's holy word)
And shut the hungry lions' jaws.

The martyr did not stand alone
Before that wicked worldly throng.
Near him he saw a brilliant throne,
And heard a strain of Heaven's song.

The martyr's thought was read on high,
And silenced was the lion's roar.
To prayer appeared a quick reply
On the arena's sanded floor.

The men of Rome, of seven hills,
Sat in their angry rage so blind.
A moment of stern calmness fills
The atmosphere of carnal mind.

The Lord had said, "Come unto me."
The Christian martyr was then blest
With his immortal eyes could see
Angels who came to give him rest.

To sanded floor fell earthly mold;
His spirit was made pure and whole,
And taken to angelic fold,
A noble, good and contrite soul.

The plaudits of the throng increased
As he then soared to Heaven above.
His atoms fed the hungry beast,
While he was happy in God's love.

A martyr thus his life he gave
To dwell in Heaven with the blest.
No more the wicked Romans' slave—
His spirit has eternal rest.

Absent Treatment.

To those who have not made Metaphysics a study it seems quite hard to understand how one sitting in his office in Washington, all alone in the quiet, can successfully heal one who is a mile or a thousand miles away—just as successfully as if the two were in the room together; yet it is true and a demonstrated fact, for it is constantly being done, to which the patients themselves will abundantly testify.

The sick are healed in answer to prayer to God in the name of Jesus Christ, His Son. God is omnipresent and omnipotent, and in answer to prayer He can heal a patient a thousand miles distant as easily as He can when the healer is in the room with the patient. There is no time or distance with God. He is from everlasting to everlasting.

LECTURE.

[Delivered by Col. Oliver O. Sabin before the Reform Christian Science Church, Washington, D. C., February 8, 1901.]

I quote from the Bible a few passages on Eternal Life, as follows:

"He will deliver his soul from going into the pit and his life shall see the light.

"To bring back his soul from the pit to be enlightened with the light of the living.

"But if the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die.

"Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live?

"Because he considereth and turneth away from all his transgressions that he has committed he shall surely live, he shall not die.

"Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit; for why will ye die, oh, ye house of Israel?

"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.

"I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction.

"Even if it is not the will of your Father which is in Heaven that one of these little ones should perish.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living.

"For He is not the God of the dead but of the living, for all live unto Him.

"He that heareth my words and believeth on Him that sent me hath everlasting life, shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, if a man keep my saying he shall never see death.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

"For when we were in the flesh the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of the spirit and not in the oldness of the letter.

"For to be carnally minded is death, but to be spiritually minded is life and peace.

"For if we live after the flesh we shall die; but if ye through the spirit do mortify the deeds of the body ye shall live.

"For in Adam all die, even so in Christ shall all be made alive.

"The last enemy that shall be destroyed is death.

"The sting of sin is death, and the strength of sin is the law.

"For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap everlasting life.

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is the devil.

"And deliver them who through fear of death were all through their lifetime subject to bondage.

"When Iust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

The religion taught by our Savior was a new religion, and one which had never been taught in all the world, but the doctrine of *quid pro quo*, an eye for an eye and a tooth for a tooth, was the measure by which all moral ethics and moral teachings were measured. The thought that you love your enemies and forgive them who despitefully use you, and when stricken upon one cheek turn the other, had never been dreamed of before it was pronounced by Jesus Christ in the Sermon on the Mount. It was a revolution as well as a revelation. It turned out and destroyed the law of which we read and replaced it with this doctrine of love of God and love of your fellow-men, and inaugurated this new doctrine among the children of men.

In proof of the doctrine which Jesus taught and demonstrated it as the truth and a fact, he healed the sick, gave sight to the blind, opened the ears of the deaf, and set free the captive. The last words He ever told us before His ascension were to take this gospel of love which He had given us and teach it throughout the entire world, and "these signs shall follow those who believe." Without these signs there is no belief, and without this demonstration or signs following there is no true knowledge of the Bible. I recognize the truth that the Christian world throughout this broad universe is composed of good people who are doing the best they know how, but so far as they fail to demonstrate the proofs in the healing of the sick as Jesus did, the signs following show that they fail in reaching that standard of belief which Jesus said would follow those who should believe.

The trouble with Christianity to-day is, and has been for the last fifteen centuries, that the love element has been obliterated, and they have gone back into their Mosiac Christianity and established a God of Moses' conception instead of establishing the God that Jesus taught. The doctrine of love has been eliminated and the doctrine that "he that sheddeth man's blood by man shall his blood be shed" is paramount now; and the doctrine that God is but one part of this creative universe and that

there is another side called evil, known to the Christian world as the devil, and who has equal power with God or divides the power with God, has been taught and taken the place that God is All and All is Good. We have been taught that only a few are saved through this love, and that the majority of the human family are going straight to hell.

I say that doctrine has been taught, and taught, and taught until the Christian world had lost their belief or the signs following, and they can not demonstrate the truth of their doctrine by the healing of the sick, which Jesus tells us they should. Is it strange to think that God should heal the sick. Those of you who have studied history know that the very first instance of mankind ever having any human doctor was established by a Greek named Escalapius. He had but a few ignorant followers, and the medical man never came into his kingdom, so to speak, until the church was corrupted and lost its spirituality and could not heal the sick. Then all that mankind could do was to go to man-made makeshifts. In the earliest times we had—even before written history, or even proof,—it comes down to us by tradition that God healed the sick. It was always true and it never was anything else. God restored harmony everywhere, and does it look strange that He should heal the sick now as in the early times? Does it look strange that He should forgive our sins? Does it look strange that if we ask He will reach out His hand and help us out of our disappointments? Does it look strange that the God of Love will take us into His loving arms and bear us along in the pathway of life, so called? Is this such a hideous doctrine that those who teach it are to be burned at the stake, or thrown into prison? Oh, for SHAME that the world is so pronouncedly ignorant that they will not know the Truth when God, through Jesus Christ His Son, tells us in plain English that such and such things are true, and when these facts are being demonstrated by hundreds and thousands of people daily in this world. I say it is with shame that I look around and see many brothers and sisters denying the plain facts and hugging these delusions which are carrying them over the precipice called death. It is because the blind are leading the blind. Then let us in perfect love, for we have perfect love for all, Unchain this Truth and pound it into thier consciousness and send it broadcast throughout the entire world, everywhere, and wherever we can see the soil to plant a seed, plant it.

I thought this afternoon I would take up a few disjointed subjects as it is to be my last lecture for

two weeks, when I will begin another series of lectures on the subject of how to heal the sick. I did not know when I commenced the last series that I would give another this year, but I am so much rejoiced at the result of the last course that I think it best to give another. There are hundreds of people in this city to-day who are healing the sick, and they have obtained this knowlege from the lectures in this hall. I was told the other evening that a very devout member of the Presbyterian church, who had been attending these lectures, was taken with the Grippe, and instead of sending for the doctor he demonstrated over it himself by God's love and healed himself, and he did not have the Grippe. He is one of the hundreds right in this city, and we are giving this Truth and teaching it that everybody who will can come and drink of this Water of Life for it is the Water of Life.

I thought I would take as my next thought this afternoon the thought which heals and give it to you. Some of you are not far enough advanced yet to understand it, but some of you are. Some of you understand it before I tell you, but I tell you, my friends, you will never learn it too well, that is my experience. Every day of the world I am learning, and these lessons are becoming plainer and plainer to me. You will never learn them too well. Now, what is the thought that heals? Of course, God heals, but we have to seek, knock and ask. Now, what is the thought that heals? It is this: "God is Spirit," and "man is His image and likeness," "Man lives, moves and has his being in God," a "spiritual being, living in spirit." Now, can you realize the truth? The Bible tells us that God created man in His image and likeness, and as God is spirit man must be a spiritual being. You ought to be able to understand that. We are told in the Bible in two or three places, notably in St. Paul's letter to the Athenians, that we live, move and have our being in God, we are spiritual beings, living in spirit. That ought not to be difficult to understand. Then if you be a spiritual being, living in spirit, can you have the fever? Can you have anything the matter with you at all? Can you have anything the matter with you when you live in the bosom of the Father? You can not. It is the realization of that truth that forces this so-called material body to respond to the spiritual thought. In healing the sick you do not have anything to do with the body at all. You do not have any recognition of the body whatever. When I am called on to treat a patient, I do not have to think of the body; not one particle; not any more than if it did

not exist. I think of the spiritual perfectness of the person I am praying for, and when I realize that it is the perfect image and likeness of God, living in God, I am forced to the conclusion of its perfection and wholeness. That is as far as I have to go. When I make this realization God's natural law forces this so called body to respond to the spiritual thought.

It is a very common thing to hear ministers say from the pulpit and elsewhere that Christian Science is neither Scientific nor Christian. I always think of that play of Shakespeare's where the justice called Dogberry is holding his court, and I liken these gentlemen very much unto Dogberry, because they are as ignorant as Dogberry was. It is a very easy matter for a man to get up and deny things, but if we take a book and write down the things that man does not know it would make a very big and ponderous volume, but if you write down what any of us know it will be a very little book, indeed. Some know more than others, but we all know very little. Then let us understand that there are things that we know nothing of in this metaphysical thought; we are simply in the gray dawn of the morning. It is advancing, advancing every year. I know more infinitely than I did twelve months ago, and I have in one instance been able to add to the general information of the world on this subject. I refer to the Vibrating Treatment which has been issued from the University, and the little I know is but little as compared to the world of knowledge which is ahead of us.

We are now taking the Bible literally, and when it says trust God for everything we know that God is to be trusted. When Jesus said "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," we understand now what that means. When it portrays a certain condition of affairs we know that Heaven is here and now, and when it talks of punishment for evil we know that is but the condition of the mind, and that every evil is punished and punished as it goes. We take things literally and we do not have to wait to pass through the sin called death, the wickedest sin of all; and as I read in your hearing today, death is the last enemy to be overcome. We do not have to pass through the gates of hell to get to Heaven. Death is nothing more nor less than hell. It is a condition of hell, and God never intended that we should pass through hell in order to get to Heaven. Everything is as we will have it. If we live in spirit, live in the love of God, and let love and good dominate our conduct, and let not the evil

thought cross the threshold of our intelligence, we are in Heaven, and God Almighty will make us live for all eternity.

This doctrine is not new; it is as old as the Bible and has been taught since the days of Jesus, but it is a revolution from the thought which has been taught everywhere for the past sixteen hundred years. There is much of our doctrine which is a revolution. It is a revolution in this, that you can speak the word and cast the healing thought, throwing thousands, aye, tens of thousands, miles away, and have it settle there and it does its work; that is a revolution. On the 30th of January I received a telegram to treat a child who was suffering from a very severe case of pneumonia, and on the 31st, the very next day, we received a telegram to discontinue the treatment as the child was well. The thought of God's love did its work. I could give you instances by the hundreds of healing where the thought of God's love had done the work. It is a revolution, and we are going to rise above all these old environments; we must go up to the front, so to speak, and live in God's love, and know that the new kingdom is here, that the new Heaven and the new earth are ours, that all we have to do is to reach forth our hands and pluck the fruit and eat and live. God bless you all.

SECRET THOUGHTS.

I hold it true that thoughts are things,
Endowed with beings, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Spreads to the earth's remotest spot,
And leaves its blessings, or its woes,
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by.
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered death.

And after you have quite forgot,
Or all outgrown some vanished thought,
Back to your mind to make its home—
A dove or raven it will come.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds, and moulding fate—
God's system is so intricate. —Ella Wheeler Wilcox

Extract of Lecture.

[Delivered by Col. Oliver O. Sabin before the Reform Christian Science Church, in Washington, D. C., February 11, 1901.]

THE lecture this afternoon is going to be something of a medley, as I am going to give some cases of healing, and considerable of the Bible upon which this whole fabric is based. I wish, however, to remark, that in order to bring yourselves within range of these promises you have to do your part. If you are told that the sunshine is necessary for your life, and you go and hide yourself in the cellar where the sun can not find you, you would be derelict in your duty. You might, in your cellar, say, "yes, the sunshine is for me," but while you are there the sun can not strike you.

Now, we are promised God's protection, and under certain conditions we have that protection. I could illustrate that by bringing up a military thought. Suppose, for instance, there was a battle line a mile from us and we are standing on a hill; now, there near by us is a fort we can get behind, and the many bullets could not touch us, but if we stand out and say, "I love those people over there, and they are not going to hurt me. I love God, and those people can not touch me, because I love God." Now, you see you could stand there and they would shoot you down. Why? Because you do not make use of that provision of protection which God gives you. You have got to put on the whole armor as read to you this afternoon. If you would have God's blessing, and receive that blessing, you have to ask, you have to seek, and you have to knock; if you do not do these things error will strike you down, and you have no protection whatever.

I know it is a constant warfare, we are in a perpetual battle. I see the friends who have stood beside me stricken down on the right hand and on the left and it seems at times that I am standing alone, except for the protection of God. God's protection is with me, and that makes me strong, because I, in every step, in every act, and in every move, am constantly asking, seeking, knocking, and God gives me protection, and He will give it under no other conditions. You have got to pray, and pray without ceasing.

Now, let me urge you, my friends, to take this thought seriously. If you want perfect health, perfect harmony and harmonious surroundings, with all the blessings that God intends we shall have, you have to ask, seek, knock or you will never get them.

There is no promise except that you have got to do your work, you do that and God's promises have never failed.

I want now to give some illustrations or cases of healings. It is necessary that these illustrations be given or I would never mention them. It is necessary that the world may know by the fruits that the tree is good, and if you do the work you know that the fruits of the tree is good. It is the same proof the Master gave.

I received a letter this morning from a lady living in Idaho telling me she was well. I commenced to treat her on the 9th of April, 1900, and when I commenced she had more devils than Mary Magdalen, and in her mind, according to material thought, was a perfect wreck. The letter in part reads as follows:

"I am feeling so perfectly well that I think I can go on alone now without further treatment. Oh, how can I thank God enough? I can not, only my life will always testify my gratitude. I stood up and told the congregation here the other evening how I was healed and who had done it. Some of them were shocked, and some were pleased, owing to the different standpoint from which they looked at it. Many here know how sick I was, and they can not fail but to see the change. One lady takes much of my time to get an idea of the great true thought as has wrought such wonders in my case. You have been so patient and persevering with me. May all blessings go with you both. In the love of God and the grace of Christ, I am,

"Your sister in Love and Truth,

"(Signed) _____."

Now, there was a case which took ten months to heal.

CASES OF HEALING.

Another case which I will call attention to is represented by two telegrams, the first one, dated the 30th of January, 1901, reads as follows:

"Treat my daughter H. for pneumonia. Aged 11 years. Answer.

"(Signed) _____."

The next day I received a telegram saying, "Stop treatment; child all right."

One case took ten months to treat, the other one day.

I next refer to the case of a gentleman living in Los Angeles, Cal., who wrote me as follows:

"I write this to again thank you for the interest you have taken in my affairs, and to inform you that the demonstration you made in me is perfect. I am perfectly healed in mind and body. It seems to be

so wonderful to me, and I am so thankful and happy that I thought I must write you. I know the healing is perfect. Thanking the Good Father for it all, and may He continue to bless and prosper you. To me the outlook is growing brighter each day. Luck, disease and mental misconception can be dispelled by the word of Truth. As you wrote me, I will trust God to lead me out of the wilderness.

"(Signed) ———."

To show that it is the Truth which heals and not the healer, I quote the following from a letter I received from Sequel, Cal., under date of January 4th:

"Many thanks for the little book which I received yesterday. I was suffering with a belief of sore throat last evening, and before I had read the book half through the soreness had all gone. I will study it faithfully, and if I can help myself I shall be glad. Of course, I know that it is God who does the healing. Thanking you again for the book,

"I remain yours in Love and Truth,

"(Signed) ———."

The little book referred to is the one published by us entitled "Christian Science; What it is, and What it does."

Another case is that of a lady who was supposed to be afflicted with internal ailments of various kinds, including tumors and other diseases which required, according to surgical diagnosis, surgical operations. She refused, and wrote to me for treatment. After three months' treatment she writes me as follows:

"I am feeling first class now, gaining all the time. How glad and thankful we are to God and to you for my health. I wish I could express myself to you better."

"(Signed) ———."

I quote as follows from a letter received from a lady living in San Francisco:

"My Dear Brother: A new heaven and a new earth have been created since I came under your guidance. Coming into harmony with Divine Spirit brings such infinite love and infinite peace that the spirit is renewed and life transformed. My physicality has responded beautifully to your spiritual thoughts. You may discontinue that part of the treatment but continue to hold me in vibrations of spiritual advancement and financial success.

"(Signed) ———."

The next letter I will refer to is from a lady living in Michigan. Under date of January 2 last she wrote as follows:

"I can not tell you how much better I am. I

have not been so happy for years. My surroundings are harmonious and pleasant. I am so thankful that I do not have to spend the greatest part of my time in tears, as I have been doing for four or five years.

"(Signed) ———."

A letter received from a lady in Deadwood, S. Dak., is as follows:

"I hardly know what to say to express my gratitude to you for the goodness shown me in reply to my telegram. My daughter was instantly relieved of pain, and was out of the bed the second day, but very weak. The doctors said she was threatened with typhoid fever. She was a great sufferer, but is all right now and takes a great interest in the News Letter, and says she is going to understand Christian Science. I hope she will come into the understanding perfectly. We realize where she derived the benefit. Many thanks.

"(Signed) ———."

A letter from a lady in a town in Indiana who had been under treatment something near eight months for consumption. When first taken the case, to material sense, was beyond all possible hope. She writes as follows:

"In reply to yours of the 24th inst will say that I know this will be joyful to you. I am well. You may stop the treatment, but please give my husband or myself treatment for the poverty thought so he may make some money. May God bless you for your kindness to me.

Yours in truth,

"(Signed) ———."

On the 7th of November I received a telegram from a lady of a town in Massachusetts as follows:

"Please treat at once, Mother. 76 years old. Acute dysentery; letter follows."

Two days later I received the following letter:

"Mother is better and you may discontinue the treatment. Please write me when you begin treatment. She fell asleep about 11 p. m. of the day we sent the telegram. I thank you for what you have done.

"Yours in truth,

"(Signed) ———."

The following letter was received from a gentleman in Texas.

"Dear Sir: My daughter-in-law, Mrs. B ———, has been an invalid for a number of years, and her husband is a poor man caused by payment of doctor's bills for her. For the last two months she has been worse. About three weeks ago I was shown a copy of the News Letter, and not knowing

anything about Christian Science nor desiring to condemn it without knowing, I concluded to write to you for treatment for her. She was suffering from female trouble of some kind, heart trouble, neuralgia, and so forth; in fact, the physicians did not know what was the matter with her. During the last attack I wrote to you for treatment for her and to make the test sure I never told anyone, not even her, that I had written to you. You wrote and told me when the treatment commenced. Several days after that I was informed that she was much better. I inquired when she commenced to get better, and was informed that she had not had an attack since the day you commenced the treatment. Now, that is my first experience in Christian Science as you teach it, and it has reason and good common sense in it. Our daughter-in-law is now doing her work and gaining in flesh, and looks better than she has done for more than a year. I delayed writing to you so that I might see how the treatments turned out and it has been far beyond my expectations. I am now a subscriber to the News Letter and can read it with far greater satisfaction than before. Thanking you with all my heart for what you have done, my prayer to God shall ever be to bless you in your noble work.

"Very truly yours,

"(Signed) _____."

I received a telegram from a town in Ohio asking for treatment as follows:

"Please treat our son (naming him) for catarrh of the bowels, high fever."

"(Signed) _____."

That was on the 12th, and on the 27th of the same month I received a letter as follows:

"You may discontinue the treatment as our little boy is now well. We are very thankful. God has been, as He always is, very good. Please send your bill. Wishing you all happiness, I am

"Yours sincerely,

"(Signed) _____."

On October 23d I received the following letter from a lady living in California, who wrote for treatment for her son's arm. The arm, as I remember, had been badly broken. She says:

"I am glad to say that E.'s arm is healed and he is in perfect health, for which I thank you very much. * * *

"Yours most gratefully,

"(Signed) _____."

A lady wrote to me from Chicago, detailing a long list of illnesses and complaints, and treatment commenced. As I remember, I treated her for just a

month when I received the following letter from Pullman, Ill., her home:

Dear Colonel Sabin: As the month is now out you may stop the treatment. I am feeling really well and believe I am entirely cured of those spells, and am very thankful for it. I want to be very earnest and persevering in my study of this great truth.

"Yours in love and truth,

"(Signed) _____."

In a letter received from Minnesota I extract the following:

"Mr. S. is better than he has been, and the week's treatment you gave him has done him more good than all he has had last autumn. * * *

"Yours in love and truth,

"(Signed) _____."

The above was in a letter from the wife, who wrote regarding other things.

A letter from a lady in Salt Lake City, who telegraphed for treatment for her baby, is as follows:

"When I sent you the telegram baby could hardly breathe. That night, for the first time for nights, he could lie down and sleep as though nothing was the matter. No one but a mother can tell how thankful I was. I humbly thank God and bless you for the good done to my baby through you.

"Yours in love and truth,

"(Signed) _____."

The following letter was received from Lock Haven, N. H.:

"Colonel Sabin.

"Dear Sir: I am very much better of my trouble, and you may discontinue treatment. I feel I have been helped through you and am very thankful.

"Yours most gratefully,

"(Signed) _____."

The following letter was received from a little town in Pennsylvania:

"Dear Brother: Your letter of the 10th received. My husband has been greatly relieved by your treatment. Please discontinue and send amount due and it will be gladly sent down.

"Yours in truth,

"(Signed) _____."

The following letter was received from a lady in Illinois who had been under treatment for some time:

"I am very happy to be able to write you at last that your prayers have been answered. * * * I can not express my gratitude to you for your assistance in this dark period of my life.

"Yours sincerely,

"(Signed) _____."

I received a telegram from a town in Texas asking for treatment for a little girl suffering from an acute attack. In a few days I received a letter which said:

"B. is well and you may stop the treatment. Many thanks to you.

"Yours in truth,

"(Signed) _____."

I received a letter from a lady in a little town in New York who had been suffering for a number of years. She wrote to me for treatment. In a short time after she wrote as follows:

"Please send bill for treatment. The asthma is so much better now that I think I can do all right. Thanks for the papers. * * *

"Yours in truth.

"(Signed) _____."

The following letter and telegram were received from a town in North Dakota. The telegram read as follows:

"Please treat my six-year-old boy suffering from appendicitis."

Four days later a letter was written, which read as follows:

"Last Friday I sent you a telegram to treat our six year-old boy for appendicitis. He is now able to be up, and is doing so well that you may discontinue the treatment now. I sincerely thank God that He has restored him to health for us. Please write me how many treatments you gave.

"Yours in Truth,

"(Signed) _____."

We received a telegram from a Minnesota town, as follows:

"Treat Mrs. B. Very sick. Letter follows."

Three days after the telegram was sent we received a letter from her, which says:

"I think I feel better than I have done for a long time. My back and bowels are sore yet, but as soon as they get strong again I will be able to go to work once more. Thanking you as God's instrument in helping me, I remain,

"Yours in Love and Truth,

"(Signed) _____."

Mrs. Sabin received a letter from a lady in West Virginia after treating her child for a short time, which reads as follows:

"He is all right this morning, and you can stop the treatment. I am more than thankful to you for what you have done for me.

"(Signed) _____."

Another letter received by Mrs. Sabin from a lady living in California is as follows:

"The new treatment has come, and I have used it with good effect. When I can call to mind readily and easily all the steps, different thoughts, desired for each, I am sure to obtain greater blessings. I am happy to tell you that each week as I wrote you of inharmonies, so each week after they disappeared, and I can truly say that the improvement in my condition is quite perceptible. The change is slow apparently, but I feel it is a change, and I am glad to feel this blessing.

"(Signed) _____."

A letter from a gentleman in Minnesota reads as follows:

"I will say that my health is good, and has been ever since you commenced treating me. Thank God for His blessing that He gives me every day. I think everything of The News Letter, and can not do without it. I send herewith one dollar to renew my subscription.

"Yours in Love and Truth,

"(Signed) _____."

THINK BEAUTIFUL THOUGHTS.

Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burden be pure, let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing;
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary, and sorrowing
A solace so long denied.

And the soul which hath buffeted every wave
Adversity's sea hath known,
So weak, so worn, so despairing, grows brave
With that beautiful thought, to succor and save—
The thought, it has made its own.

And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam,
And the shipwrecked hearts as they wander by
Shall catch at its promise and straightway try
To wake from their dismal dream.

And radiant now as a heavenly star,
It glows with its added good,
Till over the waters the light gleams far
To where the desolate places are,
And its lesson is understood.

And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.

So think good thoughts and set them adrift
On eternity's boundless sea;
Let their burden be pure, let the white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy!

—Eos Best, in *The Ideal Review*.

Curing versus Healing.

JANE W. YARNALL.

IT is a well-known fact among the majority of followers of the "New Thought" movement that a great proportion of its adherents have embraced its teaching at first for the sole purpose of securing a cure for some bodily disease or infirmity. Indeed, the marvelous cures that have been wrought through the powers of mind have been (to the average thinker) the strongest and best evidence of the truth underlying the system; and the numerous long-suffering invalids have been sent on their way rejoicing in restored health regardless of the various adverse comments and insinuations concerning the character and source of the powers that wrought the cures, many ignorantly declaring it was of the devil, the same as was so unjustly said of the Nazarene over 1800 years ago.

People rarely think of the disease being of the devil, while even admitting that Jesus healed disease by casting out the devils. That was genuine healing. It must be understood that any disease that makes its appearance upon the body of any one (no matter in what condition or circumstance in life) is due to erroneous thought and opinion from some source to which such sufferer has been subject, if not to his or her own false and unrighteous thoughts, opinions, and emotions, all on the temporal plane of course. We know that the general character and tone of our habitual way of thinking is externalized in a corresponding expression or condition; and also that a change of thought or conviction of the mind will produce a corresponding change in externals.

Take, for instance, the patient who comes for the first time to a Metaphysical practitioner for relief from some painful malady, no matter by what name the practitioner is known, whether Christian Scientist, Mental Scientist or whatever. The patient has no conception whatever of such a thing as mental causation for disease. He believes with the majority of mankind that what he eats, and what he drinks, and the exposures to which he is subject, and the manner of work he engages in, are generally responsible for the conditions he has suffered, never dreaming of any disastrous effects from the tone and character of his thoughts, his opinions, and the various emotions of his mind, which are liable to open the door to any prevailing tendency believed in by the whole world, we might say, and

only manifest because of the almost universal belief in them.

It is well for every one to understand that every emotion of the mind is registered upon the body in some way, but not always visible to sight, and even when made visible we have, not as a rule, attributed the manifestation to a mental cause.

If we have been overtaken by what we call a "bad cold" we have been accustomed to blame the weather, the sudden changes, or sitting in a draft, without a thought of ever having opened the door to such a secondary cause by our unrighteous state of mind—such as fear, anger, worry, malice or hatred.

Fear is a most destructive enemy, and the fear of La Grippe, as well as other epidemics, opens the door and lets it in.

Some will say, "How can we help being afraid when we see such sad results from exposure to all sorts of weather and the tendency of La Grippe which follows?"

Our answer is, "Be fortified against such things by knowing the laws of life. Study the laws of life and the powers of mind."

To use the remedies prescribed or advised by those who make the study of disease and remedies a profession will help, and sometimes appear to cure, just in the degree that one's faith in the remedy overbalances the fear. Of course, it is wise for all to use the best they know, and still wiser to seek a knowledge of the higher law in which material remedies have no part.

There is much curing done by mental suggestion, which seems (for a time at least) to resemble real healing, but it will be found, upon investigation, that such patient is made better or worse morally in just the proportion that his or her sins or errors of mind have been obliterated.

The character of the one who practices the mental suggestion is sure to give a corresponding tone to the patient who receives it, and if there be any demoralizing trait of prominence in the character of the practitioner, a cure from such a source is not desirable, nor is it healing. One who attempts to heal by the mental process can only give forth what he or she has within.

If one only knows that he or she can exercise a strong dominant quality of mind that can impress a weaker one by suggestion it is no more than hypnotism, and only cures one condition that will give place to something that may be worse; and yet, if the present trouble is removed, it is erroneously called healing regardless of what follows.

How many of us have witnessed the marvelous cures which, in some cases, were accomplished by practitioners whose lives testify of the most ungodly practices of diabolism. Some will say, "We have no right to judge." On the other hand it is written, "By their fruits ye may know them."

Shall we not judge accordingly?

To use our judgment is not to condemn; but we should be able to discriminate between a cure that is liable to have a demoralizing effect and true healing. True healing is to lay the ax at the root of the trouble, which means to obliterate the primary cause of the disease, which is always of the mind but manifest upon the body, therefore all true healing is of the mind and will be not only manifest upon the body, but will show forth in the character.

True healing is to set the thinking faculty into habits of Truth and Godliness, and the body will register the same in the exact proportion to your loyalty to Truth.

If one wavers and falls by the way, he must begin again and root out the error that caused the fall. When Jesus healed the man at the pool of Bethesda on the Sabbath Day, he saw him later the same day at the temple and said to him, "Thou art made whole, See that thou sin no more lest a worse thing come upon thee," leaving us to suppose that the same errors (called sins) would be liable to produce the same or even worse conditions. To be made whole is to be cleansed of all error, and when Jesus closed his discourse to the people he said to them as a sort of benediction: "Now ye are clean through the words I have spoken to you." And we are admonished over and over again to use his words, keep his words, abide in his words etc., and when we truly comprehend the spirit of his words, and use them in the same spirit, we find them effectual in demonstration.

He never claimed any powers independent of the Father's, but acknowledged the gift of all power as coming from the Father. He said "All power is given unto me in Heaven and in earth." He acknowledged no human authority, but taught and demonstrated his powers as one having authority within which he claimed only as the gift of the Father.

We are to receive the same gifts from the same source by following the teaching and keeping the sayings of the man of Nazareth if we are faithful to the spirit of his teaching, as sent by God. He claimed the mastery. We are to do the same. He acknowledged the source of his powers. We are to

do the same. He ignored the traditions of men. We are to do the same. The law by which he healed the sick was and is the law of God, and that law never changes.

All may comprehend sufficient of that immutable law to begin to prove it true; and with every demonstration comes added light and greater confidence in its efficacy; but there must be loyalty to principle, and unwavering trust in the powers so continually imparted for our use, if we would make them serve us with unbroken control of circumstances and conditions on the temporal plane which plane is just where we need to dominate, establish and maintain a state of harmony.

Every case of healing should be made to manifest a better state of mind, a better conception of what life is to each individual, and a better moral character, all of which would prove the beginning of unfoldment on the soul plane.

How much we all need to know Truth in its fullness, and how essential to live squarely up to the highest and best we do know.

How much we all need co-operation, unity and true brotherly love among the advocates of the "New Thought."

Were all who claim a knowledge of the principles of divine healing united in one brotherhood with no personal ambition to gratify the very earth would rejoice and every soul would sing Glory to God for the sweetness of life and the joy of living.

THE LIFE OF LOVE.

How beautiful the years in which we live,
In this new time that is as summer sweet,
When all beatitudes about us meet,
And every good doth goodness to us give!
O let us prize the moments fugitive, []
As sent to make our hearts with music beat, []
And adding quickness to our faltering feet,
Nor let one blessing fall as through a sieve!
Man is of God, with God as friend indeed, []
The Father wills his child to well enjoy, []
And have and hold whatever is to love;
Love is our Spirit, Love our saving creed,
And works of Love must be our blest employ,
His will thus done below as 'tis above!

— William Brunton.

Truth Unchained.

The revised edition of this Booklet of beautiful Poems pertaining to Christ Science Truth—will be ready for mailing, next week, and all orders will be filled—Price 25 cents.

Address: NAT. WARD FITZGERALD.
Washington, D. C.

Personal Relationships.

SENSITIVELY organized people seldom need to be reminded of a fault; they need encouragement. It is an art to receive criticism graciously and profit by it, whatever its source and whether or not it be just. It is equally difficult to criticize, to avoid hasty, superficial and unkind judgments.

As it takes two to make a quarrel so it requires two to reestablish harmony.

It is almost impossible for some people to admit that they are not blameless, that the other party to a quarrel is not the only one to change.

Be willing to confess a fault, even if you have to acknowledge far more than your share.

When one gets into a critical spirit and makes up one's mind about another, everything that other does is turned to ill account.

When two members of a household agree concerning the faults of a third, the latter suffers a serious disadvantage. In such cases the fault is usually very greatly magnified. Generally speaking, an ill-wind blows when two put their heads together.

A newcomer in an inharmonious household is apt to think he knows precisely where the fault lies. He assumes to know the people better than those who have "summered and wintered" them.

After a quarrel with a friend, both are inclined to hold off and let the other "make up." This is selfishness.

It is a shallow criticism which loses interest in a person as soon as limitations are seen.

Familiarity breeds neglect and impoliteness. Should not one be as courteous to a brother, a mother, a wife, as to a stranger?

There must be entire frankness where there is to be entire harmony.

Sincerity is absolutely essential to friendship.

Where there is domestic inharmony there must be mutual understanding as the remedy. Love is the greatest remedy. But better understanding is also essential.

Some err by yielding too much, some by yielding not enough.

Criticism should be many-sided, judicial, never merely negative. Rightly understood, it is appreciation, never fault finding.

Cease negative criticism and people will treat you better.

Do not use pressure. If another fails to see the wisdom of your advice, grant him the liberty of experience.

Life means development. Do not expect unmixed happiness.

Call out the soul. Remember the ideals which your associates are seeking to realize, and do not lay

stress on the crude conditions of their evolution.

Concentrate on ends rather than on means.

Remember that your judgment of another is at best only a point of view. It is the other's life as you regard it. You may be mistaken.

The drawing apart of friends is usually due to misunderstanding, to lack of frankness in regard to some new experience or relation. In married life especially there must be entire mutual understanding on every point that arises.

The sensitive mind easily closes into self. Its help meet should immediately come to the rescue with love.

There can be no true friendship without equality. Even though one be far wiser than the other, there must be equality of spirit. The true friend is loyal, patient, never exacting. In true friendship there is always mutual respect, never the familiarity which intimate acquaintance sometimes brings to the uncultivated.

If one has put one's self on exhibition to win an advantage, it is best to throw down the mask at once.

Let the bubble of idolatry be pricked as soon as discovered.

True love never becomes an "old story."

True charity is no respecter of persons.

"Contract" friendship is an absurdity.

Equally absurd is "impersonal" friendship.

Spontaneity and unselfishness are evidences of true friendship.

He who distrusts others first distrusts himself.

The greatest source of household discord is judgment from the appearance. A world of trouble is sometimes caused by those who, assuming to know what is best for a friend, rigidly, dogmatically hold to it, and communicate their opinionated misjudgment to others. What right have onlookers to assume to think that they know better than the individual soul?

Does not the genuine guidance in regard to all important matters in life, the choice of a vocation, of friends, of husband or wife, come directly to those who are to be partners to such a friendship? Others may be able to point out certain considerations; but where is the court of final appeal if not in the sacred precincts of the soul—in solitude, freed from all dominating influences? Has God left any soul without guidance?

How easily the mind is deceived by selfish desires, personal preferences, social and financial considerations. How easily an emotional or nervous state befools the intuition.

Is it not an eternal law that insight is conditioned by the general state of development and the temporary state of mind and body of the recipient?

What is more contrary to the higher law than the attempt to manage another, to "marry off to good advantage"? Has any one a right to intrude into that sacred world where marriage is holy?

What is more important in life than to overcome all obstacles to the divine guidance, and so grant freedom of individuality to all mankind?

Is any human opinion, any judgment based on observation, astrology, graphology, palmistry, occultism, or phrenology, to be compared for a moment in value with the inner prompting of the soul? Suppose that prompting conflicts with these secondary judgments, what of that? O! what import is it to a man who has received the soul's prompting? Should he not be true to that, though all the world condemn him?

How disloyal it is to charge a friend with inconsistency because we forsooth do not understand his motives. We do not know what prompting may have come in the quiet of his soul.

Be loyal, even though your friend seems to be acting in flat contradiction to his doctrine of love and nonresistance. He may have excellent reasons for departing from his usual course. Circumstances may sometimes compel us to make unpleasant revelations, to speak truth plainly, although at the risk of reputation, business and social standing.

A statement of facts is not a personal attack, even though the truth it reveals prove another to be a hypocrite.

There are times for silence and times to speak out. There are times when, if another grants the opportunity, one may speak freely and give valuable advice. But, until the right time comes, there is naught to do but trust, even though one sees a friend is under a spell.

A friend is a friend indeed who can help another to shake off a hypnotic spell. But all pleadings are futile until the victim learns that he is a victim.

It is astonishing that one mind can dominate another for many months, while the subjugated person is almost entirely unconscious that he is a slave. The spell steals over the mind like a mist at early night-fall. It settles down upon the brain and becomes solidified like a cap, commanding the subservient brain as a disembodied spirit controls a medium. It leads a man to think he loves a woman for whom he had no natural attraction. It weakens the mind and degenerates the body. The higher nature is imprisoned for the time, so that, even if it knows that all is wrong, it can not resist.

Women doubt that their fellow women have such powers of domination. But it takes a man to find out a woman. Conversely, woman knows man as man does not.

How strange it is sometimes when onlookers think they have spied out a love affair, and the man or woman in question is totally oblivious of it—a mere platonic friendship.

I have in mind an instance where a young man was for weeks the innocent object of a matrimonial scheme. His friends were very much concerned, fearing that he was under a fatal spell. Every circumstance pointed that way. But, as a matter of fact, the man was talking philosophy, under the supposition that an "impersonal friendship" with a young marriageable woman was possible, all the time in love with another about whom the gossipers knew nothing.

How soon a philosophical friendship drifts into

the personal, and, before one knows it, a young woman has given her heart to him and is ready with a proposition for a hasty marriage!

Will a time come when all this eagerness shall cease, and the higher law shall rule?

Would that a continuous philosophical friendship were possible! It would not then be necessary to become reserved the moment personal emotion appears.

The power is deep and subtle which draws two people together. One should not expect wholly to understand it through self analysis. The phenomena of infatuation are subject to analysis. But love comes not that way.

Doubt is not always a safe guide. For what is more natural, when one loves, and has decided the great question of marriage, that all that can rouse itself into opposition should be stirred? All doubts are superficial and transient when compared with love. On the other hand, no thought is so profound, none so trustworthy, none so persistent as doubt, when one is merely infatuated. There is a vast difference between thinking one's self in love and actually being in love.

The criterion? Always the inmost whispering of the individual soul, in the silence of ~~firm~~ solitude.—*Higher Law*.

God is infinite, eternal and unchangeable in being, wisdom, power, holiness, justice, goodness and truth."—*Westminster Catechism*.

Possession means to sit astride of the world instead of having it astride of you.—*Kingsley*.

Our love is inwrought in our enthusiasm as electricity is inwrought in the air, exalting its power by subtle presence.—*George Eliot*.

SUNSHINE.

Put a bit of sunshine in the day;
Others need its cheer, and so do you—
Need it most when outer sky's dull gray
Leaves the sunshine-making yours to do.

Give the day a streak of rosy dawn;
Give it, too, a touch of highest noon;
Makes the ones about you wonder why
Sunset crimson should appear "so soon."


Sunshine-making is a blessed task;
Cherry hearts, like lovely wide-blue sky,
Banish weary gloom and give fresh hope,
Check the rising tear or thoughtless sigh.

Put the golden sunshine in each day;
Others need the cheer that comes thro' you—
Need it most when outer sky's dull gray
Leaves the sunshine-making yours to do.

—*Juniata Stafford, in "Flowers of the Grasses."*

Thought and Mind.

[Lecture by Prof. W. H. Watson.]

 UR intelligent pride has caused us to pay greater attention to letters (caligraphy) than we should do, for as Christians we must know that "the letter killeth, but the spirit giveth life" and the spirit is the thought and the mind, but the "letter" is only the outward semblance or form of the mind, and when that letter is carnal it certainly does kill.

The devil is a figure of carnal mind which the divine healer never sees. Those who have seen it are low in carnal mind and, therefore, false in conception and premise, and the "figure" is perverted imagination, a state of disease, only another phase of error brought into the world by this unknown and unseen spectre "the prince of darkness," so therefore the letter belongs to the devil, as it kills, or James made a mistake in saying it, which orthodox Christianity will not admit and which agrees with Christian Science.

The pearls cast before swine are the good thoughtful intentions of divine healers, thrown into a nest of carnal mind, not quite ready to rise in the scale of evolution, but the pearls they need are the embodiment of the law of love put into practice. Have compassion on them and do not forget that their low condition is caused by the absence of that love which is yours to give, and do not withhold that "cup of cold water" to these poor people who are in your mind—the slough of despond.

Reform Christian Science says we must not hide our lights under bushels, for the divine principle of justice demands that you cast a ray of light upon their darkness in the form of that beautiful element of Science, Love; because God's people are all people whether they be in a palace or in a cottage, and we must not be respecters of persons, for these very "divine" belong to the same world of eternal progression as we do, but their diseased environment is not in accordance with our tastes, so we must be positive and pure in our motives towards them or our intention may defeat its own object by bitter failure through our own jealous and patronizing manner, which hurts their feelings; for sick people are very sensitive at times; the lower they are, the more sensitive they become, so keep your pearls, dear students, for then until they have tasted your good thoughts laden with love and compassion.

Thought is a curative agent, Divine Mind is the healing agent, when thought is properly and unselfishly directed. Evil thought is of the devil, a "murderer from the beginning;" good thought is of God, the Creator of all good.

The evil antagonises the good, but the fight is always gained by the good, which eventually must prove the mastery over the evil, which is carnal and retires unto non-existence, discomfited and out of sight. The beginning of the "murderer" was when man rebelled against Truth and sank into the state of a beast of the field, but Divine Science calls a halt and evil has taken a place behind us where it ought to be, for it tempted Jesus, when he said: "Get thee behind me Satan."

Reform Christian Scientists can easily cultivate their minds and be bright in all intellectual studies. We have discovered that Jesus was right when he sought his apostles from the "uncultivable" classes. They began their ministry of healing and teaching with the simple qualities required—a childlike demeanor towards all. Quite the opposite to intellect, whose presence—without science—is austere and repelling. Even Jesus surprised the intellectual bigots when he healed persons in the lower strata of life. Their aversion to the healing of the "poor" was caused by their education having been started at the wrong end—intellect first and love last.

Jesus reversed the order of things with wonderful success. Those bigots are forgotten, but when will the apostles and their works be forgotten? So we must work as Jesus taught and catch up the strain of healing, and sing unto the people, with pure minds and thoughts, the song of love and compassion.

Thought is the framer of all outward forms. Everything has been produced by thought, whether good or evil. A thought in a mother will mark a child for life, which proves that thought is a strong power to make or to mar.

Divine Mind is in harmony with human mind, and our minds rule our thought. If a mother's evil thought strikes disease into a child that fact alone shows that thought can be made into a sword of destruction and disease, and that matter is contagious. Matter is dead and lifeless, so we must strike at the cause of disease, namely, the mother's thought, which needs renewing or altering by the most potent of healing agents, which are love and compassion.

The Son of Man came to bring a sword which healed the nations; it was to cut down evil thought

by causing a contagion of good thoughts to be thrown amongst the earth's afflicted ones. He came to make war upon the carnal mind and taught others to do the same very successfully, for He told them to cast out devils and heal the sick; and when we feel love and compassion, and mention the name of Jesus, the disease leaps forth and disappears. (Such are the words of the anti-nicene Fathers.)

All the nostrums in the world can not do this. It is the purity of thought and good motives that appeal to God; and God alone heals the sick when the necessary conditions are made, for His laws are the immutable ones of cause and effect which can not be broken.

"Evil thoughts beget evil deeds; good thoughts beget good deeds." This was known to all the ancient philosophers. "The state of the mind" is a vague term of *materia medica* when they can not explain diseases on a material basis. Reform Christian Science explains it and practices it in the same way as the ancients did. We first qualify the thought (for the mind is perfect). It is thought only that requires regulation. It is the pulsation of life, and when it is in perfect accord with mind disease disappears and has no place in the universe, and does not fill a vacuum which nature abhors.

We are very prone to think much of our material bodies when we are told to take no thought of our bodies. By doing so we weaken our minds by endeavoring to strengthen our bodies, and fall into the pit of despair, for the mind is the life and it directs the circulation of the blood and keeps all harmonious when the thought is pure.

A clean mind is next to Godliness, and a clean mind can never allow the body to be sick. So many apparently good orthodox Christians are sick, but the fact of their being sick proves that they are not good but paying the penalty of a broken law, or a law which can not be broken has been run against.

The duty of the healer in all cases of sickness is to divert the attention of the patient from that engrossing evil thought which caused the sickness. That thought began long ago, continued and reached a climax. Stem the tide of its ravaging career by causing the patient to receive nobler ideas, then he will begin to improve in health. In your own mind command obedience and the disease will quiver and disappear at once, leaving the patient weak and sleepy; recuperation takes place, and God will finish the work, making the patient well.

We can not falter by the wayside, for the patient's mind is on us and his confidence will not be mis-

placed when we retain the same good thought after leaving the bedside. The Divine Principle knows no walls or doors, for they are of human contrivance and liable to crumble into dust; it measures no distance and knows no gravity in cases of disease.

D'vine Principle is all around and about everything and has healing power in its wings, and every sufferer is carried in the "everlasting arms" willing to heal those who understand and fully apprehend that mind is all and that good thought only is needed to effect a perfect cure from the wretched state of disease by prayer or supplication to the God of All and Lord of Truth who healeth all diseases.

From the distant ages is echoed the cry of to-day, a wall of distress voiced by the patriarchs of the Old Testament, "Lord of Truth, heal our diseases." The dawn of the millennial age has been crushed out time and again by the machinations of evil minds who concocted a pharmacopoeia of baneful mineral poisons in order to "assist" nature in healing the sick, but through the centuries utter failure has followed in its train, and the devil is chained at last.

In our vernacular we express the same thought spoken in dead languages long ago, "The mind is everything, what we think we become." In the silence of our own chambers, let the chambers of our imagery "be pure and unsullied by this distressing evil of sickness, which comes like a thief in the night.

The God of yesterday is the God of to-day. It is He that hath made us and it is ourselves who undo his mighty handiwork by catering to the devil, and talking about disease, despair and failure. Let us not forget that we are spiritually in His image and likeness, and the flesh and the devil is a mere nonentity and our servants are our minds capable of mastering our environments. Then why bow to Satan, sin and sickness?

The Lord of Truth unfolds the beauties of life before us. Let us always see the silver lining in the cloud and make that cloud invisible to our perception. Lift the clouds of error from our fellow-men by silently giving them our love, far better for them than wordly riches.

Cease all experiments with human theories of healing. Cultivate perfect trust in Him, the ruling power of this vast universe, and marvel at the wonders of nature, which no ruthless hand can destroy. His laws are guiding stars on land and on sea. Although these words are merely mechanical, I desire you hold fast to the thought conveyed.

Listen and think, for all language is deficient when we portray the vastness of God's power.

Thou, Lord, art where wild breakers roar,
They hear Thy "Peace be still."
Thou mad'st the rugged rocks on shore
By Thine Almighty will.

Thy pow'r and might we do extol,
All things Thou dost renew,
And by Thy will the breakers roll
Beneath the sky of blue.

Thou art alike in voiceless words
And valleys of the deep;
On billows wild, and raging floods,
Thine own from harm Thou'lt keep.

Be with us on the open sea
And at the helm abide;
For all the waters worship Thee,
In voice of ocean tide.

Charge for Their Work.

[Extract from a lecture delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Wednesday, February 13, 1901]

THIS question is often asked me, both in writing and verbally, "Is it right for Christian Scientists to charge for their work?" They often refer to the fact, or state it as a fact, that Jesus never had anything for His healing, that the gift of God is free, salvation is free. Some good people carry this thought so far that were it not for the doubt one may have in their sincerity we would be likely to charge their failure to pay to some other reason. For instance, I received a telegram from a gentleman in Halifax, N. S., to treat his wife, who was about to die with a desperate case of quinsy. We commenced to treat the case, and continued it the greater part of the night, and the next day we treated, and also the next. By and by we received a letter stating that the pain had ceased the night that treatment commenced, and before morning whatever it was had passed away and that the sufferer was then convalescing. He asked that treatment be continued until otherwise directed. We continued to treat her for two or three weeks, and finally she wrote in and wanted us to treat her husband also, who had a great many difficulties more or less serious, and we commenced to treat him, and treated her and him another month. They finally wrote that they were both well. The husband was writing this time. He said that he and his wife had talked the matter over, and they had concluded it would be wrong to pay anything.

They did not thank us for God would, and they did not pay anything for God would. I think, perhaps, that is an extreme case in one direction.

I think I might state another extreme where the healer was more particular than she ought to have been. There was a gentleman in this city who was being treated by one of the members of the Eddy church, and he was paid on Saturday night for his work, being a man working on a salary. He was not going to get any more money until Saturday, and his time of payment expired on Wednesday, and he told the healer he could not pay her then but would when he was paid. The healer told him that treatment would be stopped, and when he paid it would be continued. Now, I think, perhaps, that is the other extreme.

There is this we have got to take into consideration, that the world is moved by money—that is, that money is the machinery which God has given for the moving of all trade, traffic and intercourse of every kind and character of man with man. If you want to build a railroad, print a newspaper, or circulate a Bible, send the Truth to foreign lands, after it broadcast to all the world, you have got to have money. If you want to run a little church you have got to have money to pay the rent of the hall, light and heat. If you want to spread the Gospel in any direction money is the medium whereby we have to do this. We have all the evidence that this kind of work is acceptable to God, for as a proof of the religion which Jesus taught and we are teaching, God heals our sick, which is an evidence of the truthfulness of this, our position, and that God is with us.

I thought it might be as well to state our position upon this question now as any other time. We think as Jesus did when He sent His disciples forth. He said, "Do not take a purse with you, nor do not take two coats." He tells us in another place that "The laborer is worthy of his hire." If Jesus never charged, yet it is true He had the purse—that is to say, the Twelve Disciples organized a little band and had a man to carry the purse. When Jesus was asked for payment for His taxes from Cæsar He did not have any money, but told His disciple to go and cast his net into the sea, and the first fish he caught to take a piece of money out of his mouth and pay for Jesus and himself.

In the next place, no healer, so called, charges for this gift of God. If they do, it is wrong. But they simply charge for the time they occupy in treating; that is all they have the right to charge for. I presume if I were to say that I would not

work for less than a hundred dollars a week, or two hundred dollars a week, I doubt if I could have the price so that many would not employ me. I would be doing wrong to make such charges; but when I charge, or any one else charges, that price for their time which is reasonable and fairly right, they have a perfect right to make such charge, and the one treated should pay. Such charging is not selling the gift of God. "The laborer is worthy of his hire," and it is simply following out the theory which Jesus advanced. We must be careful in this work to make the proper discrimination. The poor must not be turned down and refused to be assisted because of their poverty. If one person is able to pay what the work is reasonably worth, and another is not able to pay, they should not be allowed to pay nor be charged any more than it is worth. The healer ought to have a maximum price, but also leave the amount of the payment with the patient and let his sense of right and justice govern him in accordance with his ability to pay.

In my practice I have never sent any one a bill, and never expect to do so; and yet I am paid for my work. The money which God sends me in this way I put into this cause; put into the cause of spreading the truth to all the world, and I know it is perfectly right and proper I should do as I do, for God would not bless me as He does unless I am right, and I think our students everywhere are justified in shaping their course along these lines.

We also must have in consideration the Golden Rule, "Do unto others as you would have others do unto you." If it is more of a hardship for your brother to pay you than it is for you to go without the money, "Do unto others as you would have others do unto you." Let the Golden Rule be the one guide, and I tell you God will bless your work and you will never want for anything. In this is the way God has of sending you money He will send it this way; if He has another way of sending it He will send it that way. If you trust in God and ask Him, He will bless you and give you supplies. This is not a very interesting subject, but I felt as though it was one which ought to be understood.

I WILL BE GLAD TO FREE ALL

Those burdened with CARE, or heal any troubled with diseases, no matter what form they may take.

Price within the reach of all.

Address:

Mrs. EMILY P. HANNON, Divine Scientist,
284 ASYLUM STREET, HARTFORD, CONN.
(mar 24)

Invocation.

VIVIA A. LEEHMAN.

There is one Power and one Presence in the universe. The Good Omnipotent!

We acknowledge Thee, O Life, Love, and Truth, to be the Omnipotent One.

Spirit is the only Substance, infinite, eternal, and unchangeable.

Man is inseparable from and one with the perfect Substance Spirit.

Omnipotent Goodness and Love, we are now in Thy sacred presence.

By Thy breath the whole universe is created.

By Thy love the whole universe is sustained.

By Thy life the whole universe leaps with joy and gladness.

There is naught else beside Thee.

There is no place that is not filled with the health of Thy countenance.

Thou art infinite; all is contained within Thee.

Thou art eternal; and nothing ever dies in Thee.

Thou art unchangeable; nothing ever falls from Thee.

I am Thy child, created in Thy likeness and perfect image.

I am sustained in Thy perfect image.

Help me to know the Power that Thou hast given me.

Help me to see the Power, to let the light of Truth shine.

Manifest Thyself in me as a healing presence.

Manifest Thyself in me as a strengthening presence.

Manifest Thyself in me as a loving presence.

To the All Good be the honor and glory forever and forever. Amen.—Unity.

All reasoning is based on doubt. If a man never doubted he would never reason. If one reasons with himself he doubts the inner evidence of truth. To reason with another is to believe in another's doubt. One only can be right. One can not reason concerning Truth and arrive at Truth through reason. Truth is never in dispute. Reasonings and disputations refer to man's opinions concerning what is true, not the Truth. Truth needs no defense and no defender. Jesus' injunction to Peter was, "Put up thy sword again into its sheath: whosoever defendeth by the sword, perishes by the sword."—Heart of Job.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Eleven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 26
Oriental Asia, with postage additional,	1 00

SINGLE COPY RATES.

One copy,	10
100 Sample copies	8 38

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

It is with great satisfaction that we are enabled to chronicle the fact of the great advancement of this so-called new thought within the past month. Each month has added to its spread in almost geometrical progression and its increase in converts over the previous month, and God's holy Truth is being Unchained and is rapidly permeating the consciousness of the whole Christian world. We now see more and more the wisdom of the course we have pursued, in being, so to speak, nonsectarian in our efforts to spread this Holy Gospel, for to-day the evangelical ministers of all the world are more or less coming into the light, and we receive frequent letters from ministers here and there expressing their profound satisfaction in the enlightenment and advancement of this thought. Many of these ministers have learned so far as to be able to demonstrate the healing of the sick through the power of God. A number of their families have been under treatment, and God has, in a wonderful way, healed them, and healed them rapidly, taking some of them from the very door of so-called death.

I remember one incident of a minister who telegraphed for treatment for his wife, who was dangerously sick, and within a few hours after the telegram was sent the deathly fever left her, and the pulse resumed its normal action and harmony was restored. It was done so quickly that the physicians in charge were struck with wonder. This healing was so pronounced that it converted this minister, and he is now a student of the Truth. I only mention this as one instance, but a broader and wider work is going on in the world of thought, where thought alone under God is doing its work, and it will not be ten years before God's healing Truth will be recognized by every Christian denomination in the world.

This result would have been accomplished years ago had not the healing thought, been presented in connection with an offensive personality, a person being set up as Duty whose private character and public life was anything but a proper model. The world was not ready to receive such a monstrosity and call it Divine; but all this has passed away largely, and the world recognizes that God alone is the Healer and recognizes His Divine work as the same to-day, yesterday and forever. History also shows us where this thought has come from very plainly and squarely, and that the attempt to appropriate it as a private discovery or a special inspiration from God, and thereby reaping golden fortunes from it, has proven abortive, proven to be a fraud, absolutely.

CORRESPONDENCE COURSE.

It is with the greatest satisfaction that we are enabled to announce the spreading of the Truth by the correspondence course of teaching. From all parts of the world students are coming in and taking this course, and it is a source of such rejoicing that they are learning the Truth, and God is giving them the power, through Him, to heal the sick. This course can not be too highly recommended, and it is better than all the money in all the earth to any person who will take it, study it, assimilate it, understand it, and come into the knowledge of the blessed Truth. It gives you the power to restore harmony, happiness, contentment and plenty. The lectures

as published in the News Letter from month to month do not and can not take the place of this course. You must not think that can be done, and I can not too strongly urge the importance of everyone taking this course.

THE WASHINGTON NEWS LETTER.

Another source of much gratification has been the rapid increase in the circulation of the Washington News Letter. This agency wherever it goes makes converts to the Truth, and every person should make it a point to send in every month one or more new subscribers. Let every friend of this cause make this determination each month, as the months roll by, and by the end of a few years the world will be evangelized and the Truth will be omnipotent, everywhere controlling this so-called mortal mind, the machinations of evil beliefs will be destroyed. We are told that as we sow so shall we reap. If we sow sparingly we shall reap sparingly. Those who do nothing for the spreading of the Truth will get no blessing from the Truth, but those who assist with earnestness and with liberality God will bless and give them dollars for every cent that they spend. Take the experience of the editor of the News Letter. Every bill that comes up goes, as a matter of course, to the treasurer of the News Letter Company, and is there audited and paid, whether it be expenses for the Church or the circulation of the Truth, sending out here and there from ten to fifty thousand Leaflets and papers, it matters not; all those bills are audited and paid, and the editor himself, never sees a bill, never has to think of such things, because God provided the money and everything is paid from His bounty. The person who goes into a church and puts into the contribution box a copper, or a nickel, when his pockets are filled with quarters and half-dollars, is simply destroying himself although he does not know it. But he is literally destroying himself. He is setting a measure which will destroy him, for "as you sow so shall you reap." If you hand out to God niggardly, pinchingly, and stingily, what is the result? You receive the blessing in the same way, and you can never receive them in any other way, for "as you sow so shall you reap."

I have always felt a delicacy in bringing up this subject for the reason that it would be said by mortal mind that I was begging for money, when such a thought is farthest from my mind. God gives me money and plenty of it and I spend it in accordance with His direction and the reception and expenditure of that money has but little effect on me in any way, because I know little of it. The work goes on and the means are furnished, but I feel it my duty to impress this thought upon my brothers and sisters so that they too can be placed in line of the reception of these great blessings which God is ready to rain down upon them.

Another point I want to impress upon my readers is to send us names for sample copies of the News Letter. Let that evangelical work go on. Do not sit down and write simply one name, or two names, but you know the friends where a paper of this kind will be likely to be read, and wherever it is read it will do good; therefore, send us names by the dozens, or by the fifties and the hundreds; let us scatter this truth; God gives us the means, let us scatter it broad and wide. Let all the world know "THE TRUTH WHICH MAKES YOU FREE."

Looking over the whole field of the entire world we have cause for rejoicing. God's work is going on, and we are thankful that we, in His providence, are of those who are endeavoring to do their part. Let that be the aim and object of every one of our readers to work for God. Oh! if you only knew the inestimable blessings which are awaiting you; if you only knew how God was reaching out His hand to take you and lead you; if you only knew what health, wealth and happiness were awaiting you, how rapid would be your efforts to embrace these great things and get into the army for spreading and Unchaining this mighty Truth.

THE CHURCH OF WASHINGTON.

The growth of the Church in Washington City is becoming phenomenal. Our audiences are large and composed of people of great intelligence and respectability. Hundreds and hundreds of those in the city who do not come regularly to the meetings are awakening to the thought of this R-form Christian Science movement. The healing of the sick in the

city and elsewhere by the students of this thought is wonderful, and God is blessing them everywhere, thus giving the witness of the truth to the teaching of this Gospel. This will continue, because it is God's work. As the Prophet says, the stone came from the mountain, hewn without hands, and rolled on and on until it filled the earth, and this is being now fulfilled. The stone was the doctrine taught by our blessed Savior, Love God, Love Man, and the doctrine of hate and reprisal is passing away and the Kingdom of Love is settling among the children of men, and this will continue until the blessed TRUTH shall encircle the earth and all shall know and love God and worship Him in Spirit and in Truth.

Lovingly yours,

Oliver E. Sabier

Student's Letter.

BUT Jesus said, 'Suffer little children, and forbid them not, to come unto me, for of such is the Kingdom of Heaven.' I am often reminded of the love Jesus had for little children, because their little thought is clean and their heart pure and receptive, bright with hope, and open to accept the beautiful and blessed teaching of our Master. Fear, doubt, and a lack of willingness to trust God does not enter their mind. I am referring to the child that has been taught this understanding from mere infancy, as I think I can prove to you in the following instances:

Our little girl, now seven years old, has never known of any other help than that which Metaphysics gives, and when she was but a few months old I would read to her about God and Jesus. When she was three years old she went out to play with the other children and we missed her. I went out to look for her and she came on the porch, and I said, "Dola, where have you been?" She said, "In the grapes. I so sick, mamma; will you sink (think) for me?" I said, "Bless your heart, of course I'll think for you," and she looked as though she would fall, and was bloated very much, as the grapes were green yet. I put her in bed and she was asleep in ten minutes. She slept a couple of hours and looked well and was well, with no bad effect left.

The same summer, Mary, the girl I had to help me with the work, seemed to delight in hearing the child's "answers in science" to questions asked her, so she said, "Dola, if I should get sick what should I do?" "Read the journals and think for yourself." "Well," said Mary, "your mamma treats people; she would treat me. Don't you know the people that have been here this week came to have your mamma treat them?" "No," said the child, "read the journals and think for yourself!" and she stamped her foot when she said it.

Another instance: I had a belief of lame back, and seemed to be suffering, and I said, "Can't you help me?" She got the Bible and Science and Health (this was about three years ago, before I withdrew from the Eddy school), and sat down beside the two books, which seemed as large as she was, and began: "God is Love; God is All; God is here, and you can't be sick." She repeated it over and over again, never wavering for a minute.

Two years ago she and her brother and a neighbor's boy were skating on the ice across the street. She fell, and the boys did not know whether she struck on either of their skates or something sharp. At any rate she lay helpless on the ice, and blood gushed from her forehead. They picked her up, almost carrying her, screaming, 'Dola's killed!' I corrected them, saying, "She is all right." As they brought her across the street the blood ran in streams. I called to those in the house, 'Bring me a wet towel,' as they were frightened by seeing too much blood. I wiped her face and hands, and in about a minute it stopped. I laid her down, as she was so faint, and she went to sleep, and the wound was neither swollen nor painful. Two days later a lady called, selling essences, teas and salves, and she said, "If you will apply some salve on that child's forehead it would soon be well." I told her there was only the trace of the mark, and that it stopped bleeding in less time than she could have got her salve, I didn't care how handy she kept it. She moved on quickly; didn't ask if I needed essences.

I will say, before I have gone further, that I have spent from one to seven hours a day in studying and healing, for eleven years. At that time I took a course of lectures from an Eddy student, and have always treated in the Metaphysical Thought, sometimes carrying a good many outside the work in our own family of eight, who can testify to perfect health through this God-healing. It has been my privilege to know, through experience, that there is not a disease, sorrow, sadness nor habit that God,

through Christian Science, can not destroy. Thank God, our all-wise Father, for this sight, hearing, tasting, which I know is spiritual.

I was at home, visiting my parents in Iowa, when I took lectures. Then I returned to Arkansas, my present home. I commenced treating neighbors and friends, and I had all I could do during the summer. In the fall my husband opposed Christian Science healing, thinking it impossible that any such thing could be accomplished through Mind. During the same season my husband and a young man went down below us a few miles to work in a saw-mill, and the little town was saturated, so to speak, with belief of typhoid malarial fever, and both came back sick. The young man said he believed in Christian Science, and, as his eyes had been helped in the Spring, he wished I would take his case, give him a home until he was well, and he would stay and work, if it was six months, until I was satisfied. In four weeks he was chopping wood, helping to press hay, etc. My husband wanted a physician, and he came, making his calls daily, sometimes twice each day. The doctor rode day and night, had a colored driver, and would sleep on the road between visits. He kept that up for two or three months. Well, he came three weeks to see Mr. R., gave him arsenic, Rough-on Rats, quinine, and another poison, I forget the name, to counteract the poison in this fever, which he said was one of the most acute forms of fever. He gave two of the largest sized capsules every hour, night and day for twenty-one days, until he grew very weak, and wanted no food; I think one broiled egg was all the food on his stomach in that time. I tried a few times to get him to eat, but he could not, and the doctor said to fever-feed him; that he would rather he wouldn't eat; that he could control the fever better if he didn't. I gave him every dose of medicine he took, with the exception of one night our neighbor had come over and said he was going to sit up that night, as he knew I could not stand it much longer. When I heard the doctor drive in the yard I got up, as he had said the change for better or worse would be that day. He pronounced the change for the better. He only came two days longer, and said he guessed he would get along now. This neighbor and two others said, "He (the doctor) pronounces your husband out of danger. There are three claims holding him that are worse than the sickness you first called him for." I said, "That is what I thought," but did not express my thought until now. Pleurisy and pneumonia were claiming him. So he arose from

his bed and said, "I believe I am going to die, and I want to be taken to Dwight to be buried. I don't expect to live until I get there." So our goods were packed and followed us and we arrived here on Christmas morning.

Ten years ago this was, and that day we were taken right out to his folks and stayed one week, when he said, "Mother will starve me; lets go to Aunt Jennie's. I know she will give me all I want to eat." So we spent one week there. They are on a farm, and had made a barrel of kroust. He asked her to put some of it on the table raw. I think she filled a large vegetable dish twice each meal, and he ate all he wanted. No one refused him, and no bad effects followed. In six weeks he looked natural again, and soon went to work. All claims of chronic catarrh and cough which he had had for ten years disappeared, and he also quit smoking. His great opposition to Christian Science also disappeared.

MRS. E. A. RADCLIFF.

The man who knows the law is sure that his welfare is dear to the heart of being; he believes that he can not escape from his good.—*Emerson.*

"With a good thought for the first step, a good word for the second step, a good deed for the third step, I entered Paradise," said an adept.

"I am able to do all things through Christ who strengtheneth me."

Rest assured that you have no real possessions but those that are stored up in your mind.—*Demonophilus.*

Can you trust men to be free? You never tried.—*Geo. D. Herron.*

Trust men and they will be true to you; treat them greatly and they will show themselves great.—*Prudence.*

Life is not a struggle, but a victory all the way through, when we know the power of good in us that overcometh the world.—*Sarah Wilder Pratt.*

Our doubts are traitors and make us lose the good we oft might win, by fearing to attempt.—*Shakespeare.*

There is nothing so kindly as kindness,
And nothing so royal as truth.

—*Alice Cary.*

YES.

MRS. ALMA GILLEN IN "EXPRESSION."

WHAT does "affirm" mean? It means to say "Yes," and to say it firmly and positively. Therefore, when in this Science of Being we make our affirmations, it means that we are saying "Yes." But to what are we saying "Yes?" To illness, disease, unhappiness, and poverty? Are we saying, "Yes, I am a poor, weak creature;" "I am ill and miserable;" "I am weak in intellect;" "I am under an evil fate?" Then we are affirming all that those expressions convey, and we get results in the image and likeness of that to which we have been saying "Yes."

The one who has accepted the Science of Being as being true, has said "Yes" to the fact that he is a Being infinite in Life, Love, Wisdom, and Power. Every time he thinks of himself as such a Being he is again saying, "Yes"—that is, he is, in other words, affirming that he is that omnipotent Being to whom all things are possible.

We are thinking from morning until night, and in that thinking we are continually saying "Yes" to something. Sometimes the "Yes" is spoken aloud, or acted; again, it is silent, unspoken, or not actively acted upon; but all day long everyone is saying "Yes" to something—that is, he is affirming. If we see a man walking along the street, we know at once that he has affirmed that he will go out to that place. If a man is ill, and says, "Bring a doctor," he has said, "Yes, I will have a doctor;" he has affirmed, in other words, that he will have a doctor.

If a man paints, we know that he has affirmed that he could paint—he has said "Yes" to the idea that he could and would paint. If a man smokes, we know that he has affirmed that he would smoke—he has said "Yes" to that suggestion.

If a man is thinking about taking a very important step in life, he thinks about it, and knows that he thinks about it, and knows that he is thinking about it for the purpose of saying "Yes" one way or the other. In that case he freely acknowledges the importance of the "Yes" or the "No" of the affirmation or the negation. What is not so clearly seen or understood, or even taken into consideration, is the affirming or "yesing" that goes on silently about smaller and apparently very insignificant things. What am I affirming hour by hour? In other words, what am I saying "Yes" to hour by hour.

When we affirm anything we say or act "Yes" very strongly and decidedly. When one first accepts the Science of Being, although he may say "Yes, I believe that I am such a Being, a creature, and infinite in my powers in every way," he says "Yes" to that belief or conviction much less often than he says "Yes," either silently or audibly, to the other and untrue beliefs. Because of that fact the student has been told to affirm, which is only another way of pointing out to him the necessity of saying "Yes" to his infinite nature and possibilities, instead of "No."

In every other act of the day everyone has a very keen realization of the great difference it makes to himself, to others, and to his surroundings, whether he says "Yes" or "No" to the ideas suggested either by himself or others. There he recognizes the importance of affirming.

In the Science of Being the same rule holds good. Our attitude towards our belief that we are masters over everything concerning us must be one of continual and steady and strong affirmation, of thinking always "Yes, yes, yes, yes!" "Yes, I am powerful, I can do this thing." "Yes, I am infinite Life, I know no illness." "Yes, a Being of infinite Love loves All and every thing." "Yes, I am right, I am infinite Wisdom, I know that what I do is right." And that is affirming.

After steady affirming upon a point which has required to be said "Yes" to many, many times, the final "Yes" or voluntary affirmation is made—that is, that the "Yes," voluntarily said, has passed into the involuntary "Yes," done. Just as one does not say as he walks, "Yes, I can walk, I can walk." He wants to walk, and he walks without giving any more voluntary thinking to the act of walking. Until that moment comes, however, the affirmation must be made, he "Yes" must be said. No matter how often "I am not, I can not," comes into or before thought, each time it must be met with "Yes, I am, and I can."

To the most impossibly difficult suggestion must come the response, steady and strong, "Yes, yes, I can." To the most bewilderingly beautiful idea ever born out of a bewilderingly beautiful Being, for such we are, must come the "Yes, yes, yes." Nothing is too great, too grand; too sweet, too rich, too wonderful, or too splendid for the student of the Science of Being to say "Yes" to for all men. He looks his infinitude in the face, knows it for himself and answers back with a "Yes" that thrills soul and body with the joy of consciousness, the consciousness that nothing in the universe could make

him say "No" to all the beauty and power he contains within himself to manifest.

The wonderful is waiting for us to say "Yes" to it, and thus to make it visible. The rich and full plenty stands waiting for us to shape it into our needs. The perfect body is claiming our "Yes." The understanding, which is boundless, is ready to be fitted into every detail of existence.

We can no longer say "No" to any of those glorious attributes. It must always be "Yes, I am."

It is that "Yes" which will dissipate every untrue condition which is to day, and reveal what lies before one's eyes for the seeing.

Never can we say "No" now to any suggestion which is beautiful; glad, happy and free. Always is it to be, "Yes, I am, and I can."

Therefore, as Being, conscious of what we are, our thinking, silent, spoken or acted, is always the ringing, vibrating, glorious, "Yes, I can."

Affirming, or saying "Yes," is only another way of saying that we recognize our powers. It is also another way of saying that we are conscious of being all-wise, all-loving, all-living, all-powerful.

To affirm, or affirming, is merely saying "Yes" to every idea contained in "I am;" and I am an Infinite Creator, all-powerful, all-wise, all-loving, all-living, knowing all that is manifested to be a manifestation of me. I know that all is mine, was made by me, is contained in me, lives by my life, loves by my love, understands with my wisdom, and is strong through my power.

Such is the consciousness of Being, and every living thing is a living "Yes" of that consciousness. And all is living. Could Being be conscious of itself without being conscious of its thought or thinking process? That which is saying "Yes" to all that Being is? That which affirms and confirms all that Being is conscious of being and doing? We are Being, therefore are we conscious of all that we are, conscious of our thought and of our manifestation, conscious that our thought is constantly affirming and confirming that which we are, conscious that all manifestation is a glorious resounding "Yes, I am."

One man is a Catholic, another is a Ritualist, another is a Quaker, another is an Agnostic, and another is a Divine Scientist. Their bodies are all human bodies, looking more or less alike. There is no change in the arrangement of their bodies that one can point to and say, "That shows him to be a Catholic or an Agnostic." Yet there is a vast difference between them which is all caused by the difference in their thoughts and beliefs, simply and

solely. They affirm very differently; they say "Yes" to vastly different beliefs and ideas. It is not that they go about the world saying in words, aloud and unceasingly, "I am an Agnostic," or "I am a Quaker;" but their silent, unspoken "Yes" is being constantly said—they are affirming always for that which they believe.

When we come to consider the Divine Scientist, and what he believes, and to what he is saying "Yes," or what he is affirming, it is more of a change in his belief, as compared to the Catholic or Agnostic, than that which exists between the Catholic and Agnostic. The Catholic has beliefs about God and man which relate him to life in a very different way to that of the Agnostic, but otherwise they are quite alike in believing that they are limited in various ways; that climate, weather, food, circumstances and environments have a forming power upon their character and disposition, their health and strength.

The Divine Scientist believes none of those things, therefore he says "Yes" to none of those thoughts, beliefs, or even opinions, either from himself or others. He does not make such affirmations regarding himself or any man. His whole system of believing is utterly and entirely changed. Not only is it radically changed, but it is reversed. Because of that reversal of belief his affirmations are reversed. What he now says "Yes" to, regarding what he can do, is no longer the same.

In his unspoken thoughts, also, all his thinking and affirming is based upon: "All things are possible to those who believe they are possible;" that is, he is always, always saying "Yes," where before he used to say "No." Even quite alone to himself he is saying, "Yes, I can; yes, I can."

When a man does that kind of affirming, or saying "Yes" to all that is wonderful, strong, wise, merciful, just, loving and brave, he must make it visible in his actions, in his state of health, in his conditions and circumstances. It follows naturally, for he is always thinking, "Yes, I am; yes, I can," to all those glorious impossibles which he knows are the inherent attributes of his Being and therefore quite possible because natural. With a boundless, infinite supply of Love and of Life, of Wisdom and of Power, to be expressed or manifested, we can not say "No" to any part of that infinitude.

That "Yes" must be said at all times, until the one saying it sees disappear before its magic power all illness and disease; until the invisible "Yes" has been made visible as riches for every need; until the silent "Yes" speaks forth in every feature

of the face as an indescribable beauty and a thrilling happiness, until the unspoken "Yes" is seen in every line and curve of the perfect body of the glorious I.

Healing.

BY JOSEPHINE R. WILSON, IN HARMONY.

WOULD you heal the sick? Then hold the thought in consciousness and find the perfect One. The perfect One is all there is. The man of God is God's conception of himself. Find the God man now. Know that all is Good now with this man of God, and be sure and express what you know. Do not procrastinate, by and by never comes. There is no evil to face, for God's creations are all there is. Know you are in the presence of mind, wisdom, and understanding. If you are told of lack of anything, know that man has no lack of Good, or of any form of Good. Know no form of death, and that he never dies, but that he is coexistent and coeternal with God. Remember the perfect rest of God and ease will follow. Disease is nonrecognition of God and His manifestations.

Never lose sight of the fact that mind and body are one. Give freely of that you have. Know the Truth as it was before the foundation of the world. Know that nothing obstructs your expression of Truth. Know that the way is all clear for the revelation of health. Have no lack of confidence in God. Know that life is substance. That it is the very presence of God, and this knowledge makes it easy to treat, for you are conscious of good only.

You have no fear, you are never weary of well doing, there is nothing impossible. In all cases truth is the same. There are no extreme conditions, nor critical incurable diseases. Say to yourself, the greater the faith the more quickly the response of Truth. See all in God's consciousness. Say to each one you are true, and hold them true. Give the inebriate the wine of life. Give him the Truth. Tell him he lives in an atmosphere of love, that his life is perfect, it is God's life, and it is manifesting through him now. He has nothing to bear but a message of peace and good will to all mankind, and within the Spirit of his own mind "all is now ready," for the truth has revealed the child of God the undivided one. Say to him God is active through us. Do not think how many times he has fallen and arisen. Look not backward or forward.

Remember that you have an advocate, the Spirit of Truth. No one can bring error to another, for

there is no One but God, and He brings only good. There is no undeveloped God, hence no undeveloped good. Dwell in the consciousness of God, where it is continual light and life, and the living creatures are known to be of God.

When a person asks treatment, calmly acknowledge the presence of the Spirit of Truth then and there. The good is right here with you, with an abundance of everything included in eternal life. Holy Spirit fills you, and you are conscious of it. You are enjoying your inheritance, in which there is no decomposition or death. You come for a recognition of the living Truth. You have the love of God and you are it.

Expression is the circulation of the truth of your being. You have health, good health, that never gives out, and strength inexhaustible. You are just like your Creator; you see the spiritual creation the work of God everywhere. Nothing dies to you; all things live always. You are man in God and know the Truth. The length of God's life is the length of yours. You behold all you have as very good. Spirit is God. Before the foundation of the world you were with God. You are equal with God. There is nothing to purify, for all is perfection. You are in constant communion with the whole Spirit and know opposing spirit anywhere. No one can remove you from your dwelling place in the heavenly mind, nor prevent your expressed word bearing evidence of the beauty of wholeness—Holiness—contained in the heavenly mind. You are man expressing all intelligence, knowledge and power, controlling all things in heaven above and in the earth beneath and in the waters under the earth.

I have acknowledged man as he was before the foundations of the world was laid, and as it was then so it is now. This Truth perceived "taketh away the sins of the world," and sin removed leaves but the sinless One who is known to God as the direct image and likeness of Himself. Spiritual consciousness reveals man as he is. Let the recognition be accepted on earth as it is in heaven, by lifting man up from the earth, and the uplifting will draw all things, yea, all unto him. "That where I am, there may ye be also." The very understanding of Truth is revealed through consciousness with God.

Friends in Truth, the same Lord is Father of all, without respect to person. The acknowledgment of one Lord and loving Him with all our heart, soul, mind and strength reveals the unity and oneness of all Being. Let us sing together, "I will to do thy will."

Mental Science--What It Is.

MENTAL Science is often reproached with being a cold and formal philosophy. This impression is derived principally from the fact that its adherents do not outwardly evince that emotion which those less poised are apt to express, and more particularly on account of its practical methods of enforcing the Truth that we may best assist others by enabling them to help themselves.

Mental Science is a champion of individual freedom, and it would do away with the necessity of props and crutches. It is a religion of Universal Love, and its ideal is a life of happiness as the result of expressing fullness of love for others. But it recognizes that trials and tribulations come to us for a good purpose, and that it is not well to always save others from the unpleasant results of their actions. Not only is it necessary for us to learn through experience, but it is in order that we may learn that experiences come to us. This is our only method of growth. It is within our power to overcome any experience we may attract to us, and the permanent strength we receive from surmounting it more than repays for the necessary exertion. Why, then, strive to keep others from learning the lessons that are absolutely essential to their growth and progress?

There are conditions, doubtless, where material assistance is necessary and should be freely accorded, and it is safe to say that on such occasions the Mental Scientist is not unduly backward. But probably as many suffer from repletion as from starvation, and perhaps one class is as much in need of assistance as is the other. Not only this, but most people will doubtless continue to think along the present popular lines, which are more readily understood and practiced. The Mental Scientist aims to treat causes rather than effects; but the necessity for both mental and material aid is so great that there is use for all possible offerings, from whatever source they may come. The two methods may well stand side by side. Each has its advantages, and it is for a good purpose that persons differ in their point of view. The Infinite has need of us all.

The purpose of Mental Science teachings is to permanently benefit the individual by enabling him to acquire strength for and through experience. Its adherents strive to impart the power to surmount difficulties rather than to remove obstacles which they know must return and with increased intensity

until fairly met and conquered. No matter what the form of our help to others may be, it is useful to the extent that it shapes means to ends—that the strength at command be proportioned to the difficulty that has to be met. Whether this be brought about through lessening the difficulty or increasing the strength may not matter for the moment, so long as the particular obstacle is surmounted, but there is a vast difference in the after results. Where the obstacle is evaded a spirit of fear and dependence is fostered the power of the individual is weakened, and he is left quite unprepared for the inevitable return of similar obstacles. Where, on the other hand, the knowledge of mastery is inculcated, the noble spirit of independence and courage is engendered, the power of the individual is permanently strengthened, and similar obstacles have no longer any terror for him.

The Mental Scientist feels that indiscriminate doles of money tend to increase their necessity, and to breed a community of paupers. Mental Science believes in live men, in strength of purpose, in firm resolve, in continuous growth. And these are the result of exercise, experience and mental contest.

There is more necessity for knowing how to make the most of our conditions than there is for changing them; and at the same time it is this knowledge that most speedily attracts improved conditions. What we make of life depends more on our mental attitude in respect to our surroundings than upon the environments themselves. There is hardly a condition of life from which happiness may not be extracted, and it is the mental peace and harmony which makes the happiness that Mental Science seeks to promote. It teaches that happiness comes from within, while the material world teaches, the thought that it comes from without, and depends upon external aids.

The worldly idea of warmth of feeling is that of conferring upon another externals that the donor can well afford to part with, while it looks slightly upon the beauty of thought and strength of love that one may divide with another. This is but natural to the contracted sympathies of those who worship money as their idol, and who have not cultivated in their hearts a love for their fellow beings. It is but natural that they should place little value on such forces. They see as they are; that is all.

The practical methods inculcated by the New Thought certainly differ somewhat from those commonly in vogue, but they are believed to be the outward expression of a love so wide that it embraces all life, and so deep that it makes our welfare depend upon what we may have done for the good of others. But unless we wisely assist others we may only work harm. Let us help others to help themselves; and though we may temporarily aid them, all permanent strength must come from within.—*Mental Science Magazine.*

LECTURE.

[Extracts from a Lecture delivered by Colonel Sabin, Wednesday evening, February 6, 1901, before the Reform Christian Science Church, Washington, D. C.]

I THINK I will have to tell you of a little demonstration which occurred to me personally this week. Before I came into this Science my teeth were very nearly half gone and what were left had been pronounced worthless by the dentist, and I was simply waiting for them to go out so I could have false teeth put in, but in the healing of this body through Truth all of these teeth were perfectly healed also, and instead of having diseased roots and wasting gums they became perfectly sound and well, but the crowns of the teeth had worn out; therefore, I had a mouthful of healthy teeth with no crowns and the enamel was so sharp that it cut my tongue and it kept me treating a great deal of the time to keep my tongue from touching these sharp teeth. I concluded I would go to a dentist and have the crowns put on. Well, I treated myself each day, had four sittings, and treated myself each day declaring that the machine that has a file on it could not hurt me, and that the dentist could not fail to do his work right; and furthermore that I was sleepy and that I was going to have my sleep. I demonstrated and treated in that way and treated for sleep each day, and I would go to sleep as soon as the dentist got to work and would sleep all the time he was working. When I woke he asked me if he had hurt me, and I told him no, he did not hurt me. He said it was very complimentary to him as a dentist to have me go to sleep on him every day. Those seven teeth were filled and I had very little if any more sensation than if he had been working on that stand. He told me that my mouth would be sore for a few days but would get over it directly, but it was not sore a particle. That shows what the truth will do. Now, I told this to some of my friends and they shuddered at the thought of that machine going into their mouths, and that a person could go to sleep every day seemed to give them cold chills.

This truth applied to any department of life has the same effect. That dentist could not have hurt me. It would have been impossible for him to have let that knife slip and hurt me.

This trusting of God does not mean simply saying, "I will trust God." That does not fill the bill. Suppose here is a place where I am standing, and a

lot of fellows wish to shoot me, and I simply say that they can not hurt me, and I come out and let them shoot at me, that would be fool-hardy. I would be hit. Now, for me to simply say "I trust God" is not enough. We have got to ask, we have got to seek, and we have got to knock. Whatever you want you have got to ask for it, and then know that God will give it to you. When you do that you will never fail to have an answer to your question. You ask God in perfect faith as a Christian Scientist, and do it knowing that you have that for which you ask before you ask, and make that realization. You will always receive that for which you ask. It will always come to you, for God's promises are always complied with. Sometimes the answer will be different from what we expected, but it will always be for our good.

There was a man out in Colorado who asked me to treat him for financial success in a certain direction. I treated him that God would give him success generally, and would fill his heart with righteousness and holiness, and with the determination and desire to do good for the good and the right, and that He would lead him in the paths of righteousness. He wrote at the end of the month that what he had written for had not been accomplished, but that he had made five hundred dollars and got the money, and that was more than he had had for a long time.

Now, take my case. I had no more idea of being here engaged in this work of Unchaining the Truth and spreading it to the world than I had of trying to fly without wings. No thought of such a thing ever came into my consciousness, but I asked that God would lead me, and He did, and I am here now, and He protects me in everything; while those who have been standing beside me, my friends and coworkers, have been stricken down and driven out and destroyed by malicious environments God Almighty's love has sustained me, and I have withstood all the wicked attacks of those who are working day and night to destroy me. I have always covered myself with this mail of righteousness, holiness and God's love, as they tell us we must, putting on the breast plate and armor of eternal Love and eternal Truth, and when we are armed in that way all the dark and wicked efforts of evil can not touch us. The time is coming in this day and in this age when we have to look things square in the face. We have an enemy in this country which originally started for the propagation of the Truth and gradually has degenerated into a personal and more selfish machine until to-day it stands as an

organization which has for its shibboleth "Obey me or die." In their teachings, as I will read in a moment, they teach more of destruction, how to destroy by malicious mental poisoning, the mental thought of evil than they do of the Love of God Almighty. I never was taught by one of them, and I am not going to give this as my experience, because it is not, for God in wondrous ways protected me from that and filled my heart with Love and with wisdom and understanding, and protected me from all their environments, and I came out free from them, but I am going to read you the words of one who was not so fortunate. The gentleman is one I know, a man of high character. He lives in Omaha, Nebr., and was one of the leading judges there while I lived in that city. His name is Joseph R. Clarkson. He wrote me that he had sent me a document, giving his reason for leaving the so called Christian Science Church (the Eddy school), but it did not reach me in time for publication in the February number of my paper. I will now read to you an extract from what Judge Clarkson says are his reasons for leaving that organization.

"Knowing nothing of what is taught in the field classes," (he was taught by Mrs. Eddy herself.—ED.) "I shall say nothing of them but limit my criticisms to the teachings given and charges made in the metaphysical college" (meaning the college in Boston, Mass., or Concord, N. H.). "The teaching is about evenly divided between exquisite holiness, healing and MENTAL EVIL, *the instruction in mental evil being a straight departure from the teachings of Science and Health.* The result is a 'HOUSE DIVIDED AGAINST ITSELF.' Utterly futile will be any attempt to do the Christ healing so long as evil is manufactured at the rate that it is in the metaphysical college, and consequently in the field.

"I refer, as any one who has been in the class will know, to the diagnosis, dissection, revivification, classification, upbuilding and final demolition of evil mentality, comprehended under the general terms of animal magnetism, hypnotism, mesmerism and mental malpractice, and in this connection I quote from Science and Health, pages 280 and 281:

"Animal magnetism has no scientific principle, for God governs all that is real, harmonious and eternal, and His power is neither human nor animal. Its basis being a belief, and this belief an error, in science, animal magnetism, hypnotism, or mesmerism is a mere negation, possessing neither intelligence, power nor reality."

"Science and Health, page 235, says:

"Love and its manifestations are all in all. There

is naught else, nothing else is. Divine love is Infinite, therefore all that really exists is Divine love."

First Corinthians, chapter 13: "Charity (in revised edition L. V.) thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

Judge Clarkson continues: "I ask whether such teaching as I have indicated is not a reversal of what the book inculcates? It is in the teaching of Mrs. Eddy and her followers, subsequent to the publication of the book, that I see a steady departure from this truth, and a necessary retrogression in the path which leads to the ultimate goal, Divine Love. I believe that the character of the teachings is the result of *conjecturing causes for the failure to heal*, and the mistake has been made of *imputing to outside sources a mental malevolence which really exists within the Christian Science ranks* and which EXISTS IN THE SCIENCE RANKS AS A FORE-GONE CONSEQUENCE OF A DETERMINATION TO SEE IT IN OTHERS, to fear it, and to devise schemes whereby it may be disarmed and annihilated.

"To Mrs. Eddy and her following, speaking, of course, of the general conditions, there being thousands of exceptions, applies what Job recognized in his own case:

"The thing which I feared has come upon me"—Job iii, 25.

"She and they are judged as they judge THEY ARE A SELF-DECEIVED, SELF-HYPNOTIZED AND SELF-MESMERIZED PEOPLE, AND ARE TO BE PITIED FROM ONE'S HEART. I ask of Christian Scientists who are not so far gone but what they can hear and see, whether they believe, from what Christian Science methods and practices they have knowledge (when the general results thus far is considered), has been prolific of the fruits of the Spirit, which are these:

"Love, joy, peace, long suffering, gentleness, goodness and faith."—Galatians v, 22.

"I contrast with these the fruits of the flesh: 'Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,' and ask of you who are so situated as to know the general conditions WHICH KIND OF FRUITS ARE TO THE FRONT?


"If it be admitted that the latter class has the advantage or even to hold their own, I ASK WHETHER WE HAVE NOT FOR A SUFFICIENT LENGTH OF TIME EXPERIMENTED WITH BUILDING UP A CONSTANTLY STRENGTHENING AND EXPANDING AND TERRORIZING EVIL, AS THE CAUSE OF OUR FAILURE

TO DO GOD'S WORK AND TO COME INTO HIS PEACE; and whether the hour has not come for us to obey the injunctions of Jesus, as given us in the Sermon on the Mount, and to know and insist upon as positive, affirmative, all denying fact, that what Silence and Health says on page 139 is true: 'Truth, life, and love are a law of annihilation to everything unlike themselves, because they declare nothing but God. And whether we ought not by this time to realize that our methods have become too distinctly human.'

That is what Judge Clarkson says in regard to the reasons why he left that church organization. Now, I refer to this in the spirit of perfect love, but here is an evil which is being recognized and practised, wherever that organization is known, of injecting mental poison into their so-called enemies or into those who do not agree with them and who will not obey THE MOTHER, and they believe they are doing right in so doing because they think they are destroying the enemies of the "Mother," and they literally idealize and worship her. I received a few days ago a letter from a lady in Denver, and she wrote that the Silentist who was teaching her could not heal her and gave us her reason that the sick one did not believe Mrs. Eddy was the Holy Ghost. I get similar information in various forms from all parts of the country. Some are stricken with paralysis, and others in various ways, until they are destroyed by them and I think the truth should go to the world, and let the world understand this error, and when uncovered it will be destroyed.

The Silent Pool.

BY KYRA KRITH.

 ONCE upon a time, not very long ago, there lay a little pool of water in a large forest; the rain had fallen and run down into a small hollow and stopped there. The water, too, had dripped from off the leaves of the overhanging trees, making the pool still deeper, and even the dews of the still summer night had added their tiny supplies. At first this little pool showed a clear face, rippled and smiling, when the winds whispered and the sun shone over it; but after a while dead leaves and stray twigs and mottled dust gathered in its clear depths, and it was no longer bright and beautiful, but dark and muddy, for the water was always still. There was no current in the pool, no running life. To be sweet, refreshing and wholesome there

needs to be both life and motion; so the poor little pool, instead of being a source of good to everything around it, became instead a source of danger, with its green, rank, evil-smelling water.

After a while, when the summer sun shone hot and dry, the water in the pool became less and less, and the small creatures who lived there began to fear that unless they made some preparation for themselves they would very soon be left upon the dry, caked bottom of the pool. So, before all the water was gone, these creatures began to burrow down into the soft mud. Not very far underground chanced to be a little spring of water, but as it was hidden beneath the surface no one even knew that it was there; but in burrowing down and scooping out a hole for itself an ambitious frog broke through the crust of earth which covered the spring, and all of a sudden its clear, running waters bubbled in through the opening, soon filling the pool quite full again with fresh, sweet water. Not only did it fill the pool, but sent it brimming and running over, trickling and murmuring down the valley, working out a course for itself as it went, and creating life and beauty wherever it flowed. Soon lovely ferns and sweet-smelling flowers grew up all about the pool, for it had become alive, its waters were no longer putrid and stagnant, but wholesome and refreshing, and birds and beasts stooped over it to quench their thirst, raising their heads in mute thanksgiving to the All-Good who had led them to the "still waters."

Now, let us learn a lesson from the pool and the brook. Our hearts may be as dead, stagnant pools of water, if there is nothing but selfish desire in them, no love for others, only self-seeking, self-centered vanity. But to ask God the Good to let His spirit of Love break through our outer crusts of self, is like letting the spring at the bottom of the pool well up within us. Thus alone can we know God and sing and make melody unto him. The response we get is like the rippling, murmuring waters of the little brook—our happiness and God given goodness will bubble over and help other people; for to be truly good we must be the inlet and the outlet of God's love, and once that love fills our hearts it will overflow like the little pool, bringing joy and blessings to whomsoever it meets on its way along the valley. Our lives are our own to make of them what we will. Are we going to have them dead, stagnant pools, or clear streams of running water?—*Universal Truth.*

"They also serve who only stand and wait."

The New Navy.

THE NAVY has always been of vast importance in defense of the interests of the American people against the attacks made by her enemies. The people of the United States have inherited an aptitude for the sea from five of the greatest maritime nations of the world—the Spanish, Portuguese, French, Dutch and English—all of whom at some period have maintained a high place among the powers of Europe. Not only have the people of the United States inherited nautical skill from the boldest navigators of the Old World, but the surroundings and every-day life of the early colonists were such as to develop this skill to an extraordinary degree.

The personnel of a navy is quite as important as its vessels. It has often been observed that a ship is worth what her captain and crew are worth. It certainly is true that a man-of-war, of whatever power, would be useless and even worse than useless if the officers and men did not understand her wonderfully complicated construction nor know how to handle her.

The great power that has been displayed by the American Navy when brought into action has been in consequence of the superior character of its officers and men. If the battles are to be estimated by their results and the difficulties attending them, then there must be some extraordinary reason latent, for in no case were our vessels, in size, tonnage and weight of guns, equal to her enemies, yet it is a remarkable fact that from the first naval engagement with England, which was commanded by Benedict Arnold, to the close of the destruction of the Spanish fleet at Manila, under the command of Commodore Dewey, has our Navy met with a single defeat. It is true that in some instances single vessels have got the worst of it and part of the Navy has been destroyed, but in no instance was there ever a real naval engagement in which the American forces were not victorious. Our Navy has risen and fallen in point of number of vessels and equipments as the danger of our country has been imminent or otherwise.

In order that the importance of our Navy as it is now organized, may be partly appreciated, we give a few facts:

We have eight navy yards, located at Brooklyn, N. Y.; Charleston Navy Yard, Boston, Mass.; Portsmouth, Va.; Kittery, Portsmouth, N. H.; Philadelphia; San Francisco; Pensacola; Washington, D. C. There are naval stations at New London,

Conn.; Port Royal, S. C.; Bremerton; Washington; Key West, Fla.; the Torpedo Training Station at Newport, R. I.; a Training Station at Yerba Buena Island, Cal., and the Naval War College, of Newport, R. I. Capt. French E. Chadwick is president of the College. Naval stations have also been established at San Juan, Porto Rico, Cuba, Honolulu, and Cavite, Philippine Islands. The latter is the base for the Asiatic Squadron. There is one Admiral, George Dewey, and eighteen rear-admirals.

THE PAY

Of an Admiral is \$13,500; rear admirals, first nine, \$7,500 each when on duty on the sea, and when on the shore \$6,375; the pay of the second nine when on duty on the sea is \$5,500 each, and when on the shore \$4,675.

BATTLE SHIPS.

We have sixteen armored sea-going battle ships, which have been constructed at a cost of \$42,028,000.

ARMORED CRUISERS.

We have eight armored cruisers. We also have twelve steel turret monitors, twenty-seven unarmored steel vessels, and twenty-one gunboats, and nine gunboats that are constructed under the head of what is known as "special class." They are of steel and partly armored. We have twenty-seven torpedo boats. We have twelve submarine boats, sixteen submarine boat destroyers, besides a large number of vessels that are used in the service for hospital and supply purposes. The total cost of our present Navy, counting the vessels alone, approximates \$100,000,000.

OUR NAVAL ACADEMY

Is located at Annapolis, Md. It was founded in 1845 by Hon. George Bancroft, Secretary of the Navy, during the administration of President Polk. It was formally opened October 10 of that year, with Commander Franklin Buchanan as Superintendent. During the Civil War it was removed from Annapolis to Newport, R. I., but was returned to the former place in 1865. It is under the direct supervision of the Bureau of Navigation, of the Navy Department. Commander Wainwright, United States Navy, is the present Superintendent. There are allowed at this Academy one naval cadet for each member or delegate of the United States House of Representatives, one for the District of Columbia, and ten at large. The ten are nominated by the President. The nominations for these positions must be actual residents of the Congressional District from which they are nominated. The course of study is

six years, the last two of which must be spent at sea. The pay of a naval cadet is \$500 a year and subsistence, beginning at the date of admission. Upon graduation, the cadets are commissioned and assigned to duty, if there is any position open for them; if not, they are under call, and are liable to be put on duty at any moment.

NAVAL MILITIA.

There is a general law enacted by Congress under which the States can organize a naval militia. Nineteen of the States have already organized and have naval militia drill under commissioned officers. The total number of such militia authorized by law is 199,694. The total number liable to duty, 11,426. The States have appropriated at various times for the support of this militia, \$3,282,407. The duty of the naval militia is to man the coast and harbor defense vessels, thus leaving free the regular naval force to carry on offensive operations at sea. All matters relating to the naval militia come under the immediate cognizance of the Assistant Secretary of the Navy. The Navy Department transacts all its business with the naval militia through the Governors and the Adjutants-General of the States. The officer of the Navy Department at Washington in command is W. H. H. Southerland. The number of naval militia actually on duty on the 1st day of January, 1901, is 5,309 officers and men.

The present Congress has authorized the construction of three new armored battle ships, at a total cost of \$7,500,000.

WAR WITH SPAIN.

Strange as it may seem, the first war like stroke at Spain was not delivered in or about Cuba, where the quarrel arose, but in the other hemisphere, in the far away waters of the Asiatic Pacific, where the American flag was almost a stranger, and the power and wealth of the great American Republic was unknown. When war was declared against Spain an American squadron of six warships lay at Hong Kong; the vessels were the Olympia, a protected cruiser; Raleigh, Baltimore and Boston, cruisers; Concord and Petrel, gunboats, and the revenue cutter, McCullough. Not a battle-ship, nor even an armored cruiser among them, but the ships carried crews of as sturdy Yankee blue jackets as ever trained a gun, and when the time for action came, and, for daring the enemy, the little Petrel was as dashing and defiant as the stoutest of the steel-clad could be. In command of the squadron was Commodore George Dewey, a Vermonter, who had served with Farragut,

and had his baptism of fire and blood at the fort below New Orleans during the war of the rebellion.

It is a significant fact that when Dewey had won his great battle in command of the Asiatic squadron no one seemed to be able to remember particularly that this officer had seen fighting and knew how to bear himself under fire, and the newspapers were searching everywhere for stories illustrative of his character, and it was discovered that he had chiefly impressed himself on the Washington minds by his excessive punctiliousness of dress. Four days after the declaration of war there was a great commotion on Dewey's squadron. The signal had been given to weigh anchor, which signal flew from the foremast of the Olympia, and everybody knew that the Commodore had received fighting orders. The white paint had been covered by a dullish green, so as to resemble as near as possible the waters of the sea. As to what followed all are familiar with that. The American people did themselves proud in honoring Commodore Dewey and his officers and men. Patriotism is a distinguishing feature in the character of the American people, and they are always proud to recognize the courage and skill of the soldiers in the Army or Navy.

(To be continued.)

Telegraphic and Cable Messages,

I trust our friends who have occasion to send messages by telegraph or cable will follow as near as possible the following suggestions:

First. If the message is for immediate delivery do not use night message blank.

Second. State name of the one who wishes treatment, and if a child under ten years of age, give the mother's name also. State name of ailment, and immediately send by mail a letter giving particulars.

Third. When treatment is no longer needed telegraph or write to stop.

Fourth. A letter or telegram ought to be sent us every day when patients are very low.

Fifth. We never reply to telegrams or cables unless so requested.

Is not a religion that heals both soul and body better adapted for evangelizing the world than that which only professes to heal the soul? We have not a single instance in all Christ's work where He healed the soul before healing the body.

Our greatest glory consists not in never falling, but in rising every time we fall.—Goldsmith.

The Birth of Christ and His Teachings Concerning Life After Death.

[Sermon delivered before the First Divine Science Church of San Francisco, by Pastor M. E. Cramer, December 23, 1900.]

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii, 10.

"If a man die shall he live again?"—Job xiv, 14.

LONG before the birth of Christ, the Hebrew nation had a scientific statement of Truth and basis of religion given them in the Genesis of creation. Genesis, being abstract and absolute Unity, to maintain its Truth consciously, it required that its adherents live strictly to principle and keep ever in memory that there is only God and His Word referred to in the whole Record; in other words, to remember that the All in All is God and His Word; that living things are His Word and are Good and very Good.

The Hebrews, like all other religious sects, departed in their beliefs from this Grand Old Record of Unity through believing that a knowledge of Good and evil meant that there were two powers that could be experienced in man in conflicting purposes and feelings, forgetting that since God is All and God is Good, a knowledge of evil can be nothing more than a knowledge that we have fallen short of Truth in conclusions. Many promises were made to them, that when fulfilled would restore them to their first estate. The "law" was added because of "transgression," and prophecies were made and believed in that were to bring them the consciousness of the presence of God with them. They were mentally darkened, so to speak, to the true relationship existing between God the creator, and the visible body or Son of Man; so it was prophesied that the time would come when God would appear upon the earth in the form of man. Isaiah, the greatest of Prophets, held that He would come in the form of a babe, in the following:

"The Lord Himself shall give you a sign: Behold a Virgin shall conceive and bear a Son, and shall call His name Immanuel."

A woman is considered virtuous if she allows none to come between her and her husband. Spiritually speaking, a virgin means one who allows nothing to come between her and God. The power of the Highest overshadows her. The Omnipresence is the only power she knows, and that works in her to formulate and bring forth the child.

One in this consciousness knows she is "blest among women," and that the fruit of this Truth is general in all birth; hence, it is glad tidings of great joy to all people.

In celebrating Christmas we are celebrating more than the birth of a single child. Christmas stands for the truth of birth universal—O. I. e., Universal, Holy conception of the Omnipresence and allness of God, manifest in Man, male and female. The fulfillment of the prophecy of the Promised child was revelation of the Truth of every child.—Christ no longer in prophecy—think of it! Christ, the fulfilling of God's law in your existence and in mine, and in the existence of all people, is glad tidings alike to all.

Gabriel means Man of God. Angel Gabriel means man as he comes forth consciously voicing God's Truth. This man of God said: "Hail, thou that art highly favored, the Lord is with thee: Blessed art thou among women." Not the only blessed, but among all women. And Mary "cast in her mind what manner of salutation this should be." And Gabriel answered: "Behold, Thou shalt conceive in thy womb, and bring forth a Son, and shall call His name Jesus." "And the power of the Highest shall overshadow thee (Omnipresence shall be in thee), therefore also that Holy thing which shall be born of thee shall be called the Son of God," and this is the simple reason why we are all called Sons of God, children of the Highest, Heirs of God and joint heirs with Christ.

Wise men of the East were led by the Star of Faith to recognize that the Babe was born King, King of the Jews, or lovers of God. Babes are usually considered kings, in that in a way they are rulers of the household. But every man must come to know that his sonship and divinity is manifest at birth. The wise see that their existence is of God; the mentally ignorant do not, but suppose that they, the children of men, are entirely different from the children of God. Three truly wise men recognized the divinity of birth and paid homage thereunto, and spiritually speaking, to this great Truth of the Allness and Goodness of God a multitude of heavenly voices with Angel Gabriel (Man of God) may be heard praising God and saying, "Glory to God in the Highest, and on earth peace, good will toward men."

The King's first journey was into Egypt, that He might be called forth out of that land, and prove to be the fulfilling of law and prophecy. No more profound words were ever spoken than were spoken by Simeon of old, when he realized the Truth of birth. The Holy Ghost, or Whole Spirit, was upon him and

it had been revealed to him that he was to see the Lord's Christ, and when he saw him, he saw a babe born of woman, wrapped in swaddling clothes. When he saw the Truth of birth, these were his words:

"Lord, now lettest thou thy servant depart in peace, according to thy word.

"For mine eyes have seen thy salvation

"Which thou hast prepared before the face of all people."

Everywhere to day before the face of all people.

The boy of twelve is no more the Son of God than at birth. At this age He was found in the temple teaching sound doctrine. He knew it to be time to be about His Father's business, and when grown to manhood he is still no more the Son of God than at birth. He then taught that His God and His Father was our God and our Father, that there was only one common origin, all being children of a common parenthood; he taught that "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me." Thus he taught us to call God Father. Again by precept and example he taught that God and Man are one; and one must naturally conclude that if what is begotten of God and Man are one, God and Man must in the true sense be one.

There was a threefold purpose in the coming and teaching of Christ.

First. To teach who, what and where God is.

Second. To prove our relationship and at-onement with him at conception, birth, in childhood, in manhood, and in womanhood.

Third. To show that the body, the visible world, and all things therein are not evil or unlike God. This was proven throughout his entire teaching.

If a man die, shall he live again? Let Christ's own words answer, there is nothing better, more convincing, higher or broader; He thought and acted with authority.

"Now that the dead are raised (not have been or shall be), even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Jacob.

"For he is not a God of the dead, but of the living, for all live unto him."—Luke xx, 37, 38.

It is to be remembered, that "these all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth."—Hebrews xi, 13. Here is a direct teaching of individual life after what is called literal death. Jesus recognized them as individuals raised, and their resurrection was that they were alive unto God. God was their God,

which could not be unless they were individually alive. He recognized them by the same that they were known by before they passed through the change. This teaching shows that Jesus knew that even those who postpone and believe in the promises for the future and in Heaven after death are individually alive,

"Jesus took Peter and John and James and went up into a mountain (into the mountain of transfiguration) to pray.

"And as He prayed the fashion of His countenance was altered, and His raiment was white and glistening.

"And, behold, there talked with him two men, which were Moses and Elias;

"Who appeared in glory, and spake of His decease which he should accomplish at Jerusalem."—Luke ix, 28-32.

There is no record of the nature of the death of Moses, and with the account of the translation of Elijah all are familiar. In this transfiguration Jesus not only proved individual life after death, or the eternity of all life, but proved that there is no separation between the visible and the invisible, no difference in the substance of which their bodies and His were composed; they were equally radiant. This wonderful lesson proves that in the transfigured Christ consciousness there is perfect communion; there is no such thing as this side or that side, this life and that life, this world and that world. There is only God manifest here and now.

"There appeared to Moses in the wilderness of Mt. Sinai an angel of the Lord, in a flame of fire in a bush.

"And when Moses saw it he wondered at the sight, and as he drew near to behold it, the voice of the Lord came unto him.

"Saying, I am the God of thy Fathers, the God of Abraham, and the God of Isaac and the God of Jacob. Then Moses trembled and durst not behold.

"Then said the Lord to him, put off thy shoes from thy feet: for the place where thou standest is holy ground."—Acts vii, 30-34.

I once heard Rev. Minot Savage give a very eloquent lecture on "Modern Thought and Immortality." At the close he left his large audience with the statement that "Nowhere between the lids of the Bible is life after death taught." He said, "Paul referred to it but did not actually teach it." This was a great surprise to me, and after remaining breathless for a moment I was comforted with the thought that from Genesis to Revelation Eternal Life is taught. I now see, while Eternal Life is taught throughout, it is taught and proven in various ways by Jesus that we live and commune as men and women, eternally.

In the following we have an account of a visible man, living among men, raising another from the dead:

"When Jesus heard that Lazarus was sick, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorious thereby.

"When he had heard therefore that he was sick, he abode two days still in the same place where he was.

"After that he said unto his disciples, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

"Then said his disciples, Lord, if he sleep he shall do well.

"Howbeit that Jesus spake of his death, but they thought that he had spoken of taking a rest in sleep.

"Then said Jesus unto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, to the intent you may believe, nevertheless let us go unto him.

"Then when Jesus came, he found that he had lain in the grave four days already.

"When Martha and Mary saw Jesus they each said, Lord, if thou had'st been here, my brother had not died.

"And Jesus said unto Martha, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live:

"But whosoever liveth and believeth in Me shall never die. Believeth thou this?

"She saith unto him, I believe that thou art the Christ, the Son of God, which should come into the world.

"When Jesus came to the cave and ordered the stone taken away, Martha, the sister of him that was dead, said unto him, Lord by this time he stinketh: for he has been dead four days.

"Jesus saith unto her, Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God.

"And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

"And when he thus had spoken he cried with a loud voice, Lazarus, come forth.

"And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin.

"Jesus said unto them, Loose him and let him go."—John xi, 4-45.

Jesus called forth the same man that he knew as the brother of Mary and Martha. He did not pretend to create a new man or to call forth someone else. He said, "Lazarus, come forth," and it was Lazarus who came forth. If Lazarus had not been, could he have called him forth? Could something come into existence out of nothing? Lazarus was, and was intelligent, and knew how to obey when Jesus commanded him. Does not this prove that if a man die shall he live again? "He that believeth in Me (pure Being), though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

The raising of the widow's son. "And he came and touched the bier; and they that bore him stood still: and he said, Young man, I say unto thee arise.

"And he that was dead sat up and began to speak. And he delivered him to his mother.

"And there came a fear upon all; and they glorified God, saying that a great Prophet is risen up among us; and, that God has visited his people.

"And this rumor of him went forth throughout all Judaea, and throughout all the regions round up.

"And the disciples of John shewed him of all these things.

"And John calling unto him two of his disciples and sent them to Jesus, saying, Art thou he that should come, or look we for another?

"When the men were come unto him, they said, John Baptist has sent us thee saying, Art thou he that should come, or look we for another?

"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."—Luke vii, 14, 22.

Again this testifies that the so-called "dead" are alive and can be spoken to with understanding, and called forth to live and animate and use their natural bodies. And this will be done again and again. It is the work of those who know the Truth and are freed by it. The "all round" men and women of the New Century will accomplish it and that before it is very far advanced.

Jesus said, "Destroy this temple and I will build it again." Now we have, seemingly, the most marvelous demonstration of Eternal Conscious Life—that of Jesus raising His own body. "Jesus was crucified, dead and buried and rose again the third day." Rising the third day shows absolute at onement of Spirit, Soul and Body. He recognized the impossibility of death. The disciples did not at that time know the Scriptures, that He must rise again from the dead.

RECORDED APPEARANCES OF CHRIST AFTER HIS RESURRECTION.

He appeared to Mary Magdalene, the sister of Martha, in the garden.

He appeared to other women from Galilee in Jerusalem the same day, and to two disciples the same day at Emmaus; to Peter the same day at Jerusalem; to ten apostles in an upper room. There were five appearances the same day.

At another time He appeared to eleven apostles (with Thomas) Sunday following the resurrection. Then to seven apostles and others, fishing. The week following His resurrection at Tiberias. Then He appeared to five hundred brethren at once. Also to James the less, and at times unknown in Jerusalem. To eleven apostles and others on the Ascension Day at Bethany. Then to Stephen at his martyrdom. To Paul at his conversion. To the Apostle John on the Lord's Day on the Isle of Patmos.

Friends, when we hear that the Bible does not teach life after death, let us remember the teachings of Jesus. Abraham, Isaac and Jacob, whom the world would say, had been dead a very long time, were known to Jesus to be as truly alive as was God. In the transfiguration He proved that the one who had not passed through what is called literal death, was equally radiant and glorified with the light and life of God as were those who are said to have "passed beyond," and that we are just as much at one with them as we are with our visible friends: in the consciousness that there is but One All, communion is natural.

Jesus taught, proved and practiced Eternal Life, or continuous life, in every conceivable way. Not only did He prove that those who have passed away, so to speak, are alive, but proved that it was not necessary for those who are here to pass through the change. This body is of God and is glorified, and to prove this Truth He restored the dead (so called) to their friends and proved that they could not destroy this body, showing that it is the will of God that we lift up the Son of man and live in conscious realization of being Eternal Life, here and now.—*Harmony*.

Superstitions have indeed been associated with religion. So they have with law, medicine, nature, the family, the State. But we do not reject what is true in them with the false. Religion is just now eliminating itself from many superstitions, and there is every day more religion in the world and less ignorance, doubt and fear — *Rev. C. W. Biddle*.

TRY SCIENCE HEALING

Cures all ills that flesh is heir to. Wonderful success. Absent treatment to any part of the globe. \$1.00 per week; \$4.00 per month. God is everywhere.

This is the Apostolic Healing.

Address:

R. C. HANNON, D. S.,

213 ASYLUM STREET,
(mar 11)

HARTFORD, CONN.

A Masterpiece of Metaphysical Literature.

"Practical Healing for Mind and Body," by Jane W. Yarnall, in cloth. \$2, postpaid.—This book is just what its name implies; it is one of the most satisfactory and instructive works ever published on mental healing. Its explanations of principle are so terse and practical that no one of ordinary perception can fail to understand its teaching.

People just beginning to think along the line of mental or spiritual healing say it is logical and satisfying. Advanced thinkers and students say that it is the best book on the subject they have read. Theologians accept it as too true to be gainsaid. Thousands of people are testifying to its practicality. No mother of young children should be without this book, for it makes the principles of mental healing clear, rational, and practical. Its common-sense way of explaining principles, and the manner of making them practical, makes it suitable either for the educated or the less cultivated mind. It is just what its name suggests, *practical*, and every man and woman in the land should own a copy and keep it constantly on hand for reference.

Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid and discriminating judgment—these are of even more importance than the store of learning. Establish control over your own minds, practice the economy of time, exercise an unremitting vigilance over the forming of habit. These are the arts, this is the patient and laborious process by which, in all times and in all professions, the foundations of excellence and of fame have been laid.—*Sir Robert Peel*.

PEDDLE SUNSHINE.

Though you deal in liquid blacking,
Dismal bluing and such things,
When you have a sale to manage
Do it as the robin sings;
Put some cheer-up in your business—
Be a chipper sort of man,
And, with other lines of notions,
Peddle sunshine if you can.

There's an awful deal of meanness
In this busy world of ours;
But mixed in with weeds the rankest
Oft times grow the finest flowers.
Wear a posey on your lapel—
It won't hurt the trade you plan,
And along with other samples,
Peddle sunshine if you can.

—*Chicago Record*.

The True Missionary.

BY FANNIE M. HARLEY.

WE were enjoined to go into ALL the world and preach the Gospel to EVERY creature. It would be an absurdity for any one person to try to travel all over the world with his physical body and try to preach to every creature, as preaching is usually done. No matter where we go, we never get to see all the people in that place, and, besides, very many would not listen to our preaching were we to go to them in the old way. Then, again, we do not know the language of all peoples. So, you see, when Jesus said, "Go ye into all the world and preach the gospel to every creature," He must have meant "Go in your loving thoughts everywhere and tell the glad news that God is Good." Jesus was so practical always that He never would have given a teaching that would not be good for all, and that could not be fulfilled by everyone. This is why we have so much faith in Him as being a true teacher.

We, every one of us, can send our thought vibrations into all the world. The missionary who believes that he must go in person to do his work, or to preach in any one locality, is mistaken if he thinks his work is limited to that place, for every word of Truth that he speaks vibrates throughout the entire universe. If he feels led to go personally to China, he is preaching to India just the same. If he goes to Africa, the words that he speaks there are at the same time converting the South Sea Islanders. He may be led to stay at home and think, in the silence of his own chamber, his Truth thoughts. Whether he goes or whether he stays he can be preaching the gospel to every creature. Let no one think that any word of Truth that ever he spoke is lost, for it is not, but it lives forever, and it will accomplish that whereunto it was sent.

Jesus knew that it was divine law that every creature must come to know the one true God. The human soul has the inherent power to apprehend and know what God is as the Principle of the Universe, and what God does as the omnipotent Power which ceaselessly impels the human soul to search for Truth until it is found. Humanity is composed of individuals, and it is as individual souls that we must learn and do the Truth. Any whole is made up of parts. The more perfect the parts the grander the whole, and the whole could not be perfect unless all the parts were perfect and harmoniously adjusted

to each other. It is incumbent upon every individual soul, therefore, to do his part to learn and practice Absolute Truth, for by so doing he helps to uplift humanity as a whole. To conceive man's Ideal Being as the expression of God, and to make it manifest, is the work of the child of God. What good would it do us if the artist were to keep his beautiful ideals locked up within his mentality and keep them as mental images for his own enjoyment merely? We are only benefited as he makes his ideals visible; then from their visibility we catch inspiration, and, understanding them, we gather courage. Ideals are born in us as we recognize his ideals. Our intelligence meets his intelligence, and together we become worshippers of the divine Principle, the Substance, Good, of which our ideal is the expression. Again, if an architect were to build his houses in his imagination only they would be of no practical use to mankind. Every true idea must be manifested to be practically useful.

Because Jesus came in the flesh and lived His perfect life we have an ideal to follow. Because He attained to an understanding of His true Being, as God's perfect child, so may we. Principle is no respecter of persons. It is for all to understand, and for all to use who learn to do so. To the degree that a soul attains understanding of principle it makes it manifest. If we always think true thoughts we will always have realizations of health, harmony and success. Thoughts are the tools with which we make of mind substance whatever experiences come to us. Did you ever think that things "happen?" This can not be, because the way in which we think is the creator of our environment and of our experiences. We make everything come to us that ever comes. This has been unconsciously done in the past, but now that we know the power that is in the words we speak, we are rejoiced to know that it is our privilege to make for ourselves happy, healthful, peaceful and prosperous conditions. To help toward this end let us use the following words for this month:

MONDAY.—God is the eternal, omnipotent Good.

TUESDAY.—God is good to me.

WEDNESDAY.—I love the good.

THURSDAY.—Blessed are the pure in heart, for they shall see and realize and experience the Good.

FRIDAY.—I want every one in all the world to be blessed.

SATURDAY.—I am a friend to every one in all the world, and every one in all the world is a friend to me.

SUNDAY.—From my secret heart the gospel of joy radiates to all mankind.

A Powerful Statement.

WALTER DEVOR.

THE race has been taught for ages that evil is a self-existent force; that there is a conscious power, or devil, working against the good of mankind.

But God is no respecter of persons, and would not in His universal love for all alike give some person or power the monopoly of using His power and intelligence for evil ends.

No, this is a negative belief arising from ignorance, or only a partial knowledge of the Goodness of the All Intelligence.

Positive knowledge reveals the truth that the intelligence in man, bird, beast and all created things is good: in fact, very good. All created things are the intelligence of God manifest, and evolving through the successive steps of progressive life. All are growing from negative to positive continually through the grades of unconscious intelligence or ignorance, and will finally reach the development that will enable them to grasp the positive knowledge of Eternal Truth; and work consciously with the One Intelligence, the Father of all created things.

All is Good, every step is Good, even though it be a misstep or a seeming mistake, for through their mistakes they learn which path does not lead to happiness, and thus advance in knowledge.

This faith, that All is Good, can become the salvation of each and everyone from all the erroneous devitalizing of the race.

We should cultivate ourselves in the recognition that all life is Truth on its own plane; and that in evolving and progressing minds live in the experience of Truth negative before advancing into the realm of positive Truth. This will give us the patience of God with all the ideas and creeds of mortal mind which the race have evolved as they progressed through negative mind ornescience.

ALL IS GOOD!

This is positive knowledge.

This is the faith of God that overcomes the world mind.

This is the realization of Truth that heals and harmonizes all elements of mind and body.

There is no real or positive evil.

All so called evil beings and actions are in and from ignorance.

There may be thoughts of the race, or race be-

liefs, that have grown positive through ages of existence and universal acceptance, nevertheless they live in and belong to the negative sphere of mind, having no real principles of reason or truth to substantiate them; while thoughts of truth are alive with the positive force and Spirit of God, and the mind that expresses them is *en rapport* with the minds of angels and archangels and every healing, illuminating potency in the universe of Divine Mind.

Every mind and condition of ignorance can be developed into the more positive condition of knowledge and health through the omniscient power inherent in the thought, "All is Good."

Everything, no matter how evil it appears, is undeveloped God substance, and will grow and progress to a more intelligent condition under the fertilizing recognition that ALL IS GOOD.

Nothing, nothing can turn against the one who lives in the positive recognition and avowal of this ever-present Truth. This one statement of Absolute Good, that our reasoning powers can glory in for weeks and rejoice in for months, will prove itself the Voice of Omnipotence, by making all of our mind and world good and prosperous, and glorify our whole nature with the exhilarating life that comes to those whose minds are wholly in tune with the Infinite Good.

All the pain, disease and poverty of a patient is the out picturing of negative beliefs. Then the healer must be conscious of the power of thought, and be thoroughly imbued with the knowledge that ALL IS GOOD in order to make a convincing impression on the mind of the patient. The healer's mind must be so enthusiastic in this thought of Truth that it will be positive to the patient's beliefs that some evil exists and possesses the power to harm. Holding the patient in the power of this thought for a space of time, radiating its light through the mind and directing its forces into the parts of the body in need of education, will carry the conviction of the Spirit to the error thoughts and convert them to a more positive state of health and peace.

This supreme positiveness is the highest development in the healing thought, enabling the Goodness of Truth to assume command of the negative mind and remodel it after its own nature's perfection.

In the treatment the patient's mind becomes so devoted and concentrated in the healing thought that there are times when it seems to lose itself into the thoughtless, wordless, consciousness of power, becoming the instrument of the miraculous healing influx of the Christ.

There is a wonder working Law which healers have occasionally touched—The magical mercy of Jesus Christ—and when those desirous of healing for self or others have fulfilled this law, either consciously or unconsciously, the results have been all that could be desired, the healing perfect and complete.

Jesus was dominated with but one purpose, the healing and awakening of God's beloved. Every cell of His nature thrilled with that one desire, the vital impulse of the Great Whole. He became so imbued with the realization of God present in all that with His glorified seeing He saw His persecutors as gods, and tried to reveal the infinite possibilities of the God presence in them and around them, waiting only their recognition to spring forth in newness of life and joy within, and abundant fruition of plentiful goodness without them. The healing presence became so actual to Him through singleness of eye to the Power of Good that he fully represented this redeeming and saving power. He was in physical and mental health, and his touch was the contagion of health.

We will grow more perfect in the power to heal as we lose our life of worldliness—forget all thoughts and concepts of a mortal, material world of evil—in the contemplation of the Truth that we stand face to face with the living soul of the grand universe, expressing its vital energy in every atom of this splendid cosmos of manifested intelligence.

"Holy, Holy, Holy, is the Lord of hosts. The whole earth is full of His Glory."

The Wife as Her Husband's Friend.

JOANNES, a learned Christian writer of the middle ages, tells us the following instructive story:

A nobleman, who was far more wealthy than wise, intended to visit the city of Cologne, famed as a resort of many pilgrims, because it contained the tomb of the "Three Wise Kings."

He had an admirable wife, but not appreciating her great worth he neglected her for the company of two neighbors who affected to be his friends because he lavished much money upon them.

As he was setting out on his pilgrimage he asked his jovial friends what he should bring them from Cologne.

One answered that he would like a rich cloak, and the other desired a purple coat laced with gold.

He then turned to his wife and asked her what

gift he should bring back for her. She thereupon besought him to bring back with him some sound sense and wisdom, which might enable him to see and correct the evil of his ways and lead him up into a better life.

Having arrived at the famed city and paid his devotions at the shrine of the "Three Wise Kings," he went among the merchants and readily found and bought the desired cloak and coat of rare rich stuff, but although he offered a great price he sought in vain for some one who would sell him sense and wisdom.

He was finally told that they were not for sale in any market.

On returning crestfallen to his inn, his host, a very intelligent and worthy man, inquired of him why he seemed so downcast, and learning the cause advised him that on his return to his home he should pretend to the men who professed to be his devoted friends that he had lost all the money and wealth that he possessed in the world, and could give them no gift of any kind.

He followed this advice, and both of his false friends turned him out of their houses, and denounced him a fool and a vagabond.

He then told his wife the story of his pretended loss, affecting to be greatly grieved at the calamity that had befallen him.

She seeing that he was weary from his long journey, and hearing him express his indignation at the ill-treatment he had received at the hands of his false friends, tenderly caressed and comforted him, assuring him that God would send him heavenly treasures far richer than those he had lost if he would but trust in Him and pray for His aid.

So his eyes were opened to know what priceless wealth he possessed in the unselfish love and pure, steadfast friendship of his faithful wife, and he ever after proved himself a good husband and blessed the day that he visited the shrine of the "Three Wise Kings."

Church Notice.

Immanuel Church of the Reform Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Vinal, pastor, hold services Sundays at 10.45 a. m. and 8 p. m. Wednesday, 8 p. m., experience meeting.

The church parlor is open daily from 2 to 5 p. m. (Sundays excepted), where healing and information on the subject is freely given.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—357 pages. Price, cloth, \$1.25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose For Big Folks.—179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Hellbroun, or Drops from the Fountain of Health.—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs) **FANNY M. HARLEY,**

1653 ROSCOE BOULEVARD,

CHICAGO, ILL

The New Treatment.

The proper name for this treatment is **THE VIBRATING TREATMENT.**

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

THE BOOKS OF JANE W. YARNALL.

"Practical Healing for Mind and Body."

Is a book universally accepted as the clearest and most concise treatise on the subject of healing yet published giving, as it does, a full explanation of the causes for diseased conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied to every situation, circumstance and condition in life with profit. Price, \$1.50.

Testimonial.

"The Good Time Coming or The Way Out of Bondage."

Is a more recent work which deals more with the higher and more advanced ideas of the laws of life and being, and is, as its name implies, a guide to "The Good Time Coming," when all shall know the truth of being from the least to the greatest.

These books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, **Jane W. Yarnall,**
2450 Michigan Avenue, Chicago, Ill.

Dr. and Mrs. Yarnall also take patients, either present or absent. Classes are taught on application and private instruction can be arranged for by correspondence. Hours for receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL.

Patents Secured.

Have you an Idea of a Good Thing?—Get it patented. It may bring you a fortune.—Terms reasonable. Personal attention given to your claim.

ALBERT O. McLAUGHLIN,
PATENT LAWYER.

Attention also given Pension Claims.

Address, 943 Mass. Avenue, Washington, D. C.



Cut out by this line and fold and stitch in center and you have a paper for Mothers.

68

Clothing.

UNDER SKIRTS.—Some mothers who object to the weight of heavy petticoats for their little girls now make full plain skirts of cashmere in the double - width material. It does not require a large quantity to make a skirt, and it is not nearly as heavy as flannel. If washed with care, it wears just as well and does not shrink. It should be all wool, whether it is white or colored.

KNITTED BATH BLANKET.—A very useful and neat bath blanket can be made for a baby by knitting in plain rows or garter stitch. Cast on one hundred and fifty or two hundred stitches for the length, and make enough rows to give a square blanket.

Three to five ounces of heavy soft wool make a good size, knitted loosely on large wooden needles about size 12. To the edge of the blanket add a row of deep crocheted scallops. This blanket is also useful to throw around the baby when passing through the halls or from room to room. In fact it can be used at all times and seasons, and it can be easily washed if made of white single zephyr, yarn or worsted, with scallops of pink or blue.

No. 6.

Practical Talks to Mothers

...and...

Those Interested in the Care of
Young Children.

By H. L. C.

This Department of The Washington News Letter is
in charge of a Mother, who wishes to help other
mothers in the care of their children.

The Mother, the First Teacher.

CHILDREN are the mirrors of those about them. The more your little one loves you, the more closely will he try to imitate you, and sometimes you will be startled by the exactness of the copy in miniature. Even your tones and expression will often be reproduced, and some fleeting word that you have almost forgotten yourself will have made a deep impression on the little child. Therefore, let us be very careful what sort of copies we set for these dear little ones.

Are we always careful to copy each day from the Divine Example instead of trusting to our own work and thus modelling them after our failures?

A good Mother stands almost in the place of God to a little child. It has been truly said that "Mothers are the creed of the children." She is the one who must clearly interpret God to the little one, and she must try to live so that the child shall see the reflection of God in her daily words and actions.¹

In the first few years of a child's life, the Mother has an opportunity to make indelible impressions upon that which is as easily moulded as wax. In after years there may be other influences at work against her, but she has the great

the wife who is admired, who hears words of praise and receives smiles of commendation who grows into a capable, discreet, and executive woman, she cannot be otherwise, for love and praise reflect love and praise in return.

I have seen a timid, meek, self-distrusting little body fairly bloom into a strong, self-reliant womanhood, under the tonic and the cordial of the companionship with a husband who really went out of his own way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting or prerogative or division of interest. The husband and the wife should be each the complement of the other, but still retain their own individuality. You may think this impossible, but it can be done, for I have seen it. It is just as much the husband's duty to be cheerful and loving and forgiving as it is the wife's to be patient and forbearing. He should bring joy into the home which she tries so hard to sweep and garnish for his coming.

A family where the daily walk of the father makes life a festiyl is filled with heavenly benedictions.—Selected.

food it will not cry for anything else. Therefore it is much better to use common sense in bringing up our babies even at the risk of offending good relatives or friends who think that they are doing baby a kindness by offering it sweets and dainties which it does not need.

We should not hold any fear about the children in any way, but it is best to teach our little ones to live simply at all times and to obey mamma and papa. Teach obedience first. Have loving systematic training in the home, then the daily lives of the family will be harmonious and none of God's laws will be broken. He truly gives us all good things to enjoy, but there is a proper time and place for all things. It is for us to keep and arrange the home and try to manifest harmony in accordance with the Divine Will.

A Sunshiny Husband.

A SUNSHINY HUSBAND makes a merry, beautiful home worth having, worth working for.

If a man is cheery, considerate and sympathetic, his wife sings in her heart over her work, and her work and her mending-basket lose half their burden. She counts the hours till his return at night, and renews her youth in the security she feels of his approbation and admiration.

You may think it weak or childish if you please, but it is

privilege of being the first teacher; she and she only should set the first copies upon this pure white page.

It is only natural that a child should regard its parents as the embodiment of all that is good or great, and it will imitate them with true fidelity.

If you study the daily life of your little one, you will often see there the reflection of your own life; therefore, if you would set the right copy you should follow with loving care the life of Christ, the Model the Way Shower, for humanity. Let His life shine through your life and illumine it, then you will not fail nor stand alone.

A life more precious to you than your own may be chiselled into beauty by your actions, even though they may seem trifling in their immediate results. Follow God, as your little child follows you, with love and faith.

There is nothing more beautiful than the implicit confidence of a little child. It does not doubt, it simply trusts and follows. Let the little ones teach us the lessons we are so slow to learn. Let us be followers of Christ as dear children; and if we truly follow His example as faithfully as our little ones follow our footsteps, we shall not be tempted to wander away from His side, nor incur the still greater guilt of leading them astray.

Order is Heaven's First Law.



ANY children are disorderly because they have no special place given them for their belongings.

Often the nails on which they should hang their hats and coats are beyond their reach, and the bureau drawer is very heavy or too high for such tiny folks to reach. Let us think of these things before we blame them for disorderly habits. Their little feet take many steps for us willingly, and we must be lovingly patient towards them in all our ways.

If you have several children in your home give each one a place in which to keep its own toys. Make it a rule that each child shall assist Mama or nurse or help each other to pick up all the toys, books or games, and put the nursery in order before it is time for the evening meal.

This is the time also to wash face and hands and smooth tangled hair so that Papa may have clean, bright faces to kiss if he is fortunate enough to reach home before the children's bedtime.

Papa's dally home-coming should be a thing to look forward to all day, and when he does come welcome him with beaming faces and tidy rooms. If you do this it helps him to forget his seeming cares in this busy world.

Touched gently and spoken to softly and kindly. Never allow a child to sob itself to sleep, or be awakened with a shake and a loud, rough voice.

A mother has asked whether a young child should come to the table at meal times. I think it should, but it is not best to allow it to taste of all the food seen on the plates of older people. Some parents think that they cannot allow their little ones to come to the table at meal time because they will cry for everything they see.

I think this is not always so, because I have seen very young children sit at a table which was almost covered with goodies, and yet not cry for anything, but seem perfectly contented with a dry crust of bread or a cracker, knowing that its food was coming when mamma or nurse was ready to give it. Babies brought up in this way do not tease or fret at the table.

This was the way in baby's own home, but when this same baby went to visit grandma and aunties they thought it so hard that this dear sweet baby should be deprived of anything that they began to give it little tastes of everything which they thought it would enjoy. Soon there was no more peace at the table and a nurse had to be found to keep poor baby away from the table.

If a child has not had a taste of anything but its natural

Never to threaten great punishment for little things. Never threaten and not perform. Always request rather than order.

Why decided ?

Because a child will usually yield to a quiet, decided manner.

What are you required to do for a little child ?

Wash, dress, feed, take out for fresh air, and put to bed.

Do not allow the soap to get in the eyes or mouth when bathing the little one.

In dressing children, use clasp pins, and do not tie strings too tightly, as we all want our children to be comfortable and happy.

At night arrange the clothes for the morning, and thus avoid needless hurry.

In feeding, see that food is not too hot or too cold. Have regular hours for feeding. In fact, try to have system in all things.

What rules should be followed by a maid in taking children out ?

Never take a child into any house without permission of its mother, and always bring the child home at the required time.

How should little children be treated when put to bed or awakened ?

Helping Mother.

H. L. C.

BEFORE sending our little ones away from us when we are busy, would it not be well to allow them to assist us in our home work, if they can ? Of course the work will be done in a childish way, but I think it is much better than sending them out of the house or the room merely to get rid of them.

When Mamma is dusting a room, give the little girl or boy a cloth and teach them how to use it in the right way. Children are usually such willing, loving little helpers, if they are requested, and not *commanded*, to do little acts of kindness for others.

If there are dishes, etc., to be washed, let the little son or daughter wipe the forks or spoons or anything which will not break easily. When there is mending and darning to be done, teach the boys as well as the girls to sew on buttons and darn some of the holes in their socks or stockings. This will make them more careful of their clothes, and when they are grown they will thank you for all this domestic training. It will not make them less manly in any sense.

Nobody but Mother.

How many buttons are missing to-day?

Nobody knows but Mother.

How many playthings are strewn in her way?

Nobody knows but Mother.

How many thimbles and spools has she missed?

How many burns on each fat little fist?

How many bumps to be cuddled and kissed?

Nobody knows but Mother.

How many muddy shoes all in a row?

Nobody knows but Mother.

How many stockings to darn, do you know?

Nobody knows but Mother,

How many little torn aprons to mend?

How many hours of toil must she spend?

What is the time when her day's work shall end?

Nobody knows but Mother.

How many cares does a Mother's heart know?

Nobody knows but Mother.

How many joys from her mother love flow?

Nobody knows but Mother.

How many prayers by each little white bed?

How many tears for her babes has she shed?

How many kisses for each curly head?

Nobody knows but Mother.

—Selected.

Rules for Home or Nursery.

HOW should a good Nurse keep a nursery?

Clean, well aired, and properly heated and lighted.

How often should a nursery be aired?

The air should be changed whenever the children leave the room for a walk or for their meals.

How can fresh air be let in when the children are in the room?

From the top of the window or by placing a board under the lower part of the window, which should be raised a few inches.

How about heat and light?

Let in all the sun you can in winter, but soften the light in summer.

If you would have children love you, what must you do?

Be patient, cheerful, truthful and decided.

Why cheerful?

Because the lives of little children should not be saddened.

Why patient?

So that you may never pull, push nor strike a child.

Why truthful?

Children should never be deceived; they will soon learn *not* to tell the truth if *you* do not.

What will save great trouble?



Cut out by this line and fold and stitch in center and you have a paper for Children.

48

Nebraska, Dec. 31, 1900.

My Dear Friend :

I am a little Christian Science boy ten years old. My Mamma is a Christian Scientist and takes the News Letter. I like to read the little Leaflets. I think that I am the happiest when I realize that I am God's child. We have sixteen scholars in our Science Sunday School. I would like to hear what you think about happiness. This will be all for this time. Perhaps I will write again.

Your little friend in Truth,

MURL ———.

California, January, 1901.

Dear Friend:

I am so happy to have the privilege of reading the children's letters and stories again. I am 9 years old and this is my first letter. My Mamma takes the News Letter and I can hardly wait until it comes. I have two cats. One cat is a little one and the other one is a big one. I have a dog. He is a good dog.

I wish you all a Happy New Year.

Good-bye. From your loving little friend,

ROY ———.


No. 6.

LEAFLETS
FOR THE
LITTLE ONES.
~
CHILDREN'S DEPARTMENT
—OF THE—
WASHINGTON NEWS
LETTER,

512 10th St. N. W., Washington, D. C.

What Was Needed?

BY HARRIETT LINCOLN COOLIDGE.

 ONCE upon a time there was a little child who lived in a country where everything seemed cold and dreary; there were very few flowers; the birds did not sing as sweetly as our birds do here, and even the sun seemed to this little child very dim, not at all like our sun, bright and beautiful.

His father and mother had no money to buy toys for him. And although he saw other little children with a few old toys which they had made, still he had none; and he had no pets, for even the animals in Dreary Land (that was the name of the place where he lived,) were so cross and disagreeable that no one wanted them for pets.

If a little bird flew into the child's yard, he drove it away, because he was told to do so by his father and mother. They did not want any living thing near them. And, as I told you, these birds were not like ours; they made disagreeable noises instead of sweet songs.

The little kittens and dogs, and even the little lambs

Father Time.

Once on a time, the days of the week
Quarrelled and made bad weather;
They wanted to know which one was best,
And so they disputed together.
Monday said "I wash the clothes;"
Tuesday said, "I iron them,"
Wednesday said, "I bake the cakes;"
Thursday said, "I try them."
Said Friday, "I'm the day for fish;"
Said Saturday, "The children love me;"
Said Sunday, I'm the Sabbath day,
I'm sure there's none above me."

Now as they quarrelled a tempest arose,
And all of them screamed together;
It blew and rained and hailed and snowed—
There never was such weather.
Old Father Time was passing by,
And heard the hurly burly.
Said he, "I hear something wrong;
It's well I got up early."

Then all the days began to tell
Their virtue with great clatter
But Father Time cut them short—
"My children, what great matter?
Your natural gifts are all the same,
Each day has its own beauty;
That day is best whose deeds are best,
That worst, who fails in duty."

—Selected.

seemed to take root at once for they held up their little heads as though they liked to be there. The roses, violets and white lillies sent out such sweet odors that the little birds flew down from off the shoulders of the children and hopped on the ground among them.

The Shining Child sat down near the flowers, and as he did so, grass seemed to spring up all over that hill so the little children sat down and sang together. Then the sun shone more brightly, the birds sang more sweetly because this procession of little children had brought into that town of Dreary Land the one thing it needed and it was the one word on that banner, what was it?

I want you to think and then write me the word if you have guessed it. If you write, you need not send a long letter, but just a short one. Another time I will tell you how that one word changed everything and everybody in the town of Dreary Land.

Copyright 1901 by Harriett Lincoln Coolidge. All rights reserved.

that with us are so meek and kind, in this place were cross and would bite or try to kick any one who went near them. The trees were bare nearly all the year, and when the leaves did come out they were small and soon shrivelled up and fell on the ground.

When the little child was sent to school the teacher whipped and scolded him even if he coughed or sneezed.

For food, he had only coarse meal, or dry, tough meat, and no fruit, because the trees never bore any; and no candy, because no one cared for sweet things in Dreary Land.

There were no beautiful houses in Dreary Land because the people who lived there had hardly any money to build them. They lived in rough huts and clay hovels, and the little children, when they were not in school, tried to have a good time on a plat of green stuff that looked like grass, but if you could have examined it you would have found it nothing but weeds.

The boys and girls quarrelled instead of playing games, and they never heard such a thing as music; so, of course, the little children knew no songs.

You see poor little Tommie Black had a very sad life, don't you think he did?

Now what do you suppose was needed in this town called Dreary Land?

It is not a hard question to answer, but as this is what we call an Allegory I want to teach you something by asking you to think of the answer yourself. One day when all the little boys and girls were trying to play out of doors, they heard a sound that they had never heard before, so they stopped quarrelling and listened.

The mothers heard it too, and called their children to them for at first they seemed afraid. Soon the sounds became clearer and seemed nearer, it was music.

While they were listening and looking, there came walking through the main street of Dreary Land a little child; his face shone with a brightness that they had never seen before. He was dressed all in pure white, just a loose, flowing little garment, which left his feet free to walk steadily forward. He wore nothing on his head, his soft brown hair was wavy and his eyes were clear blue. In his hand he carried a beautiful white silk banner with only one

word on it. But this word was made in large gilt letters, so that it could be seen at a distance.

Just behind this beautiful child came many other children, and each child had something in its hands. Some had musical instruments upon which they played, others had bright colored flowers, and others tame birds with gorgeous plumage, (that is bright feathers) and when the children sang, the little birds sang too, and the flowers sent up their sweet odors. So it really was a very wonderful, beautiful procession which marched on that dark dismal morning through the streets of Dreary Land.

I must tell you where they went and you may have guessed by this time what the one word was on that banner; Have you?

Well, the little child with the shining face led the other children in and out all the streets and dark lanes, and among the crowds of poor people, but no one ever dared to try to hurt them.

Then they climbed the only hill there was in Dreary Land, and the Shining Child planted his banner on the tip top of that high hill.

The other children, planted their beautiful flowers, which

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means **Unchaining the Truth** so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching **Christian Science** by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " " " " 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities. Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH

OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment for Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
(12)

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE,

M. E. & C. L. CRAMER, - - Editors and Publishers.

Subscription, \$1.00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843.

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers.

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin.

Feb 17.

THE HYMN BOOK OF THE NEW THOUGHT.

Size 8 X 6 Inches.

Thirty-one Original Hymns. } Words by WILLIAM H. WATSON.
Beautiful Words and Music. } Music by BERTHA M. SNOW.

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents }

WASHINGTON, D. C.:

W. H. WATSON.

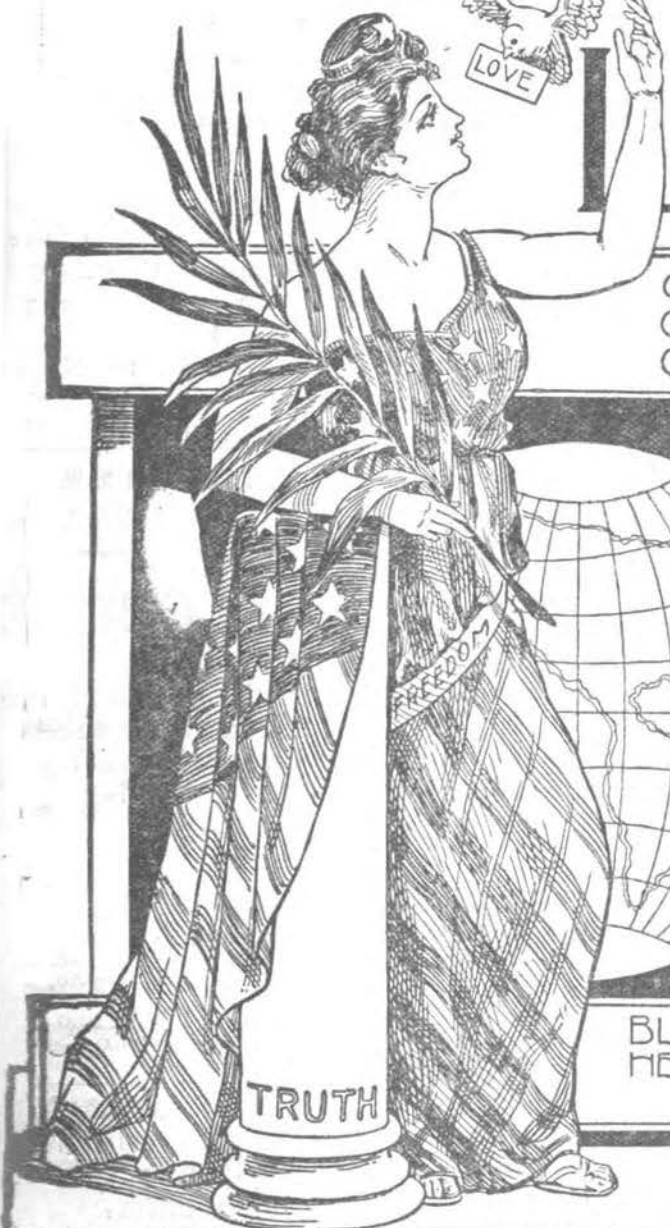
512 Tenth Street N. W.

WASHINGTON NEWS LETTER

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATION



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

WITH MALICE TOWARD NONE AND CHARITY FOR ALL; LET US
BE FIRM IN THE RIGHT AS GOD GIVES US TO SEE THE RIGHT.

LINCOLN

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

EMMER P. DULIN,
Washington, D. C., 1704 4th St., N. W.
O. C. SABIN, JR.,
Washington, D. C., 1800 Wyoming Avenue
JOHN H. TURNER,
Washington, D. C., 512 10th Street N. W.
MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Wyoming Avenue.
MRS. M. C. SABIN,
Washington, D. C., 1800 Wyoming Avenue.
MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
MRS. BELLE S. LIPE,
Boulder, Colo., 2312 Hill St.
MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.
MRS. E. A. RADCLIFF,
Dwight, Ill.
Mrs. BERTIE S. THOMAS,
Washington, D. C., 617 Maryland Avenue N. W.
CHAS. A. BAILEY,
San Francisco, Cal., 126 Ellis street.

PATENTS

quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to
patentability. 48-PAGE BOOK FREE. Contains references
and full information. Write for SPECIAL OFFER.
H. B. WILLSON & CO., Patent Lawyers,
Le Droit Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service.

WOOD'S Commercial College,

INCORPORATED.

SIXTEENTH YEAR. 'PHONE 1738.
311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at same expense. Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00.

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service Question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz. Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,
NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	25c.
25 Copies,	40c.
50 "	65c.
100 "	\$1.10.
500 "	4.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W.,

WASHINGTON, D. C.

Washington News Letter

VOL. 5

WASHINGTON, D. C., APRIL, 1901.

NO. 7.

The Life of Jesus the Christ.

CHAPTER VIII.

DURING the last two days preceding his crucifixion Jesus was occupied chiefly in expounding his doctrines to his apostles. He had previously attested his divine character and mission by his works, and now that he was about to perform the crowning work of all by the sacrifice of his mortal life for the redemption of mankind and give to the universe the awful spectacle of the sinless suffering for the sinful he deemed it necessary to instruct those whom he had commissioned to carry on his work in the principles on which his gospel is founded.

In that momentous period, the eve of the world's greatest tragedy, Jesus referred but once to his impending death, and then not in words of lamentation but to predict the benign consequences that would flow from it to mankind, saying:

"And I, if I be lifted up from the earth, will draw all men unto me."—John xii, 32.

Here is a forecast both of his coming crucifixion and the triumph of his teachings through his sacrifice upon the cross.

It was not the wont of Jesus to dwell upon death, and he never made it the subject of discourse or referred to it in any of his sermons.

Thus at the very beginning of his ministry, when he made the first declaration of his Messiahship to the woman standing by Jacob's well in Samaria, he said:

"Whosoever drinketh of this water shall thirst again;

"But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."—Ibid. iv, 13, 14.

In the same spirit he declared on the night before his crucifixion:

"I am the way, the truth and the life."

The mission of Jesus upon earth was to teach men how to live and not how to die, hence he said:

"I am the resurrection and the life; he that be-

lieveth in me, though he were dead yet shall he live;

"And whosoever liveth and believeth in me shall never die."—John xi, 25, 26.

It is impossible to conceive of a more gloomy situation than was made up by the circumstances that environed Jesus and his apostles on the night before his crucifixion. They partook of their supper secretly in one of the upper rooms of a stranger's house in Jerusa'em, and it was a scanty and gloomy meal, for they knew that they were hunted men. They were sensible of the fact that the Church and the state, all the powers of this world, were arrayed against them; and, to add to the bitterness of their grief, Jesus there made known to one of his apostles that one of their number would betray him, and another would deny him before men.

It was a busy night in Jerusalem, for the high priest in his gorgeous robes, and the two hundred or more priests of the temple, were abroad planning and arranging with the Roman authorities for the arrest of Jesus and his murder under the forms of law. His whereabouts had become known through Judas, his betrayer, and time pressed that his trial and crucifixion might take place before the feast of the Passover, during which there were no executions of malefactors in Judea. The hasty trial of Jesus was clearly the result of contrivance between the Jewish priesthood and the Roman Judge Pontius Pilate, for the Roman courts were never in session at night save and except upon that occasion.

While Jerusalem was being heaved on the billows of deadliest malice set in motion by the Jewish priesthood and the sects of the Pharisees and the Sadducees, Jesus stood calm and serene in the midst of his apostles, in the garden of Gethsemane on the Mount of Olives. From where he stood overlooking the royal city he heard, doubtless, the sounds of tumult, the bitter denunciations of him uttered by his malignant foes, and the marshaling of the armed soldiery being assembled within its walls to effect his arrest. The spirit of hate was in the ascendant on that night in Jerusalem, but not so on the mountain that fronted its eastern gate. There love—divine love—that embraced all humanity in its fold, ruled supreme, for thus was Jesus discours-

ing to his apostles, and through them, as the embodied representatives of his universal church, to all mankind in all coming ages:

"As the Father hath loved me so have I loved you; continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in His love.

"These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

"This is my commandment, That ye love one another as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friend."—John xv, 9-13

That Jesus intended the commandments that he gave to his apostles in the closing hours of his mortal life, not for them alone, but as universal rules to govern the conduct of all believers throughout all ages, is plainly evidenced by the following words of his last prayer uttered immediately before his arrest:

"Sanctify them through Thy truth, Thy word is truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word.

"That they all may be one as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me, and hast loved them as thou hast loved me."—Ibid xvii, 17-21.

At the close of his prayer Jesus and his apostles came down from the mountain, and crossing the brook Cedron, entered a garden in a suburb of Jerusalem, a secluded spot to which they had often resorted. It was a cold and starless night, and yet he the homeless had no fitter place where to commune and pray with his loving and trusting disciples.

Their seclusion was, however, of short duration, for the traitor, Judas, who had gone out while they were at supper, had been active to earn the blood-money promised him for betraying his Master, and had traced them there.

The garden where they had often gathered together to take their repose was soon kindled up with the flashing of lanterns, the glare of torches, and the glitter of steel, for Judas had guided there "a band" of Roman soldiers to arrest Jesus. It was a large force of men of war to seize the unguarded person of the Prince of Peace, for under the Roman military organization a "band" was composed of five hundred soldiers.

That such a formidable body of soldiers should have been dispatched to make a prisoner of one whose life had been so gentle, and his works and teachings so benign, and who was attended only by eleven humble followers, utterly incapable of making armed resistance to the constituted authorities, indicated the importance that the Jewish priesthood attached to the apprehension of Our Lord.

It is remarkable that the order was for his arrest alone, and no effort was made to apprehend his apostles. When the armed band entered the garden Jesus made no attempt to conceal his identity, nor did it require the perfidious "Hail Master," and the sacrilegious kiss of the traitor Judas to make his person known to the armed band that sought him, for we are told by the Apostle John that Jesus, knowing all things that should come upon him, went forth and said unto them, "Whom seek ye." They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am he," and Judas also which betrayed stood with them.

At those words there appeared to come from Jesus an emanation of divine power, for as they were uttered the Roman soldiers "went backward and fell to the ground."

They appear to have been thrown into a state of mental confusion from which they were aroused by his asking them again, "Whom seek ye?" and when they said "Jesus of Nazareth," Jesus answered, "I have told you that I am he;" and solicitous for the safety of his devoted apostles, he added, "If therefore ye seek me let these go their way."

The sturdy Peter, the man of strong will and decisive action, not having at that time been imbued with the long-suffering fortitude and forgiving spirit of his meek and lowly Master, and being very far from understanding the real nature of his mission upon the earth, then struck the blow which he doubtless hoped would arouse Jesus to resist and destroy the armed force which encompassed him. Yet even in his anger that too self-reliant apostle appeared to preserve a discriminating sense of justice, for he did not strike any of the Roman soldiers who were there in the line of their duty, constrained by the orders of their military superiors, but a mere interloper, a hireling of the high priest, who, in all probability, was there heaping words of insult upon Jesus and his apostles. Yet not more swiftly did Peter's sword blade sever the right ear of the high priest's emissary from his head than did Jesus use his healing power to restore it, for first asking leave

of the wounded man, "he touched his ear and healed him."—*Luke xxii, 51.*

His reproof of Peter for his rash act of loyal devotion to him, although very mild, was sufficient to declare his purpose to submit unresistingly to the undeserved suffering and death that awaited him, and to declare that the divine plan for man's eternal salvation was to be wrought out, not by the sword, but on the cross, and thus he said to him, "Peter, put up thy sword into the sheath; the cup which my Father hath given me shall I not drink it?"—*John xviii, 11.*

That the commander of the Roman guard, after his arrest of Jesus should have reported with his bound prisoner, not to his superior officer from whom he had derived his orders, but to the high priest, indicated the vast influence that the Jewish priesthood had acquired over the Roman military authorities.

We are told in history that such influence was due to two causes—first, bribery, for Palestine was the richest of Rome's conquered provinces, and the vast body of Jewish priests controlled the wealth of its inhabitants, who rendered to them the most servile obedience as their spiritual rulers under the Mosaic law. Second. The population of Palestine then numbered not less than four millions, and there was the ever-present danger that its warlike people might at any time, under the leadership of the priesthood, rise in revolt and slaughter the comparatively weak Roman garrison as they did, not many years after the crucifixion of Jesus, and actually resisted the whole power of the Roman empire during six years of war.

The high priest, in conducting the preliminary examination of Jesus, was thus at once the accuser of the prisoner, the prosecuting officer, and his judge.

It is noteworthy that Jesus was not charged with having committed any overt act against the laws of Rome, but only with having made certain declarations, which were all truly stated by the witnesses who appeared against him, but their true meaning was perverted to sustain a false charge made by his accusers.

We are told in the Gospel of St. Mark, who, though not an apostle, has given a divinely inspired record of the events attending the arrest, trial and crucifixion of Jesus, that—

"The high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

"But he held his peace and answered nothing.

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

"And Jesus said, I am, and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.

"Then the high priest rent his clothes, and saith, What need we any further witnesses?

"Ye have heard the blasphemy, what think ye? And they all condemned him to be guilty of death." *Mark xiv, 60-64.*

But they had no legal power to pronounce sentence of death, and they then led Jesus unto the hall of judgment, where sat Pontius Pilate the Roman governor.

As the priestly accusers could not enter the judgment hall lest they might be defiled and therefore be disqualified from eating the passover, Pilate went out to them, and heard their accusations.

Of only one of the charges against Jesus could he take jurisdiction, namely, that he had asserted himself to be a king, and was thus guilty of treasonable sedition against the majesty of the Roman emperor. As to that charge alone did Pilate question Jesus, saying unto him, "Art thou the King of the Jews?" Jesus answered "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence."

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Twice did Pilate pass out of the judgment hall and announce to the chief priests his judgment acquitting Jesus of the guilt charged against him.

With unparalleled servility he sacrificed justice to expediency to promote or safeguard his personal interests for the audacious priesthood, fearing that he would release Jesus, dared to threaten his judge, saying unto Pilate "If thou let this man go, thou art not Cæsar's friend, who ever maketh himself a king speaketh against Cæsar."

That threat turned the scales of justice and Pilate reluctantly rendered judgment against the sinless Christ. His sense of official integrity, and his manhood however, both seemed to revolt at the monstrous act of subserviency to the Jews, which had dishonored the Roman judgment seat by his condemning an innocent man to death, and hence he had put upon the cross, the title, "Jesus of Nazareth the King of the Jews," and thus affirmed the

truth of the very declaration made by Jesus, for which the Jews had demanded that he should be crucified.

Pilate intended too that those words should be read and understood by the people of all civilized nations, for he had them written in the Hebrew, the language of inspired religion, in the Greek the language of the highest literary culture, and of the noblest philosophy, and in the Latin, the language of dominant power, for the Roman legions who spoke that tongue had planted their triumphant standards in all known lands, so that it was then no idle boast of the Roman poet of that day who wrote that,

"Where Atlas throws his shadow,
Far o'er the dark sea foam,
All men shall fear, when they do hear,
The mighty name of Rome."

That the chief priests understood the inscription as an affirmation by Pilate of his belief in the Messiahship of Jesus was shown by their demand that he should change it saying, "Write not the King of the Jews, but that he said, I am King of the Jews," to which Pilate answered decisively with true Roman spirit, that shamed his previous vacillation, "What I have written, I have written."—John xix, 19-21.

CHAPTER IX.

We learn from the Gospels that Jesus spoke seven times between his condemnation and his death upon the cross. He first uttered words of prophecy, as we are told by St. Luke, to the "great company of people and of women" that followed him on his journey to Mount Calvary bewailing and lamenting him, saying unto them—

"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children

"For behold the days are coming in which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck.

"Then shall they begin to say to the mountains, Fall on us, and to the hills cover us."—Luke xxiii, 27-30.

Thirty-seven years after those words were uttered by Jesus his prediction was verified in the siege and fall of Jerusalem. The suffering of the inhabitants of the city during that siege of seven months by the Roman army, first commanded by Vespasian and then by his son, Titus, stamp it as next to the

crucifixion of the sinless Christ as the most awful tragedy in human annals.

It should impress every student of history with the absolute truth of the holy Scriptures, proved by the exact fulfillment of the Hebrew prophecies, as he reads in the twenty-eighth chapter of the Book of Deuteronomy, written by Moses eighteen hundred years before the birth of Christ, a detailed description in all their unspeakable horrors of the calamities suffered by the Jews during that memorable siege. Moses, however, wrote several generations before Jerusalem was founded, and predicted that the horrors that he described would come upon the Jewish nation at large, as the curse of God for their sins, and it remained for Jesus to designate that city as the spot where those horrors would be enacted. It was fitting that the scene of the greatest crime committed by the Jews should also be the scene of their greatest suffering which was thus predicted by the great Hebrew lawgiver speaking in the name of the Lord:

"The Lord shall send upon thee cursing vexation and rebuke, in all that thou settest thine hand un-
to for to do, until thou be destroyed, and until thou
perish quickly; because of the wickedness of thy
doings whereby thou hast forsaken me.

* * * * *

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle fl eth, a nation whose tongue thou shalt not understand;

"And he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustedst throughout all thy land;

"And thou shalt eat the fruit of thy own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee.

* * * * *

"The tender and delicate woman among you which would adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

"And toward her young one that cometh out from between the feet, and toward her children which she shall bear, for she shall eat them for want of all things secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates."—Ibid., 20-57.

The Jewish historian Josephus, who served during

the siege, as an officer of the heroic garrison of Jerusalem verifies in his account of the dreadful extremity to which the inhabitants were reduced by starvation, the prediction of Moses, and estimates that the number of men women and children who perished within its walls was not less than one million.

Well then might Jesus foreseeing the awful fate impending over Jerusalem have bade her daughters to weep not for him, but for themselves and the children, many of whom were doubtless doomed to suffer in the common calamity visited upon their people by God's retributive justice. Jesus next spake from the cross in prayer, saying, "Father forgive them for they know not what they do."

Those words must be understood as applying to those who were mocking and reviling him, and not to the Jewish nation that through its official representatives, had clamored for his crucifixion, and coerced the Roman governor to order it while adjudging him to be innocent.

We may rest assured in absolute certainty that all those for whom Jesus asked forgiveness were forgiven, but the Jews at large as a distinct race and nationality have never been forgiven. The retributive justice of the Almighty has stamped upon their foreheads the seal of condemnation for that unutterable crime.

They are "an astonishment in all lands," and "a by-word and a hissing in the gates of the cities," and in nearly every country in which they dwell to-day they are realizing in the bitterness of their souls the truth of the Mosaic prediction "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron, thou shalt be only oppressed and spoiled evermore, and no man shall save thee."—Deuteronomy xxviii, 23.

They are the only nation upon the earth who have a religion and no priest to minister at their altars.

The loss of their genealogical records at the burning of the temple during the siege of Jerusalem, utterly confounded them as to their religious rites, for no man could be a priest unless he was of the tribe of Levi, and they were thus rendered unable to determine who were Levites.

Hence it is that no sacrificial fires now burn upon the altar of any Jewish temple, and there is no priest to expound the law in any of their synagogues or to pronounce a benediction upon a Jewish congregation. Their so-called rabbis are only readers, and no enlightened Jew recognizes them as priests.

Verily, "the glory of Israel has departed," and

she stands before the world as the monumental out-cast of all ages.

Jesus spoke for the third time on the cross in his human relation, manifesting the holiest affection that can abide in the human heart except the love of a mother for her child, the love of a child for his mother. We are told by the Apostle John in his gospel that—

"There stood by the cross of Jesus his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene.

"When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, 'Woman, behold thy son!'

"Then saith he to the disciple, 'Behold thy mother.' And from that hour that disciple took unto his own home."

When Jesus spoke for the fourth time it was as a suffering man, saying "I thirst."

His fifth utterance declared his divinity for he spoke as the Almighty God, saying to the penitent thief, who was agonizing by his side, "Verily, I say unto thee, to-day shalt thou be with me in paradise."

None but God could have thus assured everlasting life and happiness to a dying man, and that to one who confessed in being crucified he only received the due reward for his evil deeds.

Nor was that priceless blessing given unasked.

The suffering malefactor had doubtless heard of the works of Jesus and knew of him as the friend of the suffering and the comforter of the afflicted. Perhaps, and not unlikely, he had stood in the multitude and listened to his teachings, and learned from his lips the power of prayer. It maybe that he had read in the Scripture the assurance given to all who truly repent of their sins—

"Though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be white as wool," (Isaiah i, 18) and heard the promise made by Jesus, "Ask and ye shall receive."

He trusted in the power of prayer and he was saved for he prayed with a perfect faith, realizing that to Jesus belonged the heavenly kingdom, and thus entreated him:

"Lord remember me when thou comest into thy kingdom."—Luke xxiii, 42.

What a place to ask a benefaction, and how powerless apparently was the person who was asked to grant it! It was the appeal of the miserable to the weakness of utter misery, who was being scoffed at and mocked at with all cruel revilings in his unspeakable agony. And yet it availed to bear him

who made it from the cross of suffering and dishonor to crown of bliss and glory.

Archimedes, the great Greek mathematician, declared that if he were given a place on which to rest his mighty lever he would lift the whole solid world.

But prayer in the name of Jesus of Nazareth does more than that, for it moves him who rules the universe, and lifts the perishing soul of man to heaven. In his sixth utterance Jesus, being a man, though divine, gave utterance to his deep sense of the excruciating pangs that were racking his mortal body by repeating the words of lamentation that begin the twenty-second Psalm, where David exclaims in his bitter grief—

"My God, my God, why hast thou forsaken me?"

But that Psalm is not one of lamentation alone, for it predicts the coming of the Messiah, how he should be scorned and despised of the people, and the final triumph of his teachings, and Jesus, no doubt, in repeating its first sentence recalled the promises contained in its last five verses:

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.

"For the kingdom is the Lord's, and he is the governor among the nations.

"All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him, and none can keep alive his own soul.

"A seed shall serve him, it shall be accounted to the Lord for a generation.

"They shall come and declare his righteousness unto a people that shall be born, that he hath done this."—Psalm —, 27-31.

The seventh and last utterance of Jesus upon the cross was a declaration of his Messiahship in the single Greek word, "Tetelestai"—it is finished, meaning thereby that the supreme sacrifice of the just for the unjust had been completed—"the Lamb of God that taketh away the sins of the world," as proclaimed by John the Baptist, was slain.

It needed not that dying utterance to attest the death of Jesus to the chief priests, who for three hours had gloated over his agonies in their deadly malice. The blackness of darkness that veiled the earth at that instant as if to shut out the spectacle of the awful tragedy from all beholders in the heavens and upon the earth declared it. So did the great globe as it shuddered through all its veins and arteries, a world convulsed with horror.

But more than the sacrifice of the sinless Christ

was "finished," the shock that went through all nature, rended the veil of the temple, signifying that the Mosaic law was also "finished," the tribal religion of hate and vengeance and reprisal, the system of worship founded on fear had ended, the religion of all humanity founded upon Love, was thenceforth to dwell in the hearts of men, finally to cover the earth, "as the waters of the sea cover the great deep."

The cross upon Mount Calvary was to be the beacon light to guide all men into a haven of eternal rest and life everlasting.

Strange to relate, the apostles themselves thought, though not exultingly like the Jewish priesthood, but with despairing grief, that the crucifixion ended his career and his work upon earth, and that even the Church that he had founded and committed to their charge perished with him. They had evidenced their unbelief in the saving grace and power of their Master by abandoning him upon his condemnation, only one of them, the beloved John, remaining to comfort by his presence his sorely stricken Lord.

And yet Jesus had declared to them fourteen different times that he should be put to death for his "work's sake," and that he would rise from the dead.

At the beginning of the very week on whose sixth day he was crucified he said to them:

"Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished;

"For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spit on:

"And they shall scourge him and put him to death, and the third day he shall rise again."—Luke xxviii, 31, 33.

Nor did the good and just counselor Joseph of Arimathea, who begged the body of Jesus from Pontius Pilate, and laid it in his own new and costly tomb wherein never man had been laid, nor his devout and believing associate in that labor of love, Nicodemus, who had visited Jesus secretly by night, understand that he was to rise soon from the dead, for they wound the body in linen clothes and embalmed it with about a hundred pound weight of a mixture of myrrh and aloes, as the manner of the Jews is to bury, showing their belief that it was a burial from which the dead would not arise until the morning of the general resurrection. But there were those who were not unmindful of the assurance so often given by Jesus that although he

should die upon the cross, he would rise from the dead on the third day. Malice has a sleepless memory, and the chief priests of the Jews had not forgotten that assurance, and they took the best possible means to thwart any subtle device or cunningly contrived fraud that might be practiced to deceive the people by bearing away the body in the darkness of the night, to make it appear that such assurance had been realized.

We are told by the Apostle Matthew that on the morning after the crucifixion, the day of the burial of Jesus, the chief priests and Pharisees came together unto Pilate—

"Saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made until the third day, lest his disciples come by night and steal him away, and say unto the people: He is risen from the dead, so the last error shall be worse than the first."

Pilate said unto them, Ye have a watch go your way, make it as sure as ye can.

The meaning of Pilate was that he would have a guard detailed for the desired purpose, and the military term "a watch" meant in the Roman army a centurion's command, numbering one hundred men. The chief priests we may be assured took care to see that the body of Jesus was in the sepulchre, when they made it sure, sealing the stone and setting the watch.

It was no common guard that was posted to keep inviolate the tomb of the dead Christ.

It was composed of veteran soldiers of the Roman army whose hearts were all steeled against all fear of man as were the blades of their all-conquering swords.

How true they were to the line of duty under the iron discipline that made their legions invincible in Rome's mighty and far-reaching wars was evinced when the city of Pompeii was exhumed after being buried for nearly eighteen hundred years under the ashes rained upon it from the volcano of Mount Vesuvius, and the sentinels stationed at the gates of the city all lay dead at their posts, their officers in their terror having sought their own safety, and failed to relieve them. And yet the Roman guards, brave men of war as they were, did not stand to their posts at that sepulchre, but on the morning of the third day, when their vigilance was most needed, fled to Jerusalem. What they saw that could justify them in the eyes of their superior officers for deserting their posts has

not been disclosed to us beyond the fact related by the Apostle Matthew that they beheld the angel of the Lord descend from Heaven and roll back the stone from the door of the sepulchre, and that his countenance was like lightning, and his raiment white as snow."—Matthew xxviii, 3.

Certain it is that they did not obey the counsel of the Jewish elders and chief priests and report to their commander that the disciples of Jesus came by night and stole the body of Jesus away while they slept.

For a soldier to sleep on his post was an offence punishable with death in the Roman army, as it is in the army of every civilized nation of the present day, and had such confession of guilt been made by any of that guard it would surely have been followed by a military execution, of which there would have been some record handed down to us.

Their excuse was evidently deemed sufficient to justify their terror and their flight from their station near the sepulchre of Jesus, and hence they must have recoiled before a power greater than that of man.

Telegraphic and Cable Messages.

I trust our friends who have occasion to send messages by telegraph or cable will follow as near as possible the following suggestions:

First. If the message is for immediate delivery do not use night message blank.

Second. State name of the one who wishes treatment, and if a child under ten years of age, give the mother's name also. State name of ailment, and immediately send by mail a letter giving particulars.

Third. When treatment is no longer needed telegraph or write to stop.

Fourth. A letter or telegram ought to be sent us every day when patients are very low.

Fifth. We never reply to telegrams or cables unless so requested.

The eye can not regard darkness while looking at light; the mind can not think of evil while thinking of good, and the heart can not fear while it loves.— *Expression.*

Be resolutely and faithfully what you are, be humbly what to you aspire be. Be sure you give men the best of your wares, though they be poor enough, and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity; for it embraces his integrity also.— *Thoreau.*

LOVE.

[Extract of lecture by Mrs. H. L. Coolidge in Reform Christian Science Church, March 6, 1901.]

COLONEL SABIN asked me if I would say something this evening, and I answered that if I could talk to little children I would be glad to do so, therefore if you will consider yourselves about five years old I will say a few words. Of course, we know there is no age in Science, but I wish to give you a few thoughts that I gave to some children a little while ago, and I hope they may prove as helpful to you as they did to them.

Let us see in our imagination, if we can a place called "Dreary Land." In this place the trees have no leaves, the people live in hovels, and even the cats and dogs, and all creatures that we consider pets, in that land are cross and miserable. The birds sing no sweet songs, the sun does not seem to shine so brightly, nor do the flowers bloom as beautifully there; everything has a dreary, disagreeable aspect in this place that I am thinking of just at present. You may go through the streets trying to find something that is helpful, something that is uplifting, and you see nothing at all. The little children, when their mothers call them or their parents speak to them, are spoken to in harsh, disagreeable tones, and they say disagreeable things that people never like to hear. When the children try to play they run on something that looks like grass, but it is not grass, it is nothing but weeds, as we see when we get close to it.

One day these people who lived in Dreary Land heard something they had never heard before; it was music, beautiful music. They had never had any music in Dreary Land, they had no idea what it was. It had always been a land of inharmony, but now they heard harmony, and soon moving along through the streets came a beautiful child, all dressed in white robes, glistening, and beautiful to look at in their purity, and holding in its hand a banner of the purest white silk, and on this banner was one word, and that one word had four glittering letters. After the child there came a procession of children, each one bearing in its hands something that was beautiful. Some had birds with bright plumage, others had white lilies, while still others had gifts of all sorts, but everything was very beautiful. They walked through the streets to the sound of sweet music, and it was the children who brought in all this music and harmony.

The people in Dreary Land had never seen any-

thing like it before and hardly knew what to do. At first they seemed to feel a little fear, but that gradually went away, and this child, which I shall call the Shining Child, with its beautiful banner with the one word of four letters on it, walked through the streets, by all the houses and shops, and finally rested upon a high hill, the highest hill to be found anywhere around, and there the Shining Child took its banner and planted it upon the highest point. The other little children sat down on this hill, and where there was nothing but weeds grass sprang up; flowers seemed to spring right up out of the ground. The Shining Child who had planted its banner on this high hill sat among them and a great light shone around it so that the one word on its banner, (the word with four letters) could be seen and read by the people in Dreary Land. The birds that had been resting upon the shoulders of the little children flew down and alighted in the trees near by, and as they rested upon these trees the leaves came out, and very soon the whole place was transformed into a land of brightness and beauty, because those little children brought there the one thing needed; the one word on the banner of the Shining Child was LOVE, and I think that is what the whole world needs more of, LOVE, that perfect love which casts out all forms of evil. We as Christian Scientists must let our light shine into all the dark places which now seem so dreary, and LOVE is the banner to carry.

LOVE.

[In response to words of Mrs. H. L. Coolidge, by Col. O. C. Sabin, March 6, 1901, in Reform Christian Science Church.]

THE word upon the banner of the Beautiful Child was "Love," and that is the word that was upon the shining child of Bethlehem nearly two thousand years ago. That word came as a substitute, we might term it, for the religion which had been taught prior to his advent. The religion taught before that was not Love. There was no especial love in it. It was Hate, and the doctrine of love had not been taught by anybody or any nation, and especially among the so-called chosen people of God, their religion was a religion of hate; it was a religion of reprisal; it was a religion of robbery and rapine—but the doctrine which was taught by the Beautiful Child of Bethlehem was LOVE.

When upon the cross Our Saviour gave the words "It is finished," the veil of the temple was

destroyed, it was rent in twain, and the prophecy that Moses had made eighteen hundred years before, long before Jerusalem had been established, was in process of fulfillment. Thirty seven years afterwards Titus, the Roman general, took that city and destroyed its people, completing the work of destruction.

It is said by historians that the most terrific slaughter that has ever been enacted upon any people since the world began was brought on the children of Israel in the destruction of Jerusalem. In a description of this siege by Josephus in his account of the Jewish war, it is recorded that they fought until their supply of provisions had been exhausted, when the prediction of the prophet that "the wife would look with an evil eye on her husband and on her children, and they would eat one another until the whole inhabitants were destroyed," was fulfilled.

When Jesus told them "weep not for me but weep for yourselves" and predicted but a short time before his crucifixion all the calamity that was so soon to be enacted upon Jerusalem, he was only repeating the prophecies which had been made eighteen hundred years before by Moses. The calamity of the destruction of the people of Jerusalem was so complete that from that day to this they have never had a religion, they have never had a priest, they do not know who their priests are. They can not have a priest except a Levite, and they can not tell who the Levites are. Of all the people on the face of the earth the Jew is the only people that do not have a religious altar upon which to worship. He has no preacher or priest, and the rabbis they use are simply put up without law or authority. Take the Jew in all the world and what is he? He is a hiss and a byword, he is a stench upon the face of the earth, and except in England and the United States, he has nowhere to lay his head upon this whole earth, and this was all brought on by this crime of all the ages, the crucifixion of the sinless Son of God; and all this was predicted long before, but infinitely worse than I have been able to portray it to you to-night.

This doctrine of love that was taught, this perfect doctrine that we teach, is love God love Man. Jesus said, "Take this Gospel which I have been teaching you into all the world, preach it everywhere, and these signs shall follow those who believe it, in my name shall they cast out devils, give sight to the blind, hearing to the deaf and healing to the sick, and in my name they shall do as great things as I do, and even greater." I say to

you to night take this Gospel of Love and remember that we have no promise of power anywhere on the face of the earth except in and through the name of Jesus Christ. The reason that these metaphysical healers throughout this country are not having the great success in healing that is attending this reform movement is because they take what they term the Christ principle instead of the Principle and the name of the Christ as well.

When Peter and Paul were going up to the temple they were accosted by a beggar. Peter looked upon him and said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." IN THE NAME. We are promised nothing only in and through the NAME OF JESUS CHRIST. That is why I say follow the pattern given us by our blessed Lord and Master who was sent to show us back the way to reconciliation to God, and in this progress which we are making we take LOVE with us, as on the banner that is carried by the white child, we trust in it, we take the beautiful word of the child's banner as shown by our sister, Mrs. Coolidge, who has spoken so beautifully to night. We take the beautiful child with Love upon his banner as our pattern and carry Love to those dreary scenes in this world of sin, sickness and death, and we all nestle under that banner, and we are cheered with beautiful trees, beautiful flowers, beautiful thoughts and beautiful music. Oh, let me impress upon you that wherever you go take Love upon your banner and God Almighty's blessings will go with you. In our commingling with the people of this world, and with the churches, with the physicians and those who do not believe as we do, greet all with Love, take Love with you, teach them as best you may, and never hold out the doctrine of hate. That is Dreary Land, let us destroy it, take Love with us, and we will conquer the world, heal the sick, redeem the sinner and God Almighty's blessings will be with us.

Church Notice.

Immanuel Church of the Reform Christian Science Association, 271 Macon street, Brooklyn, N.Y. Walter J. Vinall, pastor, hold services Sundays at 10.45 a. m. and 8 p. m. Wednesday, 8 p. m., experience meeting.

The church parlor is open daily from 2 to 5 p. m. (Sundays excepted), where healing and information on the subject is freely given.

LECTURE

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., Sunday, February 17, 1901.]

IF any one in whom you had perfect confidence were to tell you that he had found an inexhaustible quantity of gold or fine stones, and had concluded to take you and your friends into that combine and make you rich with them, do you suppose many persons would reject such an offer? Suppose, for instance, that an angel from heaven should come down to you and tell you he had a secret he was going to impart to you which would give you eternal life. Do you suppose many would reject that heavenly visitor? Suppose some person whom you knew could perform what they said, would say to you that they were going to place you above all want, misery and trouble while here on earth, do you suppose any one would reject such an offer?

Now, this new thought which we have been teaching, and are teaching here now, not only gives you all these things, but gives you infinitely more, and the source from whence these supplies and blessings come is the source of Infinite Power, Infinite Wisdom, Infinite Goodness, and Infinite Love. Not only is this true, but these rules by which they are given to you are so simple and so plain that "He who runs may read" and "The wayfaring man, though a fool, may not err therein." Now, this is what we term this new thought, and it is of that thought I propose to talk to you a few minutes this afternoon, and tell you some of the things which it will do.

In the first place, it will make you a respectable, upright, honorable, Christian man or woman; it will destroy every desire in your consciousness to cheat your brother, talk about your neighbor, or backbite your neighbor. It destroys every thought or desire in your heart to do anything to your neighbor except that which you would like for your brother to do unto you. It makes you honest, it makes you stop thinking you want to cheat someone else, but you want to see that you do not cheat them. It reverses the ordinary rules that control materiality, and it brings you to a perfect knowledge of God, that is to say, so far as it is permitted for us to understand how and what God is. God is Spirit, and, of course, we can not understand, envisioned with materiality as we are, what, entirely, the

spiritual thought is, but we know that God is Love, God is Wisdom, God is Life. We know that every act of love that is given out to one of His children that that love is of God, and we know that everything that pulsates or breathes throughout the entire world of creation we know that that life is of God, and we know that all creation, everything throughout the entire created universe runs by perfect natural machinery, in accordance with perfect natural laws, and that the creator of all is God. We know that not a sparrow falls to the ground without His notice, the very hairs of our heads are numbered. In all the details of life, be they ever so simple, God goes with you, and directs you and guides you. He is ever present, Omnipresent Good.

This new thought brings this loving God to us, and we see Him and He answers our prayers, He heals our sick and destroys our inharmonies. It brings us in at-one-ment with the Creator. When we pray we pray with the understanding we have that for which we ask before we ask, and God demonstrates the truth of this knowledge by proving it upon our physical surroundings.

When I went home the other night I found a letter from a friend of mine stating that he: husband was very sick, racked with pain, and a raging fever. I had twenty minutes before 10 o'clock in which I could talk to God, before I had to do something else, and I took up the case at once. The next morning I saw the wife and she said that the pain was all gone at 10 o'clock, the fever had gone, and he went to sleep and had slept well all night. That is what God does to us in answer to our prayers. He hears us and it gives us a knowledge of what we are and of our rights.

Now, when I tell you, my friends, that this truth is free to you all and is here for all the world and no one has a patent on it; that it has been given to no one more than to another; that it belongs to all alike, is common property to all the children of men, and that all we have to do is to reach out our hands and take it, I tell you but the simple truth. This new thought enables us also to have perfect health, and I want to emphasize the thought here that with the drone or the dullard there is nothing perfected. We are given these blessings in accordance with certain rules laid down, that we must seek, knock, ask—and if we would have God's blessings we must ask for them. If you want the Kingdom of Heaven you must seek for it, and if you seek, knock, ask, God Almighty is sure to respond and fulfill His promises. The Christian's life,

while in this material world, is a constant warfare, and, as was read on last Sunday, you have got to put on this armor, this spiritual armor. You have got to be filled with love; you have got to have the love of God in your hearts, for of all the weapons of defense in the world, Love is the mightiest. If you have an enemy in the world you want to hold him in love; if there is one who would do you an injury, think of him in love. Jesus tells us to love our enemies and do good unto those who spitefully use us. Your enemies can no more hurt you than they can hurt the moon or the sun, if you pour love into their hearts and hold love in your heart. The greatest metaphysician in all the world was Jesus Christ, and he knew what was necessary, and he told us to pour love into the hearts of your enemies; fill their consciousness with love, beautiful love.

If you ever find yourself inclined to hate any one, just affirm in your consciousness these words: "I love him, I love him, I love," and keep going over and over these words until every vestige of hate is driven out of your consciousness, for of all the wicked spirits of the fell destroyer, so to speak, this material thought of hatred is the worst. Then drive it out, and never for an instant give it room; and the best way in the world to drive it out is to affirm, "Love, love, love; Love is All!" Remember this, and some time try it.

I will give you a little incident—I may have given it before: I woke up one night with a very sore throat, it attacked me when I was asleep, and I was so very sleepy that I could only repeat over the words, "I am hid with Christ in God; I am hid with Christ in God"—realizing as far as I could in my half sleepy condition what that meant, and in a few minutes that sore throat slid out as if some one had taken it and wiped it away.

That is one way to cure, and another way is that when these little material beliefs tackle you you can drive them out in various ways. For instance, if I should be taken with a belief of headache, if I were to say, "Oh, my head aches so," and pet it and tell it that it is a fine headache, and it is hurting me, it will stay with you. I have had doctors hold my head in their hands nearly all night to give me sleep, I was born with the so-called sick headache, my mother had it and the family for many generations back had so believed, and I had it all my life until I came into this thought. If I were to say to this headache, "Yes I love you, for you belong to my family, and you can just knock me out," I would have it and it would knock me out. Now when I am attacked with a headache I feel indignant, and I

say, "Go, you devil, go," just drive it back, tell it to "get behind me Satan," and go on with my work. Just do this and you will never dream nor think of your headaches any more. It simply kills it.

We have been learning some things in this new thought, and among other things we have learned that thoughts are things. Here comes this headache thought, it is a wandering tramp seeking for some place where it can settle and find a lodgment. It comes to me and commences settling on me, and I tell it to get out, I have no use for you. It goes out and goes to some other person; it goes to those who believe in the reality of material thought, and it revels in its new home until the crepe is fastened to the door, the hearse is called and the grave is filled. Material thought is the only thing which fills the graves. Your heritage is eternal Life, eternal Good, and eternal Wisdom, and if you do not want it you do not have to get it. There are none of these things that God forces on to anyone. You can have the headache if you want, you can have the fever, you can have everything you want if you only give attention to the vagrant that comes up and attacks you.

I say that if you will follow the lines laid down in the new thought that you will have perfect health, but remember you must always be on the look out, you must be a soldier always perfectly armed, and your armor must be perfect that you must be constantly seeking, knocking and asking. The apostle tells us we must pray "without ceasing." If you are going to live the life and have these blessings you have to pray for everything.

It helps us in our business affairs, and the person who trusts God, and seeks, knocks and asks, never need want for anything, never. It is as utterly impossible to be poor as it is to be sick if you follow along in the lines as laid down by our blessed Savior. He tells us all how to do this, and gives us the key that unlocks this poverty box, so called, and enables us to destroy the evil.

You have to seek, first, the kingdom of God and its righteousness, WHICH MEANS SEEK THE KINGDOM OF GOOD AND ITS RIGHTNESS. Now where do you seek? Do you have to wait until you are dead before you seek the kingdom of God? Is the kingdom of God only to be found after you have passed through this evil and sin called death? Have you got to go through sin to reach the kingdom of heaven? We are told that the kingdom of heaven is within us; therefore, when you seek the kingdom of heaven you have got to seek within yourselves

the kingdom of Good and its rightness, which means do the good and the right for the sake of the good and the right.

Jesus tells us to look at the birds, God feeds them. They are never anxious for food for God feeds them. If you would be arrayed in all the finery that Solomon had, you seek the kingdom of Good and its Brightness.

Another thing. It makes us beautiful. God never made a homely thing. I can not bear anything but the beautiful any more. I like pretty things; I like fine clothes; I like flowers; I like beautiful men and beautiful women, and I like to see them dressed beautifully. I like to see this God Love in their countenances, and the more and more you get this Truth into your consciousness the more beautiful you become, until finally all the sins of the fathers which have been visited upon you will be destroyed, and we will go back, so to speak, into that heritage from which we have been driven into the beautiful garden of God's Love.

It gives us good neighbors, loving husbands, beautiful wives and good-natured cooks. You think that is funny, and yet you take a woman and let her cook a meal while she is fighting mad with her husband, and that dinner will not digest much better than an iron wedge. That is what anger does for her, and the husband in like manner destroys happiness by his temper. You must let Love control. The family quarrels and inharmonies which have been cured in this thought, even in my short experience, have been wonderful. A man and woman who hardly spoke to one another for years, only living to hate each other, when they came into this thought saw the wickedness and monstrosity of that thought and Love settled down upon their hearthstone and surrounded it. Children who had been driven from the paths of rectitude, have been redeemed and have risen up and are good men and women. I have known many of such cases already, and wherever this Truth strikes, wherever the heart is filled with the Love of God Almighty there is no room for evil of any kind or character in that heart.

This is not a new religion, it is as old as the morning stars, but it has been hid under this monstrous evil of materiality for the past several hundred years; but it is developing, and widening and broadening, until you can not find a church to-day whose ministers are not teaching this identical doctrine of Love. It matters not what they call it so it is the genuine Love of God, for "the rose is just as sweet if called by any other name," it makes no difference. This Truth is con-

stantly rolling on, it is the stone that was hewn from the mountain without hands, and it is bound to roll on and on, and on until the whole earth shall be filled with it. This new thought is most blessed and what every one of you here want, is never to rest until you get the thought I have told you of to-day, until you can demonstrate it in your life.

I find that I must close now, but I want to add a few words as to how to get this truth. It does not come without work—there is nothing that comes without work. When I was in college I suppose I was what they called a rich man's son, and a lot of us boys would play billiards and have a good time at night, and if we got through our classes without being disgraced we thought that was fine. We were beating the professors, but by and by, as the years rolled by, the fact came down into my consciousness that there was never anything accomplished without work, and from that day to this I have worked, I have delved, and I found, that work has always accomplished that for which I sought.

In coming into the knowledge of this new thought I worked at night and as much of the day as I could for nine months before I was blessed with the realization of the Truth. It will come to you all; it will come to every one; but you have to work. You can not sit down here and let these things roll into you. You have got to work; and if you do not you will never get it. God does not strike the apples from the tree and let them fall into our baskets. If you want to be protected you have got to seek, knock, ask; and if you want to learn, you have got to work. You have got to study, and then it comes to you and becomes so plain and simple that you will actually smile at the actual simplicity. When this Truth dawned upon my consciousness first the thought came to me that it was so simple and I wondered why I had not known it all my life. It is such a simple thought. The Thought, my friends, I give you now in closing is the Thought that heals the sick, the Thought which destroys all inharmonies, it is the Thought which protects you, the Thought which throws around you God's love. The Thought is this; GOD IS SPIRIT AND YOU ARE HIS IMAGE AND LIKENESS, YOU LIVE, MOVE AND HAVE YOUR BEING IN GOD, therefore, you being a spiritual being, living in Spirit, you are perfect and nothing but perfection can come near you or about you. When you realize this Truth you can speak to the winds and they will obey you, you can control the elements, you can give sight to the blind and hearing to the deaf, you can heal the sick and destroy evil for God's promises are always fulfilled. Then I beg of you to ASK, SEEK, KNOCK and WORK. Good night.

The Power of Words.

BY JANE W. YARNALL

DIVINE LAW, which is the law of cause and effect, immutable, unchangeable and perfect, is not a hidden law except to those who allow some false idea or dogma to stand between them and the knowledge that throws light upon what before seemed hidden; therefore it is wise to study divine law. To every earnest student of truth there comes a time when one feels compelled to admit that the words we use have a wonderful and definite influence upon all external conditions, therefore knowledge of that law of cause and effect is of the highest importance, and that knowledge should be a matter of thorough conviction on the plane of conscious thinking.

By the very nature of God, "First Cause" or "Primal Energy," of which man is the image, created with like powers, he must work as he sees the Father work; that is, he must produce an expression of himself which is one degree below what he is in his divine sonship. That expression is the Son of Man to whom is given a conscious reasoning faculty, and the freedom to choose between truth, which is Godly, and error, which is its opposite or negative.

That conscious reasoning being is the representative man of flesh. He begins his career on the earth plane very much as Adam was supposed to have begun, perfectly ignorant of his power and ability to control circumstances and conditions, because he sees nothing but limitation on every hand, he believes in limitation because his eyes of flesh are limited to certain bounds, his hearing, his physical strength, his judgment, and all his faculties seem limited to time, distance and ignorance of his true self, to which is given unlimited powers. His belief in limitation causes him to use words that accord with his belief. He believes his body of flesh is himself, and he says he has to die. He believes he is subject to great dangers because of his inability to master the tendency to disease, dishonesty and disagreeable experiences. He gives voice to his beliefs, and even argues against the possibility of overcoming such tendencies, never dreaming that his ideas, his thoughts and his words are being continually woven into the very fiber of his physical body, his circumstances and his environments, to say nothing of the hindrance to the soul's unfold-

ment. Knowledge is power, and when man on the conscious plane begins to know that he has within him every dominant quality of mind that is Godly he begins to realize that his destiny is in his own hands.

He will see that his admissions of limitation are equivalent to a rejection of the gift of dominion by the Father. The real self is son of God, and with a conscious realization of his sonship with the Almighty he is not so apt to make those admissions and limitations that have been so fruitful of disease, discord and disaster on the sense plane.

We should know that our thoughts and beliefs prompt the words we use, and our words do bear fruit. The fruit is sure to accord with the character of the words we use.

We should never say "I am sick," "I am weak," "I am poor," nor "I can't help it." Such admissions attract the forces that bring corresponding conditions. Every expression we send out meets a corresponding vibration and returns with a corresponding condition which will be manifest in one way or another.

It is ignorance of this law of expression that has kept the whole world of mortals in falsity.

We have not known that to fellowship with limitation of belief attracts the same. We have not known that our mental attitude acts as a magnet to attract corresponding forces, and then we wonder why we have to suffer sickness and misfortune.

One who broods over seeming misfortunes and actually believes he is the victim of poverty, ill-health or whatever, is not aware of the fact that his state of mind vibrates in unison with such forces as will bring the very conditions he anticipates and dreads. Then he says, "It's just as I expected;" and then he continues to fellowship with his misfortune by believing in it, thus increasing the force of that vibration, never dreaming that it is of his own making. One who loves to talk of his poverty, his ill health, or the wrongs he has suffered will generally reap a plentiful harvest of what he has sown.

We are all sowers of seeds, and the character of the seeds we sow decides the character of what we reap. Every word or expression that springs from a belief of the mind is a seed planted for either good or evil fruiting.

Every true expression or word is God prompted and need not be recited. We take the words of Jesus as authority because he spoke from the true standpoint of being. He said, "Every plant that my heavenly Father hath not planted shall be rooted up;" and ever we have learned the meaning of so

much that was once so obscure, many of us have practiced the rooting up process with wonderful results.

We have all been in bondage to various false beliefs, all of which have to be rooted up before freedom can be realized, and let us not forget that knowledge of Truth is the only way to freedom, and that ignorance of Truth is bondage always. Bondage to limitation; bondage to the ills of the flesh; bondage to poverty and discord, therefore get freedom by first getting knowledge.

In how many ways we are reminded (by the Christ teaching) of the power of words, and how we are admonished to keep his words "Abide in his words," "Keep his sayings," etc. Why are we so admonished? Because of the powerful and helpful vibration his words produced.

He said, "My words are Spirit and they are Life," and when we use his words with a realizing sense of their true meaning our words are also Spirit and Life, as we have many times demonstrated. Where can we find better outward authority for claiming the power of words than in his statement, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The authority within comes by demonstration, and the ability to demonstrate comes by knowing the law of cause and effect.

On another occasion, when preaching, he said, "Now ye are clean through the words I have spoken unto you." Many inspired words have been spoken by those whose perceptions regarding spiritual law were cleansed of error, and such words have the same potency if used with understanding.

When Paul said to the Romans "The gift of God is eternal life," he made a powerful statement, the purport of which can be used with mighty results in healing.

Notice, it reads, "Is eternal life," not will be in some future state, as the passage has so generally been construed to mean, but is NOW eternal life. Peter realized the fact that Jesus was the Son of God, and said to him, "Thou hast the words of eternal life."

It is in the study of the "New Thought" that discoveries have been made of vast importance to man, and the better conception and clearer understanding of divine law has opened the way to a far-reaching vista of grandeur that has heretofore been hidden by ignorance and superstition. The principles by which these inherent powers are discovered are not new, but have always been waiting for man to open the windows of the soul and let in

the light. Nor are the powers new—but newly discovered as a reward for religious aspiration which is the parent of inspiration.

The principles embraced in the "New Thought" philosophy apply to any and every situation, circumstance or condition in life where no wrong or unrighteous object is contemplated; but let us not forget that however righteous and beneficent the object or motive may be, a selfish thought or word, a doubt or fear regarding results, are detrimental to success.

Consistency is a rare jewel which is worn by very few who claim to be followers of the Christ.

How many good, sincere, pious people who are afflicted in body try to be resigned to such afflictions, as they persist in believing that God afflicts them at the same time resorting to thwart the will of God by the use of pills and powders.

If it is God's will to afflict us we have no right to interfere. Jesus the Christ said he came to do the will of the Father; and if it had been the will of the Father to afflict his children Jesus would have been in the wrong in his healing ministrations.

One important point to consider is that our most powerful words are always from the deepest convictions of the heart, which by careful study may be made to accord with Divine Principle always.

TRUTH is a chord of such perfect vibrations that it finds response in every human heart, and this is why the words of truth we utter heal.—*Sarah Wilder Pratt.*

Not all the proofs of immortality will make a man believe one whit more than he naturally believes. Not all the objections against it will make a man believe one whit less. After all that has been proved or disproved, it is faith and more, it is spiritual experience, that shall decide the matter — *Mozoomdar.*

"I admire the man who moves and speaks from honest conviction. The man who has no real working theory of life is like a poorly constructed engine. He loses power through the excess of what, in mechanics, is called 'lost motion.'" — *Anonymous.*

God's will comes to thee and me in daily circumstances—in little things equally as in great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Dignify the smallest summons by the greatness of your response.—*F. B. Meyer.*

LECTURE.

[Delivered by Col. Oliver C. Sabin, in the Reform Christian Sciences Church, Washington, D. C., Sunday, March 10, 1901.]

IN teaching a class it is very different from giving a set lecture. One might give a beautiful lecture upon the subject of mathematics, but when you come to the teaching of the fundamental principles you have to come to the details, and the flourishes are not there, the rhetoric is lost; therefore, in my lectures during the teaching of this class I am simply aiming to teach the truth in a plain, straightforward way, and after you have learned these, after you have been taught the fundamental principles, you can have all the rhetoric you want. You can find that anywhere, but these truths are something that must be learned, and they are very important when you get them.

The fundamental principles, as I have said before, which I wish to express in a different way, the thought which heals, the power which heals, is the realization of the fact that ALL IS GOOD, that there is but one power and that power is Good. If you recognize that there is one power upon the right hand that is good and another upon the left that is evil you destroy the harmony of God's creation; you destroy all healing effect in your mind and body.

Suppose a case comes to us to heal. I was called last night to see a little boy who had fever. His cheeks were red, his eye flashed with the light of the so-called fever, had a hectic breath, his father and mother both scared and ready to take to the woods; boy had no appetite and had not been able to eat anything all day. In realizing this healing thought I want to impress this upon your mind: What healed the little boy? I realized that this child was the perfect child of God, created in His image and likeness; that he lived, moved and had his being in God, and that God was All, and that God was Good, and that this child was living in God and was perfect; that God is life eternal, and that in life eternal there is no evil, there is no sickness; therefore, that this child, living in eternal Life, could have no sickness. After I treated just fifteen minutes the little fellow wanted some bread and milk, and after I had treated him about five minutes longer he was well. I am only telling you this instance to illustrate this point. You must realize the fact that God is Good, that God is All,

therefore All is Good. Can I impress this thought upon you so it will stick? There is but one power that created all, and by Him was all created, and without Him nothing was created that was created; and when He ceased His creation He looked over it and pronounced it very good—and by the realization of this perfectness of the one perfect ALL, you can heal the sick; you can do anything that lies within the dominion that God gave to man when He created him.

Now, can this thought be impressed upon your mind? This realization that we talk of so much, that ALL IS GOOD AND GOD IS ALL, can I get you to understand that? If I can, you can heal the sick from this time on, but if you listen to my talk when I give you plain statements and do not believe me, but believe in the power of evil, that there is another power besides this power of good, then you are but the blind leaders of the blind, and you have no Christian faith in you. You may think you have Christianity but you have not. There is but one test given how we can know that a man or a woman believes, and Jesus gave that rule. It is the only test in all the Bible given where we can tell when a person has the true belief. The last words that Jesus spoke to his disciples, as recorded in the 16th chapter of Mark, were to take the Gospel, preach it to all the world, and "THESE SIGNS SHALL FOLLOW THOSE WHO BELIEVE, IN MY NAME shall they cast out devils," and do other things therein set forth. If you have that power then you have the evangelical belief, if you have that power you have the belief that Jesus tells us we must have, you have the power Jesus tells you you would have if you believe his gospel. If you do not have this power you have not that belief, and I do not care who you are, nor to what church you belong, you are not a believer. There is no mincing the things, there is no dodging it. You either have this power to heal the sick or you do not believe; if you do believe you have this power to heal the sick. Healing the sick is being done every day of the world, in almost every city in this Union; therefore, pin your faith upon the one thought, God is All, God is Good, and that there is no evil, there never was any evil and never can be, and you are safe. Yet, you ask what are these people doing, the man who steals a horse, or the man who whips his wife, is that not evil? Is that what you call good? you ask me. Well, I say No. You ask me how I am going to get rid of it when evil apparently abounds everywhere, and Jesus, in giving his prayer, said, "Lead us not into temptation, but deliver us from evil." That ques-

tion must be answered, for it confuses those who do not understand. It is a thought that comes up and has to be answered intelligently.

To illustrate: Here comes a messenger through that door with a telegram in his hand which states that my dearest friend has been stricken with some terrible disaster and has been cruelly killed. The effect of that information is to crush me; it hits my mind first and then goes down through the body instantaneously. Sometimes such sudden information has been the cause of death; frequently has this been the case. Suppose in a few minutes another message comes from that friend himself stating that it was a mistake, his name got mixed up with some one else, and that he is all right. Now, the first telegram was false and the second was true, and yet the false telegram had all the force and effect of reality so long as error remained uncontradicted. It had all the force and evil effects as if it had been true, but when it was confronted with the truth the evil effects were gone; the effect on the mind and body had gone, too. The evil is gone, but where did it go? It was confronted with the truth, and it was annihilated. The false thought did not go anywhere. Where did that fever of the little boy go? It did not go anywhere; it was simply confronted with the truth and it was annihilated. That so-called fever was false, untrue and was a lie. Why? Because all is good and God Almighty is All; therefore the manifestation of that fever was a lie, false, untrue, and did not exist, and when it was confronted with the truth what was the result? It was destroyed, annihilated. It was error confronted with the truth, and when error is confronted with the truth error is annihilated, destroyed. In every instance where error (so called) is presented and confronted with Truth it is destroyed, annihilated. That is the end of it. Just the same as if we go into a dark room and press an electric button, the room becomes light; the darkness is annihilated. It is nothing, nothing but the absence of light. So with error; let it manifest itself as a lie in one form or another, whether it be fever, blindness, deafness or whatever it may be, confront it with the Truth that God Almighty is Good, and with the perfect realization that the belief of error is destroyed, it must be, and such result can never fail. In some cases these manifestations come earlier and sooner than they do at others, why this is I can not tell. There is so much in this world that we do not understand. We are told in the allegory that "the day thou eatest of the tree, thou shalt surely die." We are told in another place

that a day with God is the same as a thousand years, and a thousand days the same as a day. Why this answer of perfect healing does not always come instantaneously I can not tell.

When the man brought the afflicted one to the Savior and said, "I had this man before your disciples and they could not heal him, Jesus healed him." Jesus went down to Galilee, and He did no mighty works because of their unbelief. There are many things in this world that we do not understand, but we do understand this, because we demonstrate it, that God is All, and the realization of All being Good forces the so-called error into harmony with that thought and error is thus destroyed. If error is nothing when confronted with the Truth, and is thus destroyed, how much is there of it? What is error? Here is a falsehood and we confront it with the Truth, do you see? I will say that picture yonder is black, well that is false. That falsehood is destroyed by proving that that picture is blue and white, or whatever it may be. The Truth destroys the falsehood wherever it is touched; therefore error is thus destroyed, annihilated. It is nothing but a belief of material mind, and material mind beliefs are always false. THAT IS THE REASON WHY ERROR IS NOTHING, BECAUSE WHEN IT IS CONFRONTED WITH THE TRUTH IT IS PROVEN FALSE.

Now you can think up anything in the world as being false, think up any false idea and confront it with the Truth and the false idea is destroyed. Do you see? It is utterly destroyed. It is not only destroyed but it is annihilated, we can not see it. So with all error; Truth will destroy it, it is annihilated, it never was and never can be. Now if you can thoroughly understand these statements you have the thought that heals the sick. This is the thought which heals the sick; "It is the realization of the Allness of Good; that there can be no evil, for All is Good." Well, if All is Good, then all these manifestations of so called evil are but the vaporings of mortal mind.

Of course, I can not go into all these details to show you that it does not give license to commit evil. On the contrary, our religion is the most rigid religion in all the world to prohibit evil, to prohibit people from committing so-called sin, for we know for every wrong committed there is a punishment. If I get angry and call my neighbor bad names it does not hurt my neighbor, but it settles right down on my physical body, and unless I get rid of the wrong thought it settles down upon my body because of my own iniquity, and it will de-

stroy that body. Just like putting fire into a room, the fire will destroy itself by burning down the building unless you put it out, and the only way we can put this so-called evil out of our own consciousness, is by taking into our hearts and realizing the truth that God is Love, and God is ALL, and God is Good, and when we realize that we do not seek to injure our neighbor, we have no unkind thoughts for him; but on the contrary we get into his place and see that no injury come to him if we can prevent. We are not watching everlastingly to keep our brother from creating us, but we go to his plane, look from his side, and try to do unto our brother as we would have our brother do unto us under like circumstances. So with all this category of sins. Wherever they are committed they take their punishment with them, and you do not get rid of them when you pass from this so-called material plane, but expiation and punishment go on. This death, so-called, is nothing more nor less than a species of error that has been handed down for centuries and centuries upon the human family, until it has become so fixed, until the man is considered insane by the people at large, who believed Jesus Christ when he said that those who believed on him had passed from death into everlasting life. It has become so fixed, this thought of death, that the world is determined to die, and when you try to tell them to turn back and get into the garden from which our first parents were driven they look at you and think you insane. According to theologians, death is the open door to get to Heaven; it is only that in theology. There is not a word of it in the Bible. There is no promise in the Bible that a man must go through death to get into Heaven. There is no place in the Bible where it says that because of death we get into Heaven. There is nothing in the Bible that says death is a good thing. There is nothing in the Bible that says that God created death, for Life Eternal can not make death any more than you can take a streak of sunlight and make darkness out of it, no more than a lie can be wrong from the truth, no more than evil can be turned into good; therefore, understand that God is Life, God is All, and there is no death and no evil. You must realize these truths and quit trying to get ready to die. Quit trying to prepare for death. Anybody can die, so do not prepare to die, but prepare to live.

This so called evil is like this so-called death, it is permanent and fixed so long as mortal mind and material thought has sway over the consciousness, but when you come to the realization that you are

in God and God in you, and God is All and God is Good and that you are the perfect child of God, then you are in condition to commence what? To commence the next step of this lecture this after, noon. That is, if you would have these good things you must ask. If I sit down in my chair, for instance, and say to myself, I am a holy man, I am a good man and I know God will take care of me because I am good. Here will come along this or that kind of disease, and the first thing we know the fellow who does that will be taken down, those are the ones who are taken down first. In my experience as a metaphysical healer I have had three cases of that kind, and I am going to mention one as a sample of the whole. A person had made her life study the Bible, she had been working in the Sunday school since she was a child, she had attended to all of the little church duties and had been diligent, and when she came to me about her case she said it was not because she was wicked, she was a good woman and had done all these things and had been doing them all her life, and yet she was full of disease. I treated that little woman a while and told her she had better study a while herself. She did not ask, she would not ask. Before we receive we must ask. I stand at the door and knock and if thou wilt I will come in and sup with thee, is the substance of what our Savior told us. We are told to seek, knock and ask, but we are not told anywhere that we get these blessings without seeking, knocking and asking. If you want the blessings of God to pour down upon you, if you want peace, prosperity and happiness to settle upon your hearthstone, make it your daily prayer to God, ask Him for these things, ask, seek and knock and you will get that for which you ask. But we ask in a different way. We know all these things are ours, we know that when man was created that God endowed him with dominion over the earth, the sea, and all that in them are, and He gave it to all of us. We know that the same gift that was given to one was given to all, and we know there never was one person who had different rights from another. We know that, and we know that all is ours. We know that every good and perfect gift comes from God and is ours now, but you will not get it unless you ask, seek and knock. What did Jesus tell us? Ask, knowing that you have that already for which you ask before you ask. You say that is a peculiar kind of a prayer. We follow the pattern, Jesus was our pattern and we follow Him; therefore, when we ask what do we do? We affirm that we are the perfect children of God, created in His image and

likeness; we affirm that we have dominion over the sea, the earth and all that in them are; we affirm that we have prosperity, and that God gives us prosperity in our business affairs, and that He floods us with money; we affirm that our surroundings are happy, and that our family and friends are well; we affirm that God gives us everything we want, and we affirm that we have that now for which we ask, and we ask all this in the name of Jesus Christ. That is what we are told to do, IN MY NAME shall you do so and so, therefore in your seeking, knocking and asking, ask for that which you want, and affirm now that you have it; we have got to take some of these promises literally; we have got to take the sayings and doings of Jesus literally.

I read part of a sermon published in the New York Herald this morning which said this, in substance, that this doctrine of healing the sick had not been known since the time of the Savior and his disciples, and giving as his reason that it was then simply given as a proof that the religion that Jesus taught was true, and it had never been used anywhere later, and that these so called healers all over the country were nothing but fakes. Now, if that could be proven true it would be worth while, but in looking over this congregation I can see at least a dozen people who have been healed by this Truth to my certain knowledge, that stand ready to testify that that man's statement is a libel on God's Truth, and I say here, and I say it through my Journal to all the world, that God Almighty's promises hold good to day and NOW and FOREVER, that there is nothing in the Bible taking back that promise; but that the last commands of our Savior were to take this Gospel and preach it to all the world, and these signs shall follow those who believe. IN MY NAME shall they cast out devils, heal the sick, and so forth. There is no place in the Bible where that promise is taken back. What is the use in theologians making themselves so ridiculous as to claim such a thing as that, and claiming it in the face of the Truth that there are hundreds and thousands of people in this country healed by this God-healing daily. It is becoming so common now that the physicians themselves, as a body, acknowledge it, and the only reason why they are fighting it is because it is taking their business away from them.

On next Sunday afternoon we will take up the subject of prayer, of the prayer of how to heal the sick, the prayer which does heal the sick and teach you how to pray, but from this lecture this afternoon it looks to me as though this Truth is so sim-

ple and easily understood. We have the thought in a nut shell now, so to speak; Jesus told us that "It is so plain that a wayfaring man, though a fool, need not err therein."

All we have to realize is that God is Good and God is All, and when we make that realization we deny the possibility of evil, and when we make the realization that there is no evil this so called materiality responds to the spiritual thought. God is All, and God is Spirit, and we are His image and likeness, and we live in that spirit and are perfect. The realization of that Truth heals the sick, and whenever you are caught with anything that materiality says is disease, say to yourself that it is false and evil, and evil is nothing, for God is All and God is Good. Say that you are the child of God, and you live in God, and are perfect, and no evil can come near you or about you, denounce it as evil. Stick to that thought and you will heal yourself. Affirm your perfectness, realize that you are the perfect child of God, and that you are a spiritual being, for you are His image and likeness, and God is Spirit; therefore you are a spiritual being, and you could not have this so-called disease. The realization of this Truth will enable you to stand alone, ask, seek, knock, ask for spiritual realization and God's promises are certain, He will roll back this curtain of error and allow you to bask in the sunshine of His beautiful Love. God bless us all.

LECTURE.

[Extract from a lecture delivered by Col. Oliver O. Sablin
Wednesday, February 27, 1901.]

I AM going to read you extracts from two letters that I received to-day. The only reason that I give these testimonials is to show that a great work is going on, and that we are teaching the Truth which gives you freedom. Our object is to give to the people who want to understand this Truth that heals the sick the thought that it is God's work, and that it is being performed every day in our midst. This is the only excuse I can offer to you for giving these testimonials to-night. These letters were received to-day in the course of the day's mail, and a number of other letters of like character were received, but these were the most pronounced of any received.

The first is that of a merchant in a town in North Carolina. He telegraphed me some time ago that he wanted his wife treated for what the doctors called child-bed fever. He wrote me afterwards

that the doctors had had no hopes of her recovery, and had passed sentence that she could not get well. He telegraphed for treatment and wrote me afterwards about her condition. I treated the case for some time and heard nothing of it, and stopped the treatment and wrote him for particulars. To-day is the first time I have had a response to that letter. It is dated the 11th of February, 1901, and reads as follows:

"Col. O. C. Sabin.

"Dear Sir and Brother: I have been intending to write you for some months, but have been very busy, and it is so easy to wait. You asked me, or my father one, I do not know which, to write you and let you know what we thought about my wife's case and give her present condition. If you remember you treated her for child-bed fever. I think, and so does she, that you saved her life, or, at least, did her an immense amount of good."

The rest of the letter is thanking me, and so forth. Now, that is a testimonial that is new to me. I had not heard from them for a long time, and it seemed as though the Truth did not work, or he was like the nine lepers who did not come back and report.

The next case is that of a lady living in Idaho. She had a very serious difficulty, which was occasioned by the bearing of children, and it was such an aggravated and serious affair that surgery could do nothing, neither could materia medica. Her letter, dated the 22d of February, reads as follows:

"Dear Brother: I received your letter and am glad to tell you that I am well and wish to have my treatments stopped. It is the end of the second month. God has wonderfully blessed me and is blessing me every way. I have found that His help is all that I need. I thank you for your kind services.

"Yours in love and truth

"(Signed) _____"

The next letter is from a gentleman residing in Salt Lake City, Utah, who telegraphed me a few days ago for treatment for his daughter, who lives in Boise City, Idaho. She was suffering from a complication of pneumonia, inflammatory rheumatism and heart trouble and was very dangerously ill. This is the first letter I have received from a father. He telegraphed in the same telegram to be treated himself for asthma, and I read you what he says. I omit all names as I have been taught not to give names.

"Dear Colonel Sabin: Find enclosed payment for one week's treatment for my daughter, Mrs. _____,

and I have no more to say to you at this time. I have no more to say to you at this time. I have no more to say to you at this time.

who lives in Boise City, Idaho. She has been very sick with pneumonia, rheumatism and heart disease near unto death, and I have been a sufferer from asthma for some weeks. My daughter is much better; the change took place just a few hours after you received the first message from me to treat her. She knows nothing about the treatment you are giving her. We are just now in receipt of a message which says she is much better and out of danger. I think you will remember her. I had her call on you a year ago when she was in Washington. We are trying in every way to do what we can in Science, but I feel we need some help at this time. I am better.

"Yours in truth.

"(Signed) _____"

"Salt Lake, Feb. 24, 1901.

"Col. O. C. Sabin.

"Dear Brother: I am still on the mend. When I sent you my first message we had just at the same time received a telegram from our son-in-law in Boise City, Idaho, which is some 500 miles north of here, that our daughter was very near death. She had first pneumonia then inflammatory rheumatism and heart failure. They had a consultation of several of the best doctors in the city, and the case was a serious one, as she had been sick so long. My son-in-law wanted me to send a doctor he knew from here by special train or as soon as he could be gotten there, but the one wanted was sick in San Francisco and could not get there. I wired my son-in-law at the same time I did you, and his return message, which was only 23 minutes later than your message to me, said our daughter had taken a sudden turn for the better and we need not send any other doctor from here. Every message received since says she is still better and out of danger, so we are convinced God knows no distance. We hope to report at the end of the week's treatment that all is well both here and at Boise City as well. If you wish to correspond with us you had better send all such to me here, as we have not told our daughter as yet about the treatment, thinking it best not to for a few days.

"Yours truly.

"(Signed) _____"

This testimony is simply like hundreds of others that are being received by me and my students everywhere. There was a young lady came to see me yesterday with a very severe headache, and she had suffered so bad that she had been unable to rest any the night before. I gave her a treatment of

perhaps ten minutes and the headache passed away, and when I saw her later that evening she said it had not returned. It matters not whether the disease, so called, is difficult or of the most simple character, the Truth does the work; it is done by God. I think there is a mistake made by some so-called Scientists in this that they limit themselves to a certain line of cases, and certain cases say they can not cure. If it be true that God does the work he can heal one thing as well as another. If it is not true then it is all a fraud and a farce. In my consciousness I have no knowledge of the exertion of any personal power in any of these healings, and I know that my experience is that of everyone. We simply do our work as we are taught, realizing that we have that for which we ask before we ask, and when we make that realization perfectly the Truth will do its work and God's healing is perfect. It is not always done instantaneously. It is very much oftener not done that way, but frequently the instantaneous thought has done the work as our sister spoke of to-night. Her thought the very moment it was given to the case caused the disease to vanish. It is the frequent experience of all in this work that some cases are destroyed instantly, and on some of long standing they will work for months and months before the error is destroyed. Why this is of course we can not tell, but I believe every case can be destroyed, and every inharmony of every kind and character destroyed if we only do our part, as our brother said to-night, the time will come when we will do the works that Jesus did and in the manner that he did more than we do, and I know from my own experience that this time is coming.

A year ago I almost dreaded to say I could make the spiritual realization instantly, but gradually the understanding came to me, came brighter and brighter, and now I can make the spiritual realization understandingly and instantly. I can see a great growth in the spiritualization of my body. Remember that Jesus tells us He will come and knock and if you let Him come in He will come in and sup with you. That is substantially what He said. God's truth never comes into your consciousness unasked nor against our desire, but on the contrary you have got to desire it, you must open the door, and if you will only advance enough to open the door and let the truth come in then God's Holy Spirit will come in and sup with you and fill you full. I firmly believe the time is coming when people will cease dying, that people who are living to-day will never die. I have no

more doubt about this than I have of my existence, but none will live eternally by sitting down and saying, "I am going to live always," "I am going to trust God always." you have got to put on your armor. You have got to seek, you have got to knock, and you have got to ask. This is a perpetual war/are, from year in and year out. This enemy called error in all its forms is coming up against us every day, and if I did not keep myself protected I will not live, and any person who becomes prominent enough to become a target for evil will be stricken down unless he protects himself by God's eternal love, and you will never get that protection unless you ask for it; you have to seek, knock and ask. As long as we are going along this pathway of ordinary human life as is shown us in the daily walk we see error is immensely pleased. You are going down the road to death, you are preparing for death, and death is the last and greatest enemy. Death is hell and you are going to hell and for what? Oh, you are going to get out of hell, and get into heaven, and have golden crowns and sing beautiful songs. The idea that God makes us go through the greatest sin of all for the purpose of what? That we may live eternal life hereafter. How absurd, as long as humanity is following that road perfectly satisfied they are but a set of blind leaders of the blind and they have got to go over the precipice of death until they fill that vortex roaring of misery, pains, aches and all kind of inharmonies. But if we are going to live God's life and live the life that God intends we shall live, we have got to turn, we have got to stop, and instead of trying to learn how to die we must 'ry to learn how to live; but we have got to seek, knock and ask. Always let that be the burden of your song, and of your prayer and supplication, ask, seek and knock and ask God for His blessings. We can never have anything unless we ask, seek and knock. It is true we pray as Jesus taught us, believing and knowing we have that for which we ask before we ask, but we must ask and we must open the door, and when we do that all things shall be added unto us. I shall never agree that I will ever die. I never shall agree that death was ever made eternal. I will never agree that death can come from eternal life. I will never agree that a streak of sunshine can be made into a streak of darkness. I will never agree that evil can come from good, and unless we do agree to these monstrous things we can not believe in death. If you want to get rid of that sin or of any sin, turn around and go the

other way, go to God, ask, seek and knock and ask for the spiritualization of your body, ask for the broadening and widening of your spiritual comprehension, ask for God's holiness and righteousness, and that it may sink into your consciousness and that you may do the good and the right for the sake of the good and the right, and as Jesus tells us in his beautiful sermon on the Mount, "And all these things shall be added unto you."

LECTURE.

[Delivered by Col. Oliver O. Sabin before the Reform Christian Science Church, Washington, D. C., Sunday, March 3, 1901.]

THERE was the same power in water and fire before Fulton brought it into practical union as there is now; there has always been as much electricity and as much power in it as there is to-day, as much before Edison utilized it and made it a common servant as now. The world was just as round before Columbus demonstrated it by his discovery as it is to-day, but the world did not know these things. These were practical facts, but they were hidden from the people, and advanced thinkers have brought forth the power of thought that was beyond or in advance of that which was practiced and in use. They used to kill such men, now they call them cranks and persecute them. Often times I receive letters from this one, or that one, saying that if they, the writers, had their way they would hang every one of us advanced thinkers to the lamp-post.

The same spirit of ignorance meets you in some form or another everywhere, but the Truth, in its onward march, has been victorious and will always be victorious.

In the study of this subject we must be practical. Suppose you were teaching mathematics, you would say that it would be foolish for me, if I were the teacher, to try to take a youngster through fractions before he had studied the elementary principles. You have got to get down to the very root of all these studies, and study the underlying, fundamental principles. This is what has utilized fire and water; this is what has chained the lightning, and is what is bringing forth this new thought—God's communication to man—and enabling us to understand and utilize our power and our rights.

In the discussion, or in the teaching as you may be pleased to call it, of this subject of how to heal

the sick there are certain underlying principles, philosophical in their character, that must be understood. If I were to take one of you as a new student and try to teach you the *modus operandi* of how the sick are healed without understanding the underlying principles it would slip off of your intellect, so to speak, as does the water off of the back of a duck.

The subject on which we talked last Sunday, you remember, was "God." "There was one God," Father of all, is above all and through all and in all." That was the subject of last Sunday. We could give but a little of that subject then.

God has always been misunderstood, so long as the human family has been following after materiality, and until we can get back into the garden of knowledge from which our parents were whipped, so to speak, and know God as He is, and see Him as He is, we will grope more or less in this darkness. God is Love, and that annihilates the thought that God is hate. It contradicts all thought that God ever did anything out of malice or vindictiveness. God is All, and All Good, and could know no evil, for it is not. All there is of this evil is but the vaporings of materiality of mortal mind, and it does not belong to God; God has nothing to do with it. This does not give us license to violate the commandments, for we teach and understand the Truth to be that every sin that is committed, whether it be moral or physical, brings with it its own punishment, and if persisted in will destroy those who commit it.

You must understand further that God is All and is Omnipotent power, that God is Omnipresent and Omnipotent power, and His power pervades through this entire endless, ceaseless universe. God is unchangeable, from the very earliest "never was" until all eternity "never end," changes not, even so much as a hair's breadth. When we bring ourselves into compliance with His principles and laws we then receive His blessings, and when we step outside in the cold we will be punished until we come back. Therefore it is of the first importance to realize and understand our relationship to God, and when you do understand your relationship to God and His relationship to us you have the whole underlying principle of Metaphysical healing, it is founded upon these great fundamental thoughts.

This afternoon I propose to talk something of our relations to God, and see if you can understand these plain a, b, c thoughts in this lesson course, and if you can, then you are ready to step up another step, and soon you will know and realize that God is Life,

that God is Good, and that God is All, then you will soon understand and appreciate the thought that you can reach out your hand, and that God stands ready to lead you and take care of you and comfort you wherever you go.

I received a letter a few days ago from a lady living in California that her daughter was very much exercised in her mind for fear that she had committed the "unpardonable sin." She had been all her life in church work and had been taught the doctrine of her own worthlessness, that she was nothing but a worm of the dust, until she had become so imbued with the thought that she was wicked and as prone to evil as the sparks are to fly upward, that according to material sense she was going right into the insane asylum, when this thought was driven out of her mind and replaced with the idea that God is Soul she was well.

This thought of evil is but the companion piece of the thought that God is a God of hate. You must first recognize the fact that God is a God of love, and that there is no evil and can be no evil then you are ready to take the second step that you, God's child, created in His image and likeness, and that you are perfect as God is perfect. The person who stands up in meeting, as I have heard them, and says, "Oh yes, I am a miserable sinner, I am a worm of the dust, and I never can be saved for I am so very wicked," are committing a great sin. By such thoughts as that you are simply blackguarding God; that is what you are doing. You are not only backbiting and slandering, but you are simply destroying yourself. Every thought that you take into your consciousness which says, "I am evil," is a sin and a wrong for which you will suffer. Remember that, "As a man thinketh in his heart so is he." If you think you are evil, you are; if you think you are a worm of the dust, that is what you are, for by the measure you mete that shall be measured unto you. If you sit down in your misery and say that "I am a sinner," and that you are wicked, what is the result? Your body is filled with disease, your mind is racked with fever, and the stronger you have these thoughts imbedded in your mind the more perfect is the work of the evil thought in you; but if you come onto the plane and know that you are God's perfect child, and know that you were created in His image and likeness, and that God never gave to one what He did not give to another; when you further understand that you were given dominion over the sea, the earth, and all that in them are, and that that dominion is yours now, then you begin to come into that position

where you appreciate who you are and what are your rights.

This is the whole of this thought in a nut-shell. God is perfect and man, His image and likeness, is perfect, and yet we have asked, "If man is perfect, what is all this before us called sin?" One will say, "I saw a man whip his wife last night; was that perfection?" Another may have murdered his fellow; was that perfection? They even go further and say that Jesus, in His prayer, invoked the Diety, "Lead us not into temptation, but deliver us from evil." They even put up the bars so high that it seems impossible for us to jump over them at all, and make the evil a reality before our faces; but you have got to get beyond it. You have got to look at your creation, you have got to look at your Creator, you have got to look at what He said when He created man. He said that man was very good, and gave him power and dominion over all. Now, if that is true, he always has been perfect, for God never changes. Now, how do we know it is true. We know it the same way as Jesus Christ proved his religion was true. We know it by the same rule which he showed of its truthfulness to all the world, FOR BY THIS VERY THOUGHT WE HEAL THE SICK.

Suppose I should go to a patient suffering with the belief of fever and would sit down to pray to God to heal that patient, and I would say to the subconscious mind of the sick one, "You are a miserable worm of the dust, conceived in sin and brought forth in iniquity; you are as full of sin as an egg is full of meat, and as prone to sin as the sparks to go upward; you are not fit to have anything in the world," I ask, could I heal the sick? You may abuse them as much as you want along this line, and it will not be half as bad as I have heard some of our Christian brothers in the orthodox churches abuse themselves, and perhaps it was true from their material standpoint. If I were to go on further and say, "You are not entitled to any healing, nobody loves you for you are full of sin and God loves nothing but the good, and you are nothing but evil." How long do you suppose it would take the Truth to do its work? I do not wonder that the metaphysicians in this audience are smiling at such a thought. You can not heal the sick in that way. Why? Because such thoughts are error. The only way we can heal the sick and the only way Jesus healed the sick, and the only way God's law would permit us to heal the sick, is by the recognition of the Truth that His child, the perfect image and likeness of God, is perfect as God

is perfect, a perfect being, living, moving and having his being in God, hid with Christ in God, and must be perfect and can not be anything but perfect. You make that realization in your consciousness and what is the result? Your patient will get up, the fever is gone, gone to its native nothingness. Now, if that were not true, would God have healed that case I mentioned? It is by the realization of the perfectness of God's creation that we heal the sick, and it is only by that realization that the sick can be healed. I am dwelling upon these points. I want every one of you who are taking this course of lectures to understand these two principal rules, that GOD IS GOOD and that GOD IS ALL, and that MAN IS HIS IMAGE AND LIKENESS AND IS, THEREFORE, PERFECT AS GOD IS PERFECT. When you understand fundamental principles and can make that realization, disease will then flee from you by the spoken word. That is the healing thought. I know when this realization came to me. It was so very simple that I wondered why I had not known it all my life. Those of you who are determined to go on and abuse yourselves and disgrace God, or attempt to disgrace Him because you think He has made such an imperfect creature as you are, call yourselves mean names, and realize that you are as mean as you call yourselves, you will always be sick, you will always have ills, aches and pains until the material grave covers you.

But oh, if you could roll the stone back, if you could roll back this cloud of so-called evil and come into the sunshine of God's beautiful Love, eternal, blessed Love, live in it, bask in it, then this so-called evil could not come near you or around or about you. Then when you are attacked by any so-called material disease you recognize your perfection in the Father; His protection and Omnipotent power is cast over you and all disease flees from you. It does not touch you, and can not touch you. God is all Love. When God created man He breathed into his nostrils the breath of life, and he became a living soul. All life is God, is of God, and wherever you find life it is God eternal, because there is but one life.

I awoke from my sleep in the night last night and heard a noise; it was a bird in his cage. He was on his back kicking as though he was passing out. I gave the bird the thought that there was but one life, and that he had all strength, because he lived in that life, and it was not long before the bird turned over and sat down. Where you have a patient who claims the belief of weakness, or if you have yourself the thought of weakness give this

thought to the sufferer, that you live in God and God is eternal life, is all power, and that you can not be weak and can not be sick. This will restore harmony, and this claim of weakness will pass away. When so called death confronts you, as it has done me a great many times, affirm the eternity of Life, the Aliveness of Life, the Omnipotent power of Life, that there is no death, and can not be, and this so-called manifestation will fly away, because so soon as you lean upon the eternal Throne of eternal Life this so-called death can not come near you or be made manifest, it is only when we consent to death that it has power.

It is only as we consent to these evils that we suffer from them, and only as we consent to these beliefs that we are sick; it is because we do not understand, that we can not be sick that we are sick, and it is only when we do understand that, that we are never sick. We have always perfect Life; that is our heritage. A person has got to live the Life. You live the perfect Life and God's blessings surround you; your life is devoted to God and your work to His cause, and you do it from inclination and desire to do the Good you are safe. When you know that if you step aside you will be punished by this so-called sin it is easy to live the Life.

You have Heaven and Harmony and all Good on one side, which tells you to do right and do Good, and on the other you know if you step aside you have all the punishment, sins and misery of the material world. This beautiful thought that God Almighty is with us, that we live, move and have our being in Him; that He supplies us with every kind of comfort on earth and gives us perfect life, perfect health, perfect harmony, perfect happiness, it is our heritage. If you will come to this fountain of Life and drink. Oh, I ask will you come? Come now, Jesus Christ is calling, can you hear? He is calling you.

We are going to have some music this afternoon and think I have occupied my hour. I hope and trust that the few words that I have said may reach the consciousness and intelligence of all. Let it go down through your intelligences into your subconscious minds, and let it there rest. Let the tree bring forth fruit, and when you come back here in a week we will continue to tell you how to apply these Truths and heal the sick.

The Famine in India.

Some idea of the great calamity which has visited India in the failure of the crops through lack of rain is to be had from a report of the viceroy of India, according to which the number of persons receiving relief at the beginning of September was 4,891,000.

The New Navy.

IT MAY be a humiliating fact, nevertheless 'tis true, that a nation is respected by other powers just in the proportion it is able to defend itself, and by force of arms compel a recognition of its rights. For hundreds of years China had cultivated peace and refused to learn the art of war. She built immense stone walls around her borders to keep out invaders, and in this way spent hundreds of millions of dollars. She numbers one-third the population of the globe, and no people are so universally educated. There is no such thing as a Chinaman who can not read and write his own language. Had her rulers cultivated a martial spirit in her people and taught them the art of war, she could have challenged the combined forces of the earth and put them to flight. With ease China could put 5,000,000 soldiers in the field and make the sea speckled with her navy, yet China is to-day absolutely helpless to defend herself against the encroachment of other nations, or to demand the recognition of her rights by any one not disposed to do so.

WAR.

War is an awful scourge to any people, and we deplore it as one of the greatest afflictions that can come to a nation. Integrity of purpose and devotion to what is right is of far more importance than life or property to the nation as well as the individual. In order to preserve the principles we esteem of greatest importance we must be prepared to defend when assailed. The surest way to have peace is the most thorough and perfect preparation to demand it and defend ourselves against those who would attack us. In consequence of our superior numbers, together with our natural resources and the brave and chivalric spirit of our whole people, there is no possible danger of any nation attacking us on land and bringing on a war in that way. The United States could put an army of a million men in the field and supply them and not stop a single factory or industrial enterprise. This very strength may become a source of weakness to us if we fail to properly guard and protect it.

OUR SEA.

Coast cities, with their palaces of wealth and beauty, their great factories and marts and unmeasured treasures would only be a too tempting bait for the piratical spirit of some nation with a strong navy if we had no means of defense except

an army on land force. Therefore we see great reason in the liberal appropriation of Congress to our Navy, which is to be strengthened by the expenditure of \$78,000,000 as soon as the same can be done expeditiously.

AT THE CLOSE OF THE CIVIL WAR

the United States had one of the most formidable navies afloat. The necessities of the war had forced the government to the utmost exertion in increasing the numbers and powers of the vessels of the fleets. The work of naval upbuilding and strengthening had been carried on until Fort Fisher fell and hostile operations ceased. The result was that the United States had upon its hands a large number of ships of war for which it had no use. The Secretary of the Navy began at once to reduce them and Secretaries following him pursued the same policy. Through the seventies and the eighties this retrogression continued. The lowest ebb was reached in 1882, when the entire naval force numbered only 31 vessels in commission, all but four of which were built entirely of wood. They were old-fashioned ships which had been efficient in past days, but were totally unfit to cope with the modern warships of foreign naval powers. Their sole usefulness, in short, lay in displaying the National flag upon the seas and in harbors of the commercial world in time of peace, and were, in fact, symbols of weakness and an advertisement floating upon the seas of our weakness as a nation to defend our coast, our merchant marine, or any interest we had upon the seas.

IN 1882

William B. Chandler, in his official report, said: "It is not the policy of the United States to maintain a large Navy, but its reputation, honor and prosperity require that such naval vessels as it possesses shall be the best that human ingenuity can devise and modern artifice construct. Our present vessels are not such and can not be made such. They should be gradually replaced by iron or steel cruisers and allowed to go out of commission. It is interesting to know that at that time there was only one high-power cannon in the Navy, while there were nearly 1,900 naval officers which made 59 officers for each ship and 1 officer for every 5 seamen."

As the result of Secretary Chandler's recommendation, three steel warships and an armed dispatch steamer were authorized by Congress. The building of these vessels, named the Chicago, the Boston, the Atlanta, and the Dolphin, may be regarded

as the first movement toward the making of the new Navy of the United States, which has won for us, in the late unpleasantness with Spain, the world's admiration and compelled the respect of all nations. While progress in naval construction has been so rapid that these very ships are now a very long distance behind the war vessel of to day in power and utility, they were then considered to be equal to any afloat in their respective classes. They are all unarmored. The Chicago, of 4,500 tons displacement and a speed of 14 knots an hour, was an example of the highest and best unarmored fighting and cruising vessel then built, and according to Secretary Chandler had no superior in speed, endurance and armament; the Boston and Atlanta each 3 000 tons displacement and a speed of 13 knots. Their fighting power was increased by placing the battery on a central superstructure on the spar-deck and adopting the brig rig, so that the extremities would be clear for a fore and aft fire. The Dolphin, 1,500 tons displacement and a speed of 15 knots, was designed as an auxiliary in naval operation, and it was expected that she would furnish a model for high-speed commerce destroyers to be subsequently built. These vessels were constructed at an aggregate cost of \$1,600,000 in the shipyards of John Roach, of Chester, Pa. Congress also authorized the building of cruisers, the double-turreted monitors Paritan, Amphitrite, Terror and Monadnock, whose keels had been laid several years before but not completed. In accordance with this order of Congress, they were launched in 1883. Secretary Chandler continued to push the reconstruction of the Navy with great force and energy during his entire occupancy of the office.

1887

Was the year in which a great stride forward in naval construction was experienced. Before that time the serious obstacle in the way of building up the Navy was the lack in the country of manufacturing necessary to the construction and armament of a modern war vessel, namely, that of steel forgings for the heavier guns, of armor for iron-clad vessels and of the secondary batteries which are an essential portion of the armament. It was important that the country should not be dependent upon foreigners for these necessary implements of warfare, because they are contraband in time of war, and consequently could not then be obtained abroad.

SECRETARY WHITNEY

Of the Navy, who succeeded Mr. Chandler, stipulated in his advertisement for bids for the contracts

of making the armor for the ships under construction should be of domestic manufacture. Correspondence was opened with steel manufacturers of the country, offering them inducements to take the matter up. Interest was awakened, and it was found, upon investigation, that armor could be made in the United States as advantageously as abroad. Be it said to the credit of Secretary Whitney that this was the first time that it was demonstrated that America could make her own armor plate. A contract was drawn up with the Bethlehem Iron Company under which a plant for the production of armor and gun steel was erected at Bethlehem, Pa., which was designed to be second to none in the world. In the matter of this second battle the policy of insisting upon home manufacturing was also pursued with the desired successful result.

IN 1885

Congress had authorized the construction of two additional cruisers and gunboats. In 1886 they authorized the construction of two armor-clad vessels, each of about 6,000 tons, and each to cost, exclusive of armament, not more than \$2,500,000. In 1887 \$1,000,000 was appropriated for harbor and coast defense vessels. As a result of this awakening on the part of Congress, the necessity of a respectable Navy and the manifestations of enlightenment in the form of substantial appropriations Secretary Whitney was able to state, in his official report of 1888, that upon the completion of the ships under construction the United States would rank second among the nations in the possession of unarmored cruisers, or commerce destroyers, possessing the highest characteristics, namely, size of 3,000 tons and upward, and a speed of 19 knots and more. The vessels, inclusive of the monitors completed and uncompleted then composing the Navy, were as follows: The Dolphin, Boston, Atlanta, Chicago, whose keels were laid in 1883; the Charleston, Baltimore, Newark, Philadelphia, San Francisco, protected cruisers, whose keels were laid in 1887 and 1888, and the gunboats, Yorktown, Petrel, Concord, Bennington, whose keels were laid in 1887 and 1888. There were also under construction the dynamite cruiser Vesuvius, with a guaranteed speed of 20 knots, and a first-class torpedo boat, with a guaranteed speed of 23 knots an hour. Besides these, five protected cruisers had been authorized, but were not yet under process of construction.

BENJAMIN F. TRACY

Was made Secretary of the Navy in 1889. He pur-

sued the same line of improvement as had been started by Secretary Chandler. He it was that called attention to the fact that we did not yet possess an efficient Navy. He pointed out that the country had two widely separated ocean frontiers to protect, and there was only one way to protect them, namely, by two separate, distinct and independent fleets of armored battle ships. He showed that, in addition to the battle ships, the country required at least twenty vessels for coast and harbor defenses, and, moreover, that the employment of these ships as floating fortresses demanded that they be equipped with the most powerful batteries and the heaviest of armor. Eight vessels of this kind were constructed. Secretary Tracy recommended the authorization by Congress of eight armored battle ships. He also called attention to the importance of torpedo boats with which the foreign naval powers were well supplied, and he further recommended that appropriations be made for the construction of at least five of these boats of the first and five of the second class. The year before the keel of the first of the battle ships—Texas—had been laid in the navy-yard at Norfolk, Va., and in 1889 work was begun at the Brooklyn navy yard upon another vessel in the same class—the Maine. These vessels were respectively of 6,000 tons displacement.

IN 1891

An additional armored cruiser, designed to be a sister ship to the one provided for in 1890, was ordered, with a tonnage of 7,500, with speed at 22 knots. They were to be given coal capacity that would enable them to cruise for great distances without recoaling. This was an important advantage to our navy, so destitute of coaling stations abroad as we at that time were.

Secretary Tracy's administration of the affairs of the Navy was one of marked progress and development and it was not confined to the building of ships alone. In fact, every department of the Navy and coast defenses were carefully looked after and provided for.

SECRETARY HERBERT

In 1893 came into office and took hold of the work carried on by Secretary Whitney and pushed it forward with wonderful energy. Before 1893 the United States had been behind other important nations in the matter of small-arms equipment. The Navy was still using the old-fashioned calibre rifles, employing a charge of black powder and effectively carrying only about 1,200 yards. Under

Secretary Herbert a board of naval officers investigated the small arms in use in foreign navies, and made recommendations that resulted in the adoption of a small calibre magazine rifle, in which is used smokeless powder and which has an effective range of a mile and a half. A further advantage of the new rifle is that it employs cartridges of such a weight that more than 200 rounds can be carried by one man. The cartridge used in the old rifles was so heavy that one man could not carry more than 50 rounds. Under Secretary Herbert, Congress authorized the construction of at least one new battle ship and six torpedo boats. He said that for the defense of ports the latter are more effective, according to cost, than any class of vessels. The knowledge of their existence alone will make an enemy chary of approaching within bombarding distance. The design for the new boats called for a speed of not less than $24\frac{1}{2}$ knots an hour. The battle ships Indiana, Texas and Oregon underwent preliminary trial trips in 1894 and were accepted by the Government in 1895.

It is indeed a note of great interest to see how our Navy is being built up, but it must be remembered that until these three last vessels were put in commission the Navy was in substantially the condition that existed when President Cleveland made the statement, in his message in 1885, "We have not a single vessel that could keep the seas against a first-class vessel of any important power." It is true that vessels of size and power enough to hold her own against the battle ships of other nations had been under construction for several years, but the United States was still without an available man-of-war of the first class until the Indiana and the Oregon joined the fleet.

PROGRESS

in naval affairs had been so rapid it was with difficulty we still measured our own weakness, and at the same time maintained a proper respect for the strength of our men. One of the important events was adding to the commissioned fleet of the coast-defense monitor, Amphitrite, whose keel was laid in 1874, but had been remodeled and was now capable of important service. Her armor, while heavy, is not so powerful as that of a battle ship. The great advantage with all monitors is that they possess a comparatively small target for the enemy's fire.

The Brooklyn, which was launched in 1895, was a sister ship to the New York, which was launched in 1892. In matter of significance, as showing the

rapid progress in the art of naval construction within a short time was the taking out of commission, in 1895, the Chicago to be refitted with engines and boilers that would give her power approaching those of the new vessels. When this was completed she traveled 3 knots an hour faster than with her old machinery. The official trip of the battle ship Massachusetts occurred in 1896 and was a source of gratification to the Navy Department and to all who were anxious to see the United States take respectable rank among the naval powers. The primary business of a battle ship is to fight, hence her guns and not her speed are of the first importance. Naval experts have agreed that the Massachusetts and her sister ships, the Indiana and the Oregon, have larger and more effective batteries than any men-of-war afloat or in progress of construction at time of being commissioned. The Massachusetts showed her power to steam 16 knots an hour for four hours, at a maximum speed of $17\frac{1}{2}$ knots, and that she is superior to all other battle ships in speed as well as armament. Her performance is unparalleled in naval history and makes her the foremost war vessel of the world. The Indiana is a trifle slower. The Massachusetts has 30 guns in all; the chief of these are 4 of 14 inch calibre, which are the largest in use in modern navies; a pair of them can be fired every three minutes. The 8 inch guns are next in size; there are 4 of them and they can be fired every minute. There are 2 6 inch rifles, 20 6-pounders and 4 1-pounders. The 6 inch guns can be fired twice a minute and 6 pounders 20 times a minute. In a fight lasting 30 minutes these guns would throw $41\frac{1}{2}$ tons of metal, of which 44,000 pounds would be the share of the 13-inch guns, 30,000 pounds the share of the 8 inch, 6,000 pounds of the 6 inch, and 3,600 pounds of the others. The total weight of the Massachusetts' broadside is 5,724 pounds, and of her head or astern fire 3,434 pounds.

It will be seen that politics has had nothing to do in the improvement of our Navy, and it is with pleasure that we state this fact. In regard to policies and measures pertaining to the question of tariff and coinage of silver and other questions of a domestic nature we may be politicians, but when it comes to the defense of our common country we are all Americans, and each one is only too willing to contribute whatever may be necessary for our common defense.

In our next article we will try to give a detailed account of the construction of one of our battle ships.

KEEPS STATE SECRETS.

Yet Private Secretary Cortelyou Is Popular.

HAS MR. M'KINLEY'S CONFIDENCE.

Considered the Most Brilliant and Efficient Man Who Has Occupied the Position—Is Well Fitted by Education and Experience for Discharging the Onerous and Important Duties the Place Entails—His Career in New York and Washington.

[From the Washington Post.]

ONE of the most popular as well as brilliant men in President McKinley's official family is GEORGE BRUCE CORTELYOU, Secretary to the President. Aside from the President himself, Mr. Cortelyou probably knows more State secrets than any other man in the United States, but that there has never been a "leak" of official information at the White House is abundant evidence that the confidence Mr. McKinley imposes in him is not misplaced.

Mr. Cortelyou has been Secretary to the President only since May 1 of last year, when he succeeded the late JOHN ADDISON PORTER; but before that, as Executive Clerk and Assistant Secretary, he held close personal relations to the President and was his confidential stenographer. Mr. Cortelyou came to Washington in 1891 as Private Secretary to the Fourth Assistant Postmaster-General. The record he made in the Post-Office Department attracted President Cleveland, and when Executive Clerk O'Brien resigned in November, 1895, to assume charge of the Washington Bureau of the Boston Transcript, Mr. Cortelyou was transferred to the Executive Mansion and appointed Stenographer to the President. Three months later he was appointed Executive Clerk, and when the additional assistant secretaryship was created by Congress, Mr. Cortelyou was chosen for the place, his appointment dating from July 1, 1898. When Mr. Porter's resignation left vacant the position of Secretary to the President no one but Mr. Cortelyou was thought of for the place.

When Mr. Porter assumed charge of the office of Secretary to the President he assigned to the Executive Clerk many duties that had not theretofore been connected with the place. He was given charge of correspondence and supervision of the clerical force.

He was also Confidential Clerk to President McKinley, and to him the President dictated his messages, addresses, and other State papers. He also took charge of Mrs. McKinley's correspondence and the management of the White House social functions.

POPULAR AND EFFICIENT.

As Assistant Secretary, and now as Secretary, he receives most of the callers at the Executive Mansion, interviews them, finds out their business, and, when it is possible or desirable to do so, makes appointments for them to meet the President. All the news that emanates from the White House is given out through Mr. Cortelyou, and his unfailing courtesy and frankness have won for him the universal respect of newspaper reporters and correspondents. It has never been his policy to resort to the evasion and misrepresentation that many public men think necessary in their intercourse with representatives of the press. If he can not give the information asked, he says so, and generally explains why it is advisable the information should be withheld.

Under Mr. Cortelyou's administration the work at the Executive Office has been thoroughly systematized, and great improvements have been made in the methods of transacting business. So carefully has the enormous correspondence been looked after that of all the thousands of documents that have been handled there is no record of a single one having been lost. During the first year of the administration 400,000 communications were received and properly treated in the office.

The signal ability with which business at the Executive Mansion is conducted is felt and appreciated throughout all the other departments. He has been less than a year Secretary to the President, yet it is already recognized that he is one of the best-equipped men who have ever held the position.

Mr. Cortelyou was born July 26, 1862, in the City of New York. His family is one of the oldest in the country and his ancestors played a conspicuous part in Colonial and Revolutionary history. With the late George Bruce, they were among the master spirits of the type-founding industry, Peter Corlius Cortelyou, sr., being for forty years his partner in what for nearly half a century was one of the leading houses of the kind in the world. The elder Cortelyou was one of New York's most prominent citizens and was the friend and associate of Horace Greeley, Henry J. Raymond, Hugh Hastings, Thurlow Weed and others of the brilliant group of journalists and politicians who were

famous in their day. His son, Peter C. Cortelyou, jr., was associated with him in business.

HIS EDUCATIONAL ADVANTAGES.

The grandson, George B. Cortelyou, had exceptional educational advantages. He attended public and private schools and graduated from the Hempstead Institute in 1879. At the age of sixteen he entered the State Normal School at Westfield, Mass., and, completing an advanced course of study there, he was graduated with honors at the age of nineteen, having prepared for Harvard University. Upon leaving the normal school, however, he entered the New England Conservatory of Music, at Boston. There he pursued several courses of study and tutored in English literature classes of teachers from the Cambridge High School. While in Boston he became the pupil of the late Dr. Louis Mass, formerly of the Leipzig Conservatory, and conducted the Philharmonic Society of Boston. He returned to New York and continued his musical studies under private tutors, at the same time taking a course in stenography at the Walworth Stenographic Institute. He was graduated in less than four months, and was engaged as a teacher in the school. In this position he remained a year, when he resigned to engage in active business as a stenographer. Subsequently he was reengaged as principal assistant and for a time conducted the institute.

In 1884 Mr. Cortelyou was appointed stenographer and private secretary in the United States appraiser's office in New York. When the administration changed he resigned and resumed his work as a law and verbatim reporter, becoming associated with James E. Munson, the author of the Munson system of phonography. While thus engaged he won a reputation as an expert medical stenographer. From 1885 to 1899 Mr. Cortelyou was principal of the college preparatory schools in New York. In the fall of the latter year he became private secretary to the post-office inspector in charge at New York. In March, 1891, he was appointed confidential stenographer to the surveyor of the port of New York, and in July of the same year, private secretary to the Fourth Assistant Postmaster-General. When the administration changed in 1893 he again resigned, but at the request of General Maxwell withdrew his resignation. In addition to his duties as private secretary he was appointed acting chief clerk of the Fourth Assistant's office, and was also designated Acting Fourth Assistant Postmaster-General. It was the high efficiency he displayed in

this position that resulted in his being called to a place at the Executive Mansion.

Since coming to Washington Mr. Cortelyou has studied law, graduating in 1895 from the law school of the Georgetown University with the degree of LL. B., and the following year from Columbian University with the degree of LL. M. In September, 1888, Mr. Cortelyou was married to the youngest daughter of Dr. Hinds, principal of the Hepburn Institute.

Pioneering and Pioneers.

LYDIA GARDINER WORTH.

DOWN the ages pioneers have not, as a rule, found the work of opening up new places or the introduction of new things to be easy, and in reforms especially it has often required the spirit of martyrdom, and more especially in the religious thought perhaps than any other. The days of persecution and martyrdom are not wholly past, though they have taken on a milder, and what might be called a more refined form, still they go on.

Pioneering at best is "up-hill" work as a general thing, and progressive always when attended with ambition. Ambition on the material plane corresponds to aspiration on the spiritual, and when redeemed or spiritualized becomes aspiration—that reaching out and above by the soul for something beyond and higher than that it is conscious of in its present state.

In any pioneers work both aspiration and inspiration are necessary to success, and if the work be persecuted or opposed, all the positive qualities of mind are called into action, and when this state of mind attains, the thought of failure has no place in the consciousness. A righteous willing or divine thought force, exercised with determinate energy, accomplishes wonders to the world and brings to him who understands and obeys the Law—exercising these faculties persistently—true satisfaction as he goes on, and finally success as reward for his faithful effort.

I have been for several years watching with great interest what seems to me a progressive movement. Its "onward march" has been a comparatively silent one. There has been no blare of trumpets, no special leader desiring a following from a personal or selfish motive, no trying to proselyte, but a steady and persistent holding on to an ideal,

which, when made practical, shall be for the upliftment of many, by the freeing them from the bondage of selfishness and fear, for selfishness is always accompanied by fear of some kind. This movement of which I speak pertains to the "no-charge" system, adopted by a comparatively small band of practitioners of the Christ method of healing. This method is based upon the saying of the Master Healer, "Freely ye have received, freely give."

Now, the word "freely" may be interpreted in two ways. The first and most common interpretation is that of largely, liberally; the other, that of freedom from any sense of obligation which tends to bondage and is not from the heart. Jesus' commendation of the widow who gave her mite sustains this last interpretation—a gift from the heart, though the world estimate it small, is large in blessing, while that which is large, but grudgingly given, carries no blessing at all.

The few who have been following this teaching or method of free-will or love offering have not done so without opposition, and frequently condemned. Their path, though rose strewn with blessings, has not been without thorns; but they have been and are now sustained by the thought that they are preparing a way that shall be easier for those in after time who follow their upward climb, finding in place of thorns the flowers that bind and heal all weary and bruised conditions.

I recall an incident I witnessed a few years ago, which greatly emphasized my interest in this free-will offering movement. It was at a congress of the adherents of Practical Christianity. The question of this movement came up, and its physical, moral and spiritual aspect was presented to the assembly. Its effect upon the healer and patient alike was thought by the speaker to be injurious rather than beneficial, and it seemed as if he was likely to carry the large audience with him, but a small woman stood up before them to defend her cause, she being one of the foremost in the unpopular movement. She was not accustomed to speak much in public; her ministry was a living one; but on this occasion there was no hesitation in her speech or manner, and her first words came in strong bell-like tones, "I am not an hireling!" and she presented as her defense Jesus' parable of the Good Shepherd in words that were like "apples of gold." Those first words and the glorified look of her face have remained with me to keep me from any temptation to become, according to her estimate, an hireling.—*Unity*.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Eleven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 25
Oriental Asia, with postage additional,	1 00

SINGLE COPY RATES.

One copy,	10
100 Sample copies	8 33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for .NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

LOVE is the key which unlocks the mysteries of man's dominion. It is Love which conquers the world; It is love which destroys all inharmonies; and it is Love which gives us all real success in life. This has been demonstrated in a most wonderful degree during the past month with the Reform Church. In the last month we received a letter from a friend who wrote us regarding the actions of the so-called Orthodox Scientists, and I quote the following:

"It has recently come to my knowledge from very good authority that Mrs. Eddy is said to have received a Divine revelation, which will be given to her followers when they are worthy to receive it. To attain this worthiness all students are to be given a review and a special line of work which will take two nights each week for three weeks. The main point in this special work is the destruction of the REFORM CHRISTIAN SCIENCE CHURCH. This work begins Tuesday evening, March 12. I have written this, as I think you ought to know it, that you might govern yourself accordingly."

Instead of becoming frightened at the thought that perhaps a thousand persons were treating against

the Editor of the News Letter to "knock him out," as they term it, with their mental poison, we held to the great central thought that God is Love, and that God's love is sufficient to protect us from the machinations of all so-called evil. We held in our treatment that God's love covers the little church and blesses its members everywhere and that He would protect it. We held that our action of Unchaining the Truth and giving it to all the world free, or as nearly free as it could be, was a work which God would approve of (and bless) with His blessing. The result so far has been that instead of the Reform Christian Science Church movement being injured, apparently the movement is receiving greater force from God and has greater effect. The Church here in Washington has become crowded with the attendance of a great many of the most enlightened and prominent people in this city. It seems as though God has put it into the hearts of the people to attend. The News Letter has been increasing in circulation more rapidly than at any other period since the work began. Our friends and active workers in the field have been sending us subscribers, as well as names for sample copies of the News Letter, more than they have ever done before, and all have apparently been actuated by God's Holy Spirit to push this work of Unchaining the Truth and letting it go out that all the world may know that God is Good, God is All, and God is LOVE.

One or two of our friends have been stricken with serious diseases, but it has come wholly and solely because of their neglect to put on the whole armor of God. It does not do for us to sit down and say, "I trust God, I know that God is Good and God will protect me." We have to realize that to be the Truth, we must ASK, SEEK and KNOCK, each and everyone of us have to work out our own salvation. We must sow the seed, and as we sow so shall we reap, and those who fail to adhere to and take notice of these fundamental principles are sure to suffer the penalty of the evil that is cast against them by the enemies of the Truth. But so long as we keep ourselves covered with the Love of God; so long as our hearts are pure and our motives honest, perfect,

and upright; so long as we ask God for His blessings and realize we have them, we are safe, and God not only protects us, but we are protected, as we are in the zone of protection, and we are not only protected from evil but we are in the very stream of Good, and all Good comes to us, and we float down the beautiful stream gathering in the good things as we go, becoming larger, wider and broader as we go along.

CLASS INSTRUCTION.

It is with much gratification that we can record an increased enlargement in our scholarship by correspondence. From every part of the country, and foreign countries as well, these students are multiplying in numbers, the good work is going out, and healers and teachers are being made, God's illuminating Truth is being planted, planted in the hearts of the people whose hearts are on fire with the love for God, and the work that is being done by our students everywhere is beautiful; grand. The sick are being healed, the distressed comforted, and God's Truth is being scattered broadcast over the country.

SCATTER THE TRUTH.

I wish to add something to the thought of the editorial given last month upon the duty of each to become an active propaganda in the scattering of this Truth, this great Truth. Let it be the aim and object of every subscriber of The News Letter to obtain at least one new subscriber to this paper each and every month, and by the end of the year the mighty influence which will be exercised by such a power as that will be beyond the calculations of human mind to conceive. Let everyone furnish one new subscriber to The News Letter each month. The Truth will do its work, and God will bless those who work in this cause, and for every dollar that any person expends in the advancement of this Truth God will send them ten more. Those who wish us to obtain suitable names for subscribers for whose subscriptions they are willing to pay, may send us the money and their names will be placed on the lists. We ask our friends everywhere to continue to send us the names of suitable persons who would likely be interested in this Truth and the reading, and we will send sample copies. All can do this, all can work in the

Vineyard of the Lord and assist in this propagation of the Truth. When I ask all to do this I mean ALL.

THE LOCAL CHURCH AND LOCAL WORK.

The local church here in Washington is fast becoming one of the popular Sunday places of religious worship. A year ago but a few of us, comparatively, were meeting each Sunday, zealously working in this Vineyard as God gave us the light, believing and knowing that God's Truth would be triumphant, but in our anticipations of success we did not dream of it becoming so popular in so short a time. The News Letter is going to hundreds of the best families in this city, and hundreds of others are becoming interested in this Truth.

Since we have made it so evident to the world that we are no part or parcel of the so called Eddy Scientists the people have turned to the Reform Church and have gone to studying the truth of Metaphysical healing. They see that we do not ostracize all other Christians, but that our hearts are filled with love for them all. They see we have some common sense and do not make war upon the profession of materia medica. We let God's truth stand upon its own merits without antagonizing other people, and by this conservative conduct we have gained the respect of the good people of this city and of other cities to my certain knowledge, as they write to us to this effect from everywhere.

God's Truth is strong enough to stand alone; nothing can hurt it and nothing can discredit it, and the thought that a Metaphysician should refuse to treat a patient because he or she has called in a physician is simply absurd. The thought advanced by those who adhere to that idea is that it cheats God. Now, that is absurd. God can not be cheated. God's truth is where it does its work, and it receives the credit. I have found that to be so in a most remarkable degree, and the question as to whether there be a physician or not is never asked by me and we never so much as think of it unless it is brought to our notice. God's Truth will take care of itself. All we have to do is to work in it and utilize it and pour it on to error, wherever we can find a place to put it, and it will do its work and God will receive the glory.

Let us all aim, during the next month, during the next year, and during all our lives, to spread this blessed Truth, this Healing Truth, this Truth that makes us free, until we, with the redeemed of all the world, shall rejoice in the knowledge that we are God's freemen.

Let me urge all to *work*, WORK, WORK!

Lovingly,

Oliver C. Sabin

LECTURE.

[Extract from a lecture delivered by Col. Oliver C. Sabin, Wednesday evening, February 20, 1901, in the Reform Christian Science Church, Washington, D. C.]

THE importance of always keeping the armor on is something which can not be dwelt upon too much and its importance too thoroughly realized. Keeping on your armor means living in the spirit, recognizing in your consciousness that you are with God; and, furthermore, if you keep this armor on the lightning of which our sister spoke can not touch you, sickness can not come near you, death can not come near you; and if you keep this armor on you are immune from every kind of so-called sickness, from every ill of material mind. Of course, there are no ills of life; there is but one life and that life is God. We live in God, and when we live in God we are perfect; and so far as we do make the realization in our consciousness that we do live in God and are perfect, and must be perfect because we do live in God then we are immune from every evil which can come up against us.

I do not think that God has anything to do with the lightning. That is my opinion. I do not think that God ever sent a bolt of lightning to kill any one of His children. I know of a woman in Illinois, several years ago, who was struck by lightning. She left a family of little children. God had nothing to do with that, but it strikes us because we bow to materiality. It is simply material mind. God never gave anyone the fever, he never gave anyone any kind of illness. God never knew what wrong was, He never knew what evil was, because God can not know evil, for all He knows is good and good is all, there is no evil. We were created in the image and likeness of God, and in that image and likeness we have this right of self-selection, known

in all churches as "Free-will agency." If I so choose to elect I may go out and throw myself over a bridge into the water and be drowned, or I may take strychnine and believe it will kill me, and it will kill me, that is, it will kill this materiality I am talking about, but if we get nearer to God, as our brother sang to-night, if we live in the Father with the consciousness that we live in Him and He in us, then we can have no afflictions of any kind or character, for Jesus has said "I am in the Father, and the Father in me," and what was his condition is ours. We have the same rights he had. He came as our pattern. He is our brother and our Redeemer and has brought us reconciliation to God, not God reconciled to us, but He has brought us back into the line where we are reconciled to the Father. He has taught us the way. God always was reconciled to man as long as man came within range of His promises. How much further this love of God goes I can not tell. We are told if only one sheep is lost from this fold the Spirit of God will go out and hunt and bring it back into the fold. Whenever anything comes up in our consciousness, as it must to material thought, there is always this monitor, this inward monitor, which tells us, and yet we have this right of self selection, and if we choose to go in the way of this so-called sin this sin punishes us.

There are only two ways of killing this so-called sin. One way is to let it destroy itself and the other is to let God's Love come down into our consciousness and drive it out and kill it. Sin is unreal, but yet to material thought it is very real. You go into a room that is so dark that you can not see your hand before you and the darkness seems very real, but turn on the electric light and what is the result? The room becomes as light as day. Now, the darkness has vanished; it did not go anywhere; it is simply annihilated, because the light is thrown upon it. In our work of healing the sick we see this demonstrated every day of the world. Here will come a person with a raging fever, talking from a material standpoint, and often times other ailments. You put the Truth of God Almighty upon that error and it destroys the error. The error does not go anywhere, it is simply annihilated. The Truth of God annihilates it. Suppose, for instance, a man came in that door with a telegram giving the information that one of your dearest friends had been run over by a car and destroyed. Now, until that telegram is contradicted it is such a story as would destroy almost any person affected by it; but let another telegram come saying that the first one was a mistake and that your friend was not hurt, it was some one else. That last

telegram destroys the lie of the first. The lie does not go anywhere, but is annihilated. That is why we are always misunderstood by those who hear us talk about the unreality of disease and of sin. If sin is real who created it? It was not God, for God created everything, and after He got through the creation He looked all over it and said it was very good. God created all that was created, and all He created was good, then I ask Who created sin? Sin is nothing but a machination of material mind, and it will destroy the body unless it is annihilated by God's truth. It is unreal because all that is is of God, and God is good. Now that does not give license for a person to commit a so called sin at all. You commit a so called sin, and the result of that sin is that it will destroy you unless it is destroyed. You put a fire in this building and there are two ways of destroying that fire. One is to let it burn itself out, and it will not burn itself out until the entire building is destroyed, and the other way is by artificial means. Now, is there any substance in fire? Have you ever learned of anyone who could analyze fire? Have you ever heard of anyone who could bottle up fire? You can bottle up the coals of what the fire has burned, but you can not the flames, because it is like sin, it is nothing, it is unreal; and yet it is so real unless it is so controlled or destroyed it will destroy you.

There is much in this world we do not understand, but we have a religion here which, as indicated in the Bible as read to night, that the very works testify the perfectness of its aliness with God. It brings us into the state where we can live nearer to God, and we recognize that God is our guide, our Father; we can recognize that He leads us, and that all we have to do is to ask His blessings, and they are showered upon us. "Nearer my God to thee, Nearer to thee." Oh, what a beautiful thought that we live more and more in the consciousness that we are His children, living more and more in the thought that His Love covers us and engulfs us as does the waters of the sea, and that this material sin has no part or parcel with us. We have reached that place where we know the Truth that gives us freedom. That is a blessed thought, and that is what this new thought is bringing, and the more we become convinced of the reality of the promises of God and trust in them the nearer we come to this perfection.

What is merciful censure? To make thy faults appear smaller?

May be to veil them? No, no! O'er them to raise thee on high.—Goethe.

HEALING.

[Extract from Lecture delivered by Col. Oliver C. Sabin, Wednesday, March 13, 1901, before the Reform Christian Science Church, Washington, D. C.]

THE experience of our sister of the healing of her son as given here to-night was not given by Divine inspiration to anybody; it was not handed down by God to anybody as a special gift. She is only an ordinary believer in Jesus Christ, loves God and has faith and belief in Him, and she asked for the healing of her boy and God answered her prayer.

That is the same thought that has been healing the sick all the world over in all time, and it is absurd and obnoxious for a person in this day to claim they had this revealed to them; it is perfectly absurd. Our sister goes to God and asks and He hears her prayers and heals her boy. There is one incident I am going to relate which is something similar in this that the physicians had given up all hope; I may have given it before. A little boy who lives in Oregon had his arm broken above the wrist and below the elbow, it was mashed for about four inches, the bones being what we term ground up into so many small pieces that it was impossible to set them. The doctors told the parents that the arm would have to be cut off or he would always have a swinging loose hand and arm. The mother telegraphed asking me what to do. I replied to her not to have the arm cut off, that God Almighty would save it, and He did save it and that arm got well just as quick as an ordinary bone would knit.

They ask us if Christian Science will set bones. God will set anything. If God can heal anything, He will heal everything, will he not? If it is not true that He heals the sick then we are all frauds or self-deceived. Now, you heard this lady's testimony, and we get similar testimony from all over the world of the wonderful healings done by God, and it is impossible that all this testimony be false. There is nothing so strange as the truth. The lawyer trying a law suit can tell whether a witness is telling the truth or a lie. If he is telling the truth he will go into the minutest details, but if he is telling a lie he stumbles along in the dark and he knows, and everybody else knows who hears him, that he is telling a lie.

I have thought it my duty to talk upon another subject to-night. I am going to give something different, a thought that is different from all the

Metaphysical world, in the way of healing the sick. It is not new to me for I have practiced it for a number of months, and have had such success in this mode of healing as I have never dreamed of or heard of since the days of Our Savior Jesus Christ. That system to which I allude is this, to put a number of healers on to a case at the same time. According to the theory we have been taught, that is, those of us who have seceded from Eddyism, that only one person must treat a case at a time, they teach that if two or more treat a case at the same time that it mixes the mind of the patient and they never under any conditions allow two persons to treat a patient, that is the theory.

Well, when I went out from Eddyism I had to do our own work. I soon commenced to receive telegrams, saying that this person or that one is passing out, i. e. dying, and I understood that unless they are kept right along under the influence of this Holy Truth, and the thought that life is eternal, they would go out, according to material thought; therefore I and my wife commenced to treat such persons first alternately—that is, when one would get through with a prayer the other would take it up, and we would keep at that for hours. We soon found that people were healed by God's Truth, and under such circumstances it was very rare where the healing was not perfect. Then I extended this system by bringing more workers on the case, and took up one of my students, and three of us would pass it around, and then I would take on two more, and again two more. I have had as many as eleven working on a case at one time. I would divide the time and would keep the sick one under treatment constantly from six in the morning until ten at night. There was not a minute that that person was not being treated, and after ten at night Mrs. Sabin and myself would alternate off and on through the night.

I have in my mind a case that had been treated for years constantly under the one-treatment system who wrote for help. How the person came to me of course I can not tell, but they did and wrote us for treatment. I wrote giving our system of treatment, and if such treatment was wanted under our system I was willing to take the case, but to take it and give one treatment daily, I would not do it. They were very anxious to have the treatment and we commenced. In five weeks' time we received a letter that the sufferer was perfectly well. Now I am not talking this only for the Metaphysicians here to-night, but so that in all time, this may be a record that this system of healing is exhibi-

rated and increased by the force and power you put into the case.

It is seldom any one ever hears of a case that we treat dying, and I believe it is for the very reason you have been given to night, that we put the cases under perpetual and constant treatment and keep at the work until error is destroyed. I have felt as though it was my duty to give this thought to the world of Science, so the Metaphysicians everywhere may know this new thought, to be effective, must be carried out persistently.

Judge Clarkson, who has just left the Eddy School, and was their most prominent lecturer, and a most excellent man by the way, thinks that a person should be healed in one treatment, but my experience has been that we heal the sick by giving perpetual and constant treatment surely and certainly, and we can not always in any other way.

Jesus did heal the sick by the spoken word. I have done so in numbers of cases. Recently there was a lady come to me who had been treated for over two years—a serious ailment which had been baffling the physicians for seventeen years—and she was healed in fifteen minutes' treatment, perfectly healed. But such cases of healing are exceptions to the general rule. In those cases where they have been a long time in conception, it usually takes some time to treat out the belief, and the more vigorous the work you put against the case the sooner it is destroyed. Disease is a system of error. The Truth will destroy it. If you do not apply the Truth the disease will not be destroyed. If you do it will. Take a fire, for instance, and put it into a room, and you may have all the theories in the world that one bucketful of water will put that fire out, and you put on the bucketful but the fire is still there and will burn down the house unless you put it out, but as soon as you deluge that fire with water it is destroyed. And so it is with error; deluge it with the Truth and the Truth will destroy it.

"There was a crowd and they were three—
The Lamp and the Maid and He.
But 'two is company' no doubt—
That's why the knowing Lamp went out."

I AM conscious life, in which there is no death. The only presence I know, its the fullness of joy. On my right and on my left, and within me, are pleasures evermore. The All Good prospers me now with its own law in all my efforts. My work prospers in my hands. Divine Intelligence illumines the whole earth with its glory.

Prosperity---Its Moral Side.

A SOVEREIGN power sits enthroned back of every just human endeavor. A moral force, subtle and sleepless, surrounds us hourly, ready to give impetus to every thought and deed which is to make good our chances for success. This power, when undimmed by the shadows of self, is at all times found clothed in the spotless garb of Truth. It matters little what bursts of oratory we may listen to, error can never pass current among the truly prosperous minds of the day. Must we ask why this is so? Because the inner monitor, Conscience, is ever recording upon the revolving cylinder of our being the exact trustworthiness of our thinking, the precise quality of our motives, as well as the degree of love for others we are harboring in our hearts. These records, like the mysterious records upon the phonographic cylinder, pass from hand to hand, other ears hear, other hearts feel, and in the end only the siftings of Truth endure and leave their lasting impress upon the memories of the race. Creeping like glints of sunshine into the very depths of our souls come the beautiful mental pictures of this sovereign power which so minutely guards and protects us. Must we, then, implore men to be honest? Must we put up prison bars as a menace against evil practices?

To me prosperity is no more nor less than a just reward for right doing—a reward which has a double value for having been truly earned. A love of justice has been my one and only shield in many a conflict. Others may have connived against me, but I find I have suffered no permanent injury. Early in life I was quick to appeal to authority when I imagined I had been wrongfully dealt with. I was ready to infer that justice was my inheritance by right. I could scarcely imagine how an indignity could be upheld by any person or by a court of law. Well, whether right or wrong, I found later in life that by letting go the supposed infliction Father Time was sure to work out the problem with superlative exactness. Indeed, it had needed not so much as a complaint from me. If it was I who had erred, the discovery of my error was only a question of days, and I became wiser thereby; if my brother had erred, he, too, forgot our little difficulty and love in time softened his heart and made a law abiding citizen of him. This to me is the secret of a truly prosperous career. Resist not the hand that deals the blow, for it only adds fuel to the flames of passion.

During my lifetime I have learned many a valuable lesson seemingly by the merest chance. Once I had occasion to call upon a noted lawyer. While attending to my wants he passed an occasional remark with his client seated near him. I needed but a word to discover the drift of their talk. Evidently the lawyer's fortress was the law; the client had his conscience to protect. "What do you care?" asked the lawyer. "Why, I care morally," was the reply. Pitiable plight! What should a client entrenched behind the bulwarks of a court of law care for morals? Safe was he, surely, with an able attorney to plead the statutes for him. Yet lawyers do succeed, you say. Certainly; large fees make them rich betimes, but very rarely do they keep their wealth. It is a well-known fact that fortunes left by nearly every great limb of the law are either riddled with debt and unbusiness-like investments, or reduced in other ways, much to the disappointment of the expectant legatee. Not that the profession is never an honorable one; it can be made so, but large fees seldom drop into the lap of an honest lawyer. Still, the one who can successfully expound the law and yet live the life has one consolation not enjoyed by his astute brother. His legacy, the legacy of conscience, need not be left to his heirs; he can just as well take it with him into the great unknown. It is the finer and more elevating sensibilities of our lives that endure. A mother or wife may aspire to make home beautiful. Can it be done by artifice alone? by resort to heightened colors or expensive furnishings? Certainly not. Every prosperous home contains a temple inside its walls not made by hands. Happy smiles, loving words, glances of kindly cheer, are necessarily found therein. It would not be home without them.

Our New Thought literature teems with truths that are monumental. We are learning to reason direct from the inner source rather than toil in vain upon a wilderness of circumference. The powers of a successful mind are to-day easily analyzed, because they are simple and never complex. If the world for one moment were to discover how direct is the road to moral compensation, and how little we need to antagonize others in our daily pursuits, would one person ever seek to dominate or enslave another? Not in the least. Freedom would be an everyday commonplace. But the old way has been to resort to arms in order to enforce convictions; to forget the golden rule and plant seeds mixed with error over the graves of the fallen foe, which do not and never can bear good fruit.

To be truly prosperous we must be upright, clean

in word and manner, and must exercise the utmost tolerance of opinion toward those about us. Did it ever occur to the analytical mind that we are constantly forming habits of thinking in others? Like the swiftly-revolving dynamo we are, if we think and act properly, turning men's heads our way. Our friends may not be at all conscious of this. But a whole community can be gradually led to think thoughts for us that are helpful. The occultist says this is the legitimate result of concentration. So it is; but we go further than that. We claim that it is the process of charging the moral atmosphere to such a degree that our souls grow and become silent powers of earth, as ready to give life as to receive it. Many of us know that if a person goes too near an electric dynamo with his watch in his pocket it will in an instant become so magnetized or depolarized that it becomes useless as a timepiece. It must be taken to a watch repairer to be demagnetized, after which it resumes its former regularity of motion. What is true of the watch is true of the one who carries it. If our purpose in life is fixed; if we are not unduly influenced by others; if we keep our own counsel and follow our leadings which are heaven-sent, a habit of kindly fellowship at last forms in the minds of every one about us. It is a habit—nothing more than that—which is engendered by our steady, invincible polarizations toward the good.

What law do we need higher than the edicts of Truth? When a word is spoken that contains a single grain of truth, it is worth an hour of high-sounding rhetoric based upon popular pretense. Rational research into the soul has made all things different. The youth of to day does not enter manhood just as he did fifty years ago. The conditions are changed. Later spiritual interpretations have given him new means of accomplishment. It is good that this is so. Change is the polishing brush that keeps our wits bristling with life. One can be steadfast and single-eyed in regard to all lofty purposes in life, and yet be ready to adopt improved methods, to become enthused with new discoveries, all of which, remember, is distinctly in line with a truly prosperous career. When we cease to progress we get rusty forthwith. The first chill of indifference we receive from the world (if we are not equal to meet it) causes beads of dampness to enter our valuable machinery, and before we know it there is a squeak in our bearings, a halt in our steps and a frown of disapproval upon our faces. Prosperity then goes over and perches upon the friendly hand of our neighbor whose mental dynamo

may never have ceased turning long enough to admit of rust.

Now, a word concerning the morals of people who hold responsible positions. Our fellow townsman across the way smiles contentedly and congratulates himself that Smith, his cashier, is the soul of honor. Smith's long and faithful service has given him an excellent reputation. Even though this be so, at early dawn some fine morning a city is startled by the report that this same trusted employee is a defaulter. "Poor Smith, he has gone to the dogs," sighs the world; "he couldn't stand prosperity." Well, whether he could stand it or not, it seems he didn't, all because the visible world about him lives so completely in the externals, which are but glittering generalities as shifting as the sands of the sea. We need not recount the story—it is frequently told, only with varying details. Let us concentrate upon the thought a moment and try and find the root of the trouble. Popular education is an education of visible things alone. A person gets a good reputation because he appears honest. The very friendly endorsement Smith has been receiving from his employer is based upon externals. Smith himself does not truly realize that he was ever led by the voice within, yet he was so led until the tempter gained a mastery over him. Honest then, a felon now.

Just here is where the Science of Being puts up its safeguard. It makes men honest because of the inner illumination which has not to do with externals. Integrity that endures takes its rise at the center where all things real abide. Without that presence of Divine Love within the intoxicant of show and make-believe will taint the most estimable character, after which the commitment of a wrong is a sequence so logical that the observing moralist can estimate with a fair accuracy the number of defaulters the business world will produce in a single year. After Smith became truly prosperous in his calling, what other conquest had he? The esteem of an admiring community was accorded him everywhere; what more had he to aspire to? A great warrior once wept because he had not more worlds to conquer. At that very hour every purely material ambition finds defeat in success. After the love of sensation invades the soul fast living results. Had the quenchless flame at the center been kept burning, and had Smith grown inwardly as well as externally the destroying vices never could have tempted him. He would have continued through life a truly prosperous citizen in the eyes of both God and man. Even the praise of his employer

would have had no effect upon him, for being truly an individual, all praise and condemnation would have been alike to him.

Have I made this plain? Have I made it understood that the sincere inhabitant of our day, after having discarded the old and much-worn ways of salvation can, if he will, be honest without going about patting himself approvingly upon his back? Character is a moral capital which has neither bulk nor an estimated value. Even while we are saying, with words of popular praise, that Smith is honest, we unconsciously hint that it is possible for him to be otherwise—because, says the world, older men have defaulted, why not Smith? Thus the business atmosphere is kept alive with thoughts that generate other like thoughts, until honesty becomes more a matter of chance than of virtue.

The teachings of the Science of Being are made up of beautiful conceptions, and are doubly dear to one who has been successful in life. How truly wise, then, must it be for one just entering the business arena to put on this armor of Truth and work from the center in every worldly and ethical undertaking! Human existence as at present interpreted by the Truth student is fourfold. It is worth the experience gained because of the reward we glean by the way; it is a comfort to know that as God's children we have been chosen to demonstrate living principles; it is a privilege indeed to live and let live; it is a consolation to know that we are endowed with the limitless understanding of the Christ, and that that wisdom is ready for immediate use at a moment's warning. Are we not prosperous to-day? Have we not truly an abundance at our hands awaiting our knowledge of its use and disuse? In a day not far distant, judging from the present growth of moral and spiritual wisdom, prosperity will be the rule rather than the exception. It could be so now were the moral force which surrounds us even partly recognized and appropriated.—*Universal Truth.*

O, sing of Good from morn till night;
Sing out the wrong, sing in the right;
Sing out the false, sing in the true;
Sing out the old, sing in the new.

Praise turns the key in heaven's arch;
Praise paves the way for glory's march;
Praise is an angel, strong and wise;
Praise walks with Love in Paradise.

Alas, we make a ladder of our thoughts, where
angels step,
But sleep ourselves at the foot. Our high resolves
Look down upon our slumbering acts—*Ammian.*

LECTURE.

[Delivered by Col. Oliver C. Sablin before the Reform Christian Science Church, Washington, D. C., February 24, 1901.]

IN the study of any science, it matters not what it is, the student must bring to the subject an honest desire and honest purpose to learn the truth. If I were to attempt to study any science and bring preconceived ideas that the underlying principles upon which that science were based were impractical and put my mind and my opinion against the truth of the principles of that science, I would be very far from ever learning its width and depth.

In the study of Metaphysics there is no difference from the study of any other science in that respect. You must bring to the subject an honest purpose for the learning of the truth. Now you will come up against propositions in this thought that will be antagonistic to the theories you have been taught all of your life, and if you say, well that is not true because I know, for instance, that matter is indestructible, I have been taught in my philosophy 'way back yonder in my school days, that one particle of matter could not be destroyed, and yet you in your teaching of Metaphysics affirm that matter is nothing and that spirit and mind are all. In other words, it is turning over from your preconceived ideas and making that which was all before nothing and that which was nothing before all.

Now, my advice to you is this, I can illustrate it. Suppose you were a judge upon the bench trying a law suit and you intended to decide the case and attempted to decide it upon the first statement made in the case without hearing all of the testimony. You can see how absurd such a decision would be. But an honest judge will wait until the facts are all developed, until the law governing the case is presented, and the attorneys upon either side have had their chance to give their understanding and interpretation of the law, and waits until all the facts are in and then decides the case in accordance with the trend of the Truth as it comes to his mind.

In the discussion or teaching of this Truth, it may be new to many of you and I see many faces here to-day that are new to me, I wish to say this, if you will stay with these lectures until they are through you will see that my statements will be thoroughly carried out in the fact that this so-called Science is a Science; it is real, and it is true, and it is susceptible of being demonstrated,

and is being demonstrated every day of the world, and all you have to do is to have an unprejudiced mind and receive the thought as it comes to you, and when you have all the testimony in for and against then form your own conclusions upon the facts presented to you, and then you can give an honest verdict in your mind.

I propose to talk historically a little this afternoon of this so-called God-healing. In the first place I am going to give it a new name this afternoon that it has never had before. It has been called Divine healing, it has been called Christian Science, and it has been called Christ healing, and it has been called God healing, but I am going to give it a new name and call it "Christology," or "the Science of Divine healing." Now, this thought is not new, this subject of Divine healing. The first we hear of it in the Bible is where the ancient prophets healed the sick. Moses and Aaron healed Miriam; it is mentioned in a number of instances in the Bible. We hear of it first in history by a Greek philosopher named Anaxorlis, and afterward by Socrates and his disciple Plato, and in turn again by Plato's disciple Aristotle. Then Jesus Christ, the Savior of mankind, came to the earth and demonstrated this great principle of God-healing as a proof that the religion that He taught was of God. All religions before had been environed around and about by hatred, malice, vengeance, with "an eye for an eye, and a tooth for a tooth;" "He that sheddeth man's blood, by man shall his blood be shed," "destroy your enemies," but when the angels sang the evening that Jesus was born, "Peace on earth, good will to men," they were not only demonstrating and chronicling the fact that was true at that time, but in all the broad expanse of the world there was not a nation at war with another, and the gates of the Temple of Janus, in the city of Rome, were closed for the first time in the history of that great republic.

It was true in another respect. Jesus came teaching the doctrine of "Love God with all your heart, with all your mind and with all your strength, and love your neighbor as yourself," making this doctrine harmonize with the thought that that which you would have others do unto you do that unto them. And in the demonstration and proof of this religion that it was from the First Great Cause Jesus healed the sick, raised the dead, gave sight to the blind and hearing to the deaf, and wherever He went the signs followed, and the last words He told His disciples before His Ascension were in substance these: "Take this Gospel, preach it to all the world, and

these signs shall follow those who believe. IN MY NAME shall they heal the sick," and so forth. "Take the Name of Jesus with you," says the hymn, and what a power and potency it is. Wherever you go, take the Name of Jesus with you, and with a perfectly pure heart you can do and perform just such miracles, so called, as you choose.

Now, as I remarked, our Savior was a great demonstrator. He gave it to His disciples, and they in turn to all believers. In the course of three hundred years this religion spread until it became the dominant religion of the world; then Constantine the Great made it the religion of State, thus forming it into a political machine which destroyed the spirituality of the Church. He not only did that but he mixed the Pagan rights and ceremonies in with the simplicity of the religion taught by Jesus, and that there is where you see the mitres and robes that you see in certain churches to-day. They were adopted by Constantine and later by the Bishops for the purpose of making the Pagan people take this religion more readily. You see, the Church lost its spirituality, lost its power to heal the sick during the hundreds of years of the Dark Ages; and not only was the spirituality lost, but all refinement among the people, as we understand it. It was a disgrace to know how to read; all intelligence was tabooed, and churches of that day sold what they termed "indulgencies," and under those sales every kind of iniquity could be done in the name of the Church. Perhaps the world was more thoroughly controlled during those dark ages by what is termed "churchology" than it has been during any other period of the world.

In 1714 the Bishop of Ireland wrote a book giving this philosophy of healing, and from his writings and his teachings there was a school established. This man's name was George Berkeley.

Berkeley was a great man, with power of thought, and it was he who demonstrated and established this school upon the thought of the Allness of Spirit and the nothingness of matter. He had a number of students everywhere, and there were a number of books written by his students.

In the last part of the 17th century there was a philosopher named Kant who was, perhaps, as learned and exhaustive as any, but this thought has been coming on and on and on until the present time. If you will bear with me for a little while I will give you a slight statement of this growth, step by step, so you will understand that it is not a work of to-day, nor of yesterday, nor of to-morrow, but it has been forever, and will remain and go on forever.

The healing power of Truth through Divine Interposition was well known to the ancient philosophers long anterior to Jesus, the Christ, whose grand works were so much greater than any who preceded or followed Him that they were regarded as miracles, though fully in accord with heavenly laws.

Even with the early Jews Moses healed the sick through prayer to God, as we find in the case of Miriam, who was cured of leprosy, a record of which appears in the twelfth chapter of Numbers. Other cases of this terrible disease were cured among the ancient Hebrews, as well as the lesser infirmities, through communing with God by special appeal.

The sixth chapter of Second Kings gives an interesting account of Elisha restoring sight to the blind men through prayer to God.

Then later on we find among the sages of Greece such profound philosophers as Anaxagoras, Socrates, Plato and Aristotle, proclaiming the healing power of Divine Mind, while in ancient India and other oriental countries they had their compeers who successfully made practical exemplification of the beautiful and rational which is again destined to become paramount among all intellectual people.

As literature and morality were overshadowed in the dark ages we find vice and drugs usurping the places of virtue and spirituality. Godlessness for a time prevailed over Godliness. But as civilization shakes off the fetters of ignorance and superstition, higher and better standards rise preeminent. The light of reason may dawn slowly, but when it reaches its zenith its effulgence is dazzling. Bishop Berkeley, that eminent divine of the Church of England nearly two hundred years ago had the courage of his convictions to proclaim the nothingness of matter and the Allness of Spirit, yet at that period few minds had reached sufficient philosophical fruition to embrace so bold, yet so correct an assertion. But the force of his utterances slowly and surely gathered assent, and was finally made to do duty by authors of lesser ability, who in their bold plagiarisms sought to ride upon the wave of quickly acquired popularity.

The healing power of Divine mind was recognized soon after the opening of the Nineteenth century, and, strange as it may seem, this thought did not emanate from professional theologians in their pulpits, but with practical medical men in their hospitals. Notable among these was Dr. David Gregg, of Batavia, N. Y., who, becoming disgusted with the uncertainty attached to the use of drugs among his patients, boldly abandoned materia medica and

resorted to the supplication of the Deity for cure, which proved a success. He found that God answered his prayers, and he became fully convinced that appeals to Divine Grace would do more for an honest, sincere physician than any portion of a medicine chest's contents. Large success in healing came to him in his new line of practice. He felt that other doctors ought to have the benefit of his experience, and to this end he wrote a book upon the subject which appeared in print along about 1830.

Somewhat later an eminent medical practitioner in London, Dr. Reed, was himself stricken with a terrible malady which kept him bedfast for three months. The skill of eminent men of his profession, coupled with his own extended knowledge, brought little or no relief. He took drug after drug with no permanent benefit. Despair over the prospect of recovery finally took possession of his mind, and he felt that his sands of life had nearly run out. In a spirit of anguish he cried out to the Lord to give relief, if Heaven could give relief to a diseased and racked mind and pained body. Like sunshine dispelling dark and angry clouds after a heavy shower, that much sought for relief came which no human hands could give. Being of a scientific as well as a religious turn of mind, Dr. Reed soon after his recovery formulated a system of practice which ignored drugs and placed entire dependence upon the Almighty which he called Divine Science, or power of Soul over Body. This book was issued in 1845.

Almost contemporaneous with this eminent British physician, who after being personally healed by heavenly Grace metaphorically threw physic to the dogs, was a most brilliant but unassuming American doctor, P. P. Quimby, of Portland, Me. He commenced his career as a magnetic healer of the sick, that is, he used personal magnetism largely in handling disease. With close observation of cases a valuable experience ensued suggesting a better curative method for the afflicted. It was Christian Science, pure and simple, as taught and practiced by Jesus of Nazareth. True, at that time he laid his hands upon his patient's heads as he invoked Divine interposition in their behalf. But our blessed Savior did the same thing, and cures speedily followed.

Fairness would suggest that while we are discoursing upon the subject we can not ignore two books on lines akin to Faith Cure and Christian Science by professed spiritualists. One of these is certainly a most remarkable literary production en-

titled "The Healing of the Nations," by Charles Linton. This was issued in New York city in 1855 by the Society for the Diffusion of Spiritual Knowledge.

The other book was "The Great Harmonia," by Andrew Jackson Davis, and it was somewhat elective in its character, as the afflicted was left to the choice of either drugs or Divine illumination as best might suit his inclination.

Linton strongly condemned the use of form, tenaciously holding that through mind alone would God effect rational cures for all diseases to which mankind was subjected.

In our admiration for these medical men to whom we have just made reference as abandoning the use of drugs for pure Divinity in healing the sick, let us not lose sight of that noble Briton and able scientist, Professor Tyndall, through whose intercession in the early sixties prayer wards were established in the London Hospitals along side of the materia medica wards. Those who can recall the history as to the result of the experiment can not fail to remember that prayer rose superior to medicine even to the most critical cases, and that as the outcome of the satisfactory experiment "Faith Cure" at once made a strong and lasting impression among sincere and intelligent people both in Europe and America."

I will not go any further in this history, but I want to show you that this thought has been brought forward every few years by someone issuing a book and giving it to the world, but during the latter part of this century this old thought has taken a wonderful start. Mrs. Eddy, of Concord, N. H., who was with Doctor Quimby, and at one time as I learn did, soon after leaving him, formulate a book which has been improved from time to time and sent out to the world, and it has been the cause of an awakening along these lines. But Mrs. Eddy's book is the only one of the books that has been issued that has ever claimed that God gave it direct by Divine inspiration, or that the writer had discovered the new thought. The thought before and since, with the exception of her book, has been free to the world, as is every other one of God's principles.

Now, from this historical sketch, you have some idea of what this Christian Science, or this Christology is historically. And before we go any further in this Science I want to call your attention to what we term spiritual "axioms" or truths which are self evident, and these truths you have got to understand or you can not heal the sick; and just like when you understand the four general prin-

ciples in mathematics, when we learn these fundamental principles you can make every demonstration known in Science. The first one of these rules to which I call your attention this afternoon is this: "There is one God Father of all, above all, through all, and in All." Now there is the idea. You can open a watch and you will see the hands running around and they show the minutes and seconds of the time day in and day out. Suppose I should find a watch in the street, and say that that watch was simply chance, what would the people think of me intellectually? They would think me either insane or an idiot. That watch, before it was put into shape, was in the mind of man; all of the minutest details were in his mind, and he put them on paper, and that paper was given to the mechanic as a pattern, and the watch was made from that. But before it was put on paper it was born and conceived in the mind of man.

You take any of our beautiful buildings—our National Library, for instance, the most beautiful building of its kind in the world—and you go through and wonder with perfect awe and admiration at the grandeur of the work. Before there was a line traced with pencil upon paper that great building and all of its details were born and conceived in the mind of the architect; and that building, as it stands to-day, is but the carrying out of the thought in the mind of man.

So with everything that has ever been created by man. It is but the thought carried out; therefore, you take the world, the universe, everything running with the most exact and perfect precision—from the never beginning to the never ending—there is but one thought that comes to the mind of man—that is, that the First Great Cause that created all this world, infinite space, that He is All in All and in Him we live, move and have our being. You call Him God, you call Him Father, you call Him Principle, you call Him Love, you call Him Life, you call Him Wisdom, or whatever name, we know that He is the Father of All, we know that He is Good, and it is upon this realization of this one great principle, of the Allness of God that we not only demonstrate over sickness, but over every inharmony of life. The elements obey at our bidding, all inharmonies are driven out, and Love, peace, joy, contentment, holiness and happiness settle down around your hearthstone, and God's Love covers us as do the waters cover the sea. It not only gives you knowledge of who you are and what you are, but it gives you the knowledge of your relations to God and His relations to you. It is this

knowledge that gives us the power to bid disease fly, it matters not where it is, and through the Holy Spirit of God our prayers are answered and harmony is restored, and the evil (so-called) dispelled. It is with the knowledge that God is All, and that God is Good, and that All that is is Good, because God created All that was created, knowing this we are enabled to look up smiling into the face of our beautiful Heavenly Father and know that evil never existed, and there never was any such thing as evil. God created All that was created, and without Him there was nothing created, and when evil comes up and asserts itself, be it in any form whatever, if we realize the Allness of God, that realization enables us to see the nothingness of evil, and when you make that realization those spiritual thoughts destroys this physical manifestation of so-called disease.

This doctrine that has been taught that there is another power besides the power of Good, and that it is reaching out after mankind to put them into a burning, hissing, blistering hell, causes more sickness and has caused more misery and more deaths than all other causes, and that belief is a direct denial of the fundamental principles of the Bible that God is Love and God is All.

Jesus says, "If you, being evil, know how to give good gifts unto your children, how much more does your heavenly Father know how to give good gifts to you?"

I ask you if there is one in this audience that would take his child and put it into a burning hell for all eternity for what few acts of evil it could do in the short limit of life called thirty years? The person who would come up and acknowledge that they would be a monster and would place himself below the respect of every person in the world. This is a thing you would not do, and God being Love, how could God do it? We prove the truthfulness of our position in the same way that our Blessed Savior proved His doctrine of Love. We demonstrate its truthfulness by the healing of the sick, and any person on the face of the earth who believes in a personal devil, or who believes in hell, who believes that God ever wants to punish his children, can not heal the sick. You take any one on the face of the earth, no matter where they are, and if they believe this old doctrine of hate they can not heal the sick. It is utterly impossible; as impossible as it is to make the Potomac river go back over the Allegheny mountains; it can not be done.

The same fountain can not bring forth sweet and bitter waters. Love, the great shibboleth, is the panacea for every evil, and God is Love and God is All; we live, move and have our being in Him, in this God of Love, and we enjoy His love. Oh! if we will only throw open the doors and let Him come down into our consciousness, our lives will become beautiful and we will become pure, and we will not try to cheat our brother; we not only will not do that, but we will endeavor to do good to somebody to be casting the Life-line to some sinking, shipwrecked mariner in order that they may be brought into this fold of Universal Love.

Oh! let me urge you to throw open wide the doors of your minds and let this blessed Father abide with you. God bless you

"The A, B, C, of Scientific Christianity."

The above is the title of a book of 112 pages recently written and issued by Judge Jos. R. Clarkson. His address is 450 Bee Building, Omaha, Nebr. The price of the book is 50 cents.

Judge Clarkson is a very well-known character throughout the western country as having been one of the ablest jurists west of the Missouri river. He is a man of brains, integrity, sterling character and broad and wide learning. For something over a year he has been a prominent lecturer on the board of lecturers of the so-called Eddy Scientists, having been taught by Mrs. Eddy herself something over two years ago. Judge Clarkson has gone into the Eddy system thoroughly, and, like the Editor of the News Letter, after he understood the inward workings of that combination he came out from among them and repudiated further affiliation with them.

This little volume that the Judge has issued is one that every person ought to read. It is replete with historical reminiscences, and goes into the "A, B, C," or the primary principles of Scientific Christianity most thoroughly. We hope that the book will have a large sale, as it will have a tendency to do a great deal of good. I commend it.

OLIVER C. SABIN.

HOW SURE IT IS—

That if we say a true word, instantly
We feel 'tis God's, not ours, and pass it on.
As bread at sacrament, we taste and pass;
We handle for a moment, if indeed
We dared to set up any claim to such!

—E. B. Browning.

THE INMOST CENTRE.

I searched through strange pathways and winding
For truths that would lead me to God;
But further away seemed the finding
With every new by-road I trod.

I searched after wisdom and knowledge—
They fled me the fiercer I sought;
For teacher and text-book and college
Gave only confusion of thought.

I sat while the silence was speaking
And chanced to look into my soul;
I found there all things I was seeking—
My Spirit encompassed the whole.

—Ella Wheeler Wilcox, in "Star of the Magi."

NOTICE.

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and what it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street N. W., Washington, D. C. DO NOT SEND ANY SUCH LETTERS TO JOHN H. TURNER. Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 1800 Wyoming avenue N. W., Washington, D. C.

In following these instructions it will simplify our work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

Two Telegrams.

St. Louis, Mo., Feb. 8th, 1901.

To Oliver Sabin,
1800 Wyoming Ave., Washington, D. C.
Pneumonia.

CHAS. CUNNINGHAM.

Ferguson, Mo., Feb. 13, 1901.

Col. Oliver C. Sabin,
1800 Wyoming Ave., Washington, D. C.
Cease treatment for C. A. Cunningham—all right.

Mrs. G. A. BAKER.

A Letter.

February 3, 1901.

Dear Brother and Sister:

We stayed to hear a minister—a Baptist—of my profession. Well, well; I don't know as I can say more. My heart aches for him and them, that they work so hard, seem so earnest, and I feel—no, I can see—that I (we) have more light and lifted so far above what is their understanding of the Scriptures, and in my daily life, in my real thoughts, in my knowledge of God and man. I feel sad for them and glad for myself. At the hotel table they laugh, with all manner of remarks, upon Christian Science. I do not even get angry. I pity them truly. Am glad I came here; the lesson is beyond value, as I could not see how I had advanced. It has shown me as nothing else could have done that I have grown in charity, love and wisdom. And I am feeling so well that I think I can get along now without treatment. Oh, how can I thank God and you enough? I can not, only my life will always testify my gratitude.

I stood up and told the congregation how I was healed, and by whom. They are shocked, pleased, etc., as they look at it in a different light. Many here knew how sick I was, and can not fail to see the change. One lady takes much of my time to try to get an idea of the great Truth that has wrought my cure.

You have been so patient, so persevering, may all blessings go with you both.

In the love of God and grace of Christ, I am your sister.

SET TOIL TO A TUNE.

Set your toil to a tune, aye, a happy tune,
And sing as you hoe, my laddie;
Set your toil to a tune as sweet as the Jane,
And sing as you sew, my lassie.
For toil is pleasure
When set to measure
Of mystical rhythms and runes,
And common-place toil
On fabric or soil
Can be set to a thousand tunes.

Set tunes to the stitches, and sing as you sew,
Aye, sing while the lads, fair lassies,
Set tunes to the furrows and sing as they hoe,
Songs lie asleep in the grasses!
For the heart that sings,
Hours fly on swift wings
Of mystical rune and rhythm,
And carry the tunes
Of a year of Junes,
And the heart of the toiler with 'em.

—Anna J. Grannis, in *Skipped Stitches*.

Unquestionable Facts.

BY M. E. C.

Many at the present day see the broad Truth that life is just as beginningless as it is endless; that what is now is what has been and shall be; that life in the abstract is All in All. Others hold that this is true in the abstract but not true of the individual.

Friends, be not deceived; life universal and abstract is not mocked by a different life from itself. Those who do not see individuality as coeternal with the absolute, do not understand what it means to be, and that nothing can be expressed of individual life that is not before it is expressed.

The body and brain are not the source of individuality, but are the evidence of self, who is capable of expressing self in a temple fitly framed together for its habitation. If anyone, through reading illogical statements on this subject, has any doubt about the eternity of consciousness, take up the Divine Science Statement of Being again, and then re-read and study the sermon in February Harmony on the birth of Jesus, and his teaching about life after death.

When the Law of Expression, which we were the first to present, and have taught from the beginning of our work, is thoroughly understood, no idea can possibly be advanced of the probable cessation of individual consciousness. To be or not to be, is in the now, and now is eternal. So the Truth that I am eternal consciousness is never to be questioned.—*Harmony*.

Love keeps out the cold better than a cloak;
It serves for food and salment.—*Longfellow*.

If eyes were made for seeing,
Then beauty is its own excuse for being.
—*Emerson*.

Make not your thoughts your prisons.
—*Shakespeare*.

Wisdom is oft times nearer when we stoop than
when we soar.—*Wordsworth*.

The realization of God's presence is the one sovereign remedy against temptation.—*Fenelon*

The very best of us must feel that he might have been transcendently nobler, and greater, and loftier than he is; but while life lasts every "might have been" should lead, not to win regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be yet."—*Canon Farrar*.

SAYS SHELLEY:

"A thought by thought is piled, till some great Truth
Is loosened, and the nations echo round,
Shaken to their roots, as do the mountains now."

JOY.

BY M. E. C.

THERE is no joy to be compared to that born of consciousness of pure Being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but instead, we do what the infinite does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come as the fulfillment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain good. Dear ones, it is for you to lay hold of the Truth; it is God's good pleasure to give you the kingdom. God's kingdom means a one power kingdom; there is only one power that rules and reigns, and that is Good. God is it, and we are it, for in Him we live, are moved and are. Make this Truth your own and joy will fill your heart. Affirm the Truth of the absolute, and we realize yourself above and separate from all the petty annoyances of life. In this consciousness and practice we never feel that we have lost everything, or that anything good and true, or of use, can be withheld from us.

Be the eternal, be the absolute. Be the highest and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not lose our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

"Joy of joys, the heavenly kingdom,
Is within the soul of man,
Blessed Truth, so grand, inspiring,
One with God's eternal plan." —*Harmony*.

"Ye Shall Know that I Am."

[Extracts from a sermon by M. E. Cramer, editor Harmony.]

¶ **I** AM the Light of the world: he that followeth me shall not walk in darkness but shall have the light of Life."—John viii, 12.

"When ye have lifted up the son of man, then shall ye know that I am."—John viii, 28.

As God is, I am.

There is but One All.

When Jesus spoke these words He had been in the temple teaching the people, and was interrupted by the Scribes and Pharisees. After He dismissed the cause of the interruption He spoke again to them, and commenced by proclaiming the Truth of Being—the Truth of the I Am, or what He was. He did not hesitate to claim all to which He knew Himself to be entitled, all that belongs to the true statement that "I and my Father are One."

My heart is constantly filled with the prayer of thanksgiving, or the knowledge I have of Being; for a knowledge of what it means to Be, to exist in bodily presence in this world. Think of it! Think it over and over—only the Good is; the Good alone is; God is All and God is Good. These are simple statements, but they are true and powerful for good.

There are four important leading points in the above text, which gives the key to the attitude which Jesus took in regard to His relation to God and man:

First. The declaration, "I am the light of the world," is an affirmation of the Truth of Being, the Truth of that life which brings things into existence, which produces form and reveals its own power. Light and Life are synonymous in the Scriptures.

Second. Is a promise of what results to those who follow Me—those who follow the true nature and reality of Being or Life. The result is certain, he shall not walk in darkness, but shall have the Light of Life.

Third. The text tells how to follow Christ, the true Me of the All Good; to do so is to lift up the son of man, even unto the son of God. "When ye have lifted up the son of man, then shall ye know that I am."

Fourth. Is the inevitable. When you affirm the Truth of your Being in thought, word and deed, regardless of the Pharisees, the beliefs and opinions of separation from God and man, then you have brought the Light of life to view, and your whole existence is lifted up. Then do you know that I am, or what I am; and you know it because you have exercised true knowledge, from the plane of Being, Life, which is all that can say I am; and which can now say, I Am, and beside me there is no other.

Some seem to be afraid to make strong and absolute affirmations; but do you not know that if we ever expect to do the works that Jesus did we will have to make the claims that He made? Weak affirmations make weak conditions, and strong affirmations make strong ones. The Pharisees took a weak atti-

tude and condemned Jesus for speaking the Truth of Being, which is the only strong attitude one can take. It is apparent that they did not do the works of Jesus because they did not let his words abide in them. Those only who continued in His word did healing. This shows that to demonstrate the same truth it is essential that we make the same claims, and do it with understanding and love for the same Truth.

Under part first of our text, "I am the Light of the world," Jesus virtually declared, I am the Life of the world. For the true Light is Life.

So with those who have the knowledge of Being, the old condition of mental doubt, anxiety and depression has gone; such look around them and wish that they could tell this old new story, the Truth of Being, to everybody; but many care not to hear. In their beliefs such have rejected the Truth of God and man, and their telling is that they are deserted by God and man—they feel utterly alone. Some are willing, perhaps, in their seeming depression, to say, Let us alone in our despair, let us listen to its voice, let us contemplate its promises; but, dear friends, this condition is temporary and unreal. I tell you there is nothing ahead for such persons but the Good—the Truth of God and man. In Truth is freedom. Be of good cheer, "and ye shall know the Truth and the Truth shall make you free." As soon as they set themselves at work to make the true statements of Being, the Light of Life, the substance of faith, and the presence of good within dawns from within and shines forth to light, to brighten and to sweeten their experiences in all efforts.

We have found that the true state of consciousness and freedom does exist, and no one need fear making the effort to realize that state. No one should hesitate to abandon the old false and lifeless belief about self and to begin at once to make new statements.

The old statement has been, there are two powers, one Good and the other evil, innate within me; "I am conceived in sin and born in iniquity." I am a worm of the dust and born to die. I am a miserable sinner and have left undone that which I should have done, and have done that which I should not have done. I am mortal, finite, and limited; heir of all sickness and sorrow.

The following is a new and healthy statement of self:

I am Life, not death; I am Spirit, coeternal with God, not temporal; I am immortal now, not shall be; I am whole now, not going to be by and by; I am the image and likeness of all that is Good and real now, and I can not become anything else; I am now what I ever shall be, Spirit, Life, Love, Truth, Substance, Soul, Knowledge, Power and Presence. I am wholly Divine, complete in God, heir of God and joint heir with Christ, heir to nothing but the Good AMEN.

"He that followeth Me shall not walk in darkness but shall have the Light of Life." This is positive certain. To follow ME, the Christ, is to follow His example. Let us consider the example He set in prayer, which was that He prayed as if He had already received, as if He had already been heard

All things were His. All power in heaven and in earth was given unto Him. To act according to the example He set is to be thankful in our hearts for the blessings that are ours, that have come to our household. Be thankful and continue to be thankful for all good things; if the Good seems to be far away the more determined must we be in our thankfulness that it is ours and for its presence. Thankfulness is an appreciation that knows no barrier, in it you are conscious of the Good. All things good and useful are ever at hand for you. Therefore do as did Jesus, pray with blessed assurance. When ye pray pray as if ye had already received and ye shall receive.

To follow Jesus in this respect would prove to be the greatest good in the life of anyone, for it would be the means of accomplishing every good purpose even as it was apparent with Him in every act of healing and in feeding the hungry multitude, etc. The accomplishment of peace, health, prosperity, raising the dead, "lifting up the son of man," is to be enjoyed in the fulfilling of the command: "When ye pray, believe that ye receive and ye shall have." Ask as if it was yours and you were asking for your own.

"When ye have lifted up the son of man then shall ye know that I am."

When you know and set the Truth that what God is I am you find that what is His is yours, and there is no more beseeching, no begging, no pleading, you quietly and confidently ask or affirm your own in thought, word and act. You have taken your existence to God, and have opened your heart to His glory and your door to His bounty, and you enjoy His gift not as the world gives, but as He is so are you. You never fail to be thankful that you have already received.

A quotation from Rev. D. L. Sullivan in "The Light," is appropriate at this point in confirmation of the above:

"My new idea of prayer, that I am giving out to the world and that has never failed to prove its own truth, is: prayer is the raising up of our mind to God in thanksgiving for having received all good things, surroundings and conditions from the great forever or beginning; and an absolute denial of evil, sickness, or anything that maketh limitation or a lie.

"Think of it. Your homes are furnished with water, gas and steam heat. When you arise in the morning you turn on the heat, and soon you feel the response. The heat comes bounding to fulfil your wish; steam rushes in and out, and round about through the pipes to do just what you want done. You step to your bath, and there you are again the recipient of exactly what you most desire. 'Before ye ask I will answer.' It is now after sundown, and the shades of night are falling fast. This does not disturb you, as you know your gas or electric light is ready to do for you what you desire. Presto! Your room is ablaze with light, and you can read or sew with the greatest comfort. Can mortal man be more gracious than God?

"Now, my dear friends, just imagine that you see

thousands of people on their knees begging God to let the steam heat come forth to warm their cold, benumbed bodies; or on their knees in front of the water faucet or the gas jet, begging his lordship to condescend to send forth the supply that they are suffering so intensely for.

"Why, the answer from the steam pipes and water faucet and gas jet is, 'Just help yourself; we have provided you so abundantly with exactly what you want before your wants existed that you can never begin to use it.'

"When ye pray, pray as if ye had already received, and ye shall receive."

"Do you see how Omnipresence, Omnipotence, Omniscience has provided everything—you can hope for or aspire to in that simple, beautiful, bountiful acknowledgment, 'And ye shall receive?' Ye have but to acknowledge me and I manifest myself and my ever-present abundance in thee and through thee, by and for thee, to bless and supply the world."

I Am Well.

February 26, 1901.

My Dear Brother Sabin: I write to tell you that I am well. The eczema has disappeared, my limbs and feet are free from cramps. The scars of battle still remain, but I think they will be removed by time.

I thank you for the February number of the News Letter, as I gave mine away. Please remember that I am a regular subscriber to the News Letter. Wishing you great success and happiness in the future,

I remain your sister in Christ,

"THE A, B, C OF SCIENTIFIC CHRISTIANITY."

BY

HON. J. R. CLARKSON,

450 Bee Building,
Omaha, Nebraska.

PRICE, 50 CENTS, - Postpaid to all places.

TRY SCIENCE HEALING....

This Principle of Life! This Truth!
HEALING is for
ALL PEOPLE.

If you want to be well and happy you CAN be.
Absent treatment to any part of the land.

Address: R. C. HANNON, D. S.,
212 Asylum street,
HARTFORD, CONN.

LOVE THAT LASTS.

Love that lasts a lifetime through,
Hearts that travel lightly,
Eyes that chose the sunny view,
Lips that laugh so sprightly;
Happy they that hand in hand
Thus go onward singing,
All their world's a fairyland
With magic chime-bells ringing!

For all things love the souls that love,
And smooth the road they're wending;
The dimpling sky smiles from above
Around their rapture bending;
And stars in heaven's midnight blue,
O shine they ne'er so brightly
As on the souls that love life through,
The hearts that travel lightly!

— *St. Louis Republic.*

THE WORLD.

The world is well lost when the world is wrong,
No matter how men deride you
For if you are patient, and firm, and strong,
You will find in time (though the time be long)
That the world wheels 'round beside you.

If you dare to sail first o'er a new-thought track,
For a while it will scourge and score you;
Then, coming abreast with skillful tack,
It will clasp your hand and slap your back
And vow it was there before you.

The world means well, though it wander and stray
From the straight, short cut to duty;
So, go ahead in that path, I say,
For after a while it will come your way,
Bringing its pleasures and beauty.

— *Ella Wheeler Wilcox.*

Effect of Music on the Sick.

In London there is a musical guild of St. Cecilia which has been having very wonderful experiences among hospital patients. It seems that a patient suffering from insomnia had been sent to sleep twice by their music; but as some doubt about the fact was expressed by a physician in the hospital, the choir determined to try the effect of their charms upon a whole ward—and actually succeeded. They sent four patients out of fourteen into sound slumber and rendered drowsy all the others in the short space of twenty minutes. In another hospital a woman suffering from depression of spirits, which had deprived her of the desire to talk for many weeks, became interested and conversational under the influence of music, while a man suffering from delirium tremens was soothed and quieted. The experiment is worth trying in hospital work.—*Sheltering Arms, N. Y.*

Healed and Free.

Bellevue, Ohio, February 22, 1901.

Col. O. C. Sabin, Washington, D. C.

Dear Brother: Before receiving your letter, dated February 18 instant, I was healed and free from malicious mental malpractice. The glorious sunshine began to reveal wonders to me, and the atmosphere seemed filled with healing thoughts which kept pouring and pouring, filling me with the good thoughts, until in songs of heavenly praise to God perfect peace of mind appeared.

The vibrating treatment breaks every link in the chain of error. About a year ago I had similar experience. I did not then fully understand, but had the promise God would protect me, and He did, and also saved my sister from an untimely grave, proving that He, whose heart is infinite Love, can not be defeated.

My throat trouble is effect [*sic*] from catarrh or singing, which is improving.

Now, having perfect peace of mind, do not know that you need continue treatment. Thanks for the book you sent; have first edition. Thanking you for the many kind and uplifting thoughts,

Yours in Love and Truth,

Strength to Take up Her Burden.

Brent, Ga., February 9, 1901.

Dear Brother Sabin:

The time has come for me to bear my own burden and so fulfill the Scripture command. You can dismiss my case now, for I am getting along so nicely. I am so grateful to you, and do thank you from the depth of my heart for the love and patience you have shown me in my hour of need for truly in this trial there was a necessity for a "communion with the saints," a reflection of Life, Truth and Love, with loving gratitude.

I am in Truth,

Rejoiced at Success.

Sherman, Texas, March 3, 1901.

O. C. Sabin.

Dear Brother in Truth: I am rejoiced at the success of the treatment; as you know by the telegram of yesterday Lillie is up and well, I am happy to say.

Yours in the Love of Truth,

Patience.

LET patience have her perfect work. Patience is the highest virtue that man or woman can attain to. Patience is an attribute of the soul power. The people of the earth use very little patience, but on the other hand most people are very impatient.

The Scripture informs us, "In your patience possess ye your soul." Then it would seem that patience was a virtue belonging to soul power. The soul being so little understood is the reason of so little development in that line of thought. Divine Science awakens this soul power in each one of its patients or students.

It seems hard for some people to apply Scriptural meaning to every-day life. The teaching for such a long period has been that man was a mortal being, a worm of the dust, and, of course, it would be hard to instruct a worm, or even to expect too much of a worm. When man is converted from wormhood to Divine manhood then the applications of Scripture will be of much more value, its Divine beauty will be appreciated by the masses, then man will be bound to have only one God to lead him, and that one God, GOOD.

The pulpit sends out much that God never heard of and much that God would not accept if there was any choice in the matter. Divine Science draws a line between the mortal and the immortal. It closes all of the higher qualities as belonging to the Divine or reality and all of the lower notions as belonging to the imaginations and good for nothing, because they are but idle vanities of the mind and are summed up as mortal mind or no mind at all. How can any one be patient in misery? Misery is not a creation of the Divine. Man is an intellectual being, capable of performing any of the higher qualities, and he should be so educated.

Education will improve as we awaken from the earth sleep into the glorious image of God and find out that we are immortal beings with full power to act in harmony with Divine principle, sickness, sin and death, we will learn how to conquer. Life, health and happiness will be supreme rulers, man will no longer be a superstition, fear and misery, but rather we will learn what it is to be patient, we will know the power of thought, and can thus unfold our Divine energy. Principle is God, therefore to understand Principle is to understand God or Mind. Power belongeth unto God (Mind.)

"Let every soul (everybody) be subject unto the higher powers, for there is no power but of God

(Mind): the powers that be are ordained of God."—Romans xiii, 1.

Mind or God is one and the same thing; this makes the power of Mind to be the God Power.

"Let patience have her perfect work" will be understood as the truth of being is unfolded and demonstrated. The twentieth century should see this principle of right acknowledged and established. Patience in this respect develops wonderful power. Man, as the image and likeness of God, must possess all of these divine qualities, for they constitute the Kingdom of Heaven or reign of Harmony.

Patience unfolds divine beauty and lifts us above the error of the dream life. Mind is God. This is the thought and should be studied into. If we are patient with ourselves and others we gain our dominion over all things and thus learn the power of divine thought. Many people try Science for a short time and do not get the results that they would if Patience was their guide. To get possession of one's self is a great thing and requires much study and perseverance. Life is a blessing; sickness is of no use to any one. Love is divine; Hate is detrimental to spiritual advancement. We have all of the God Power within us, but we must learn how to use this power. Health is the result of our study of the living truth, not the dead error of the past. "Let the dead bury the dead," is an every day utterance of Divine Science that means that we are to find our life and health in the living present, for it is Christ that lives now in each person—we must recognize each one as the living Christ.

"When Christ, which is our Life, shall appear." Has it appeared to you yet, dear reader, that your life is Christ? If so, then you, too, have entered the Kingdom of the One Mind and can stand at the right hand of God (Good) and understand who you are and what you are. This is what Patience has taught me. Many times when I have been treating a patient the thought of discouragement would come, but the God thought would come and say, "Patience, my child, Patience; it will yet come out all right." I have often said to students and to people that I have been treating, "In your patience possess ye your soul" (your real self). That comes as inspiring courage to us all. Let Love continue forever more.

R. C. HANNON, D. S.,
212 Asylum street, Hartford, Conn.

I am conscious of the influx of the spirit of wisdom which gives me ability, judgment, efficiency and power to accomplish whatsoever is best in my chosen work.—Yarnall.

The Poetry in Life.

BY HARRIET B. BRADBURY IN UNIVERSAL TRUTH.

It is said that the mother of Goethe used to say, "When my son has a grief he makes a poem of it and so gets rid of it." We have the testimony of Shelley that "our sweetest songs are those that tell of saddest thought." And Shelley ought to now, being himself one of the sweetest singers of our English tongue. Evidently sorrow has its uses for the poet as material upon which he may exercise the magic of his art, bringing music out of discord and finding the hidden beauty in that which seems most undesirable in life, *i. e.*, personal sorrow and disappointment.

The poet is the lineal descendant of the ancient prophets. As there were in olden times false prophets, so there are now poets who misuse their sacred gift, finding in the mere music of words a sensuous and beguiling charm which they skillfully use to lull to sleep the moral sense and to arouse the longing for selfish pleasure in their readers. But the true poet has heard the voice of the Almighty.

"His home is in the heights, to him
Men wage a battle weird and dim,
Life is a mission stern as fate
And song a dread apostolate.
The toils of prophecy are his,
To hail the coming centuries."

The true poet is a seer, one who sees into things, the man of insight, of intuitive wisdom, of that kind of faith of which Browning spoke when he said: "Faith is not blind belief, but a passionate intuition." Few in our age have preserved such faith intact, except our poets and here and there a gentle, secluded woman, who has lived her quiet life far from that rude contact with the busy world, which, either through pride of intellect or through greed of gain, makes almost inevitable wreck of the intuition.

Faith is a "passionate intuition," a firm assurance of things hoped for, "a belief in the Good and in an eternal, holy purpose working in and through all things. Faith can carry the soul through the blackest night of seeming evil, through disappointment, and even through martyrdom; yet faith is not realization. Faith often antagonizes reason, and while reason is yet in its childhood there can be no reconciliation, for not until reason and intuition see the same Truth can we say that "faith is lost in sight."

The proper balance of these two powers of the

human soul is the thing which our new Science is seeking to establish. This involves at present the necessity of giving more attention to the cultivation of the intuition than to the training of intellect. For intuition has been neglected in our systems of education, or, what is worse, confounded with the blind acceptance and memorizing of some set of dogmas. But man has never thought out, he has experienced, religion, and thinking on such high themes can only be profitable as the reality of them has been brought home to the soul through personal experience. The office of reason is to calmly judge and weigh the results of experience. And without faith, or, rather, without intuition, the experience to be reasoned upon can not be gained. Our mental science class rooms might be called "schools of the prophets," for that is surely what they are—places where the faculties of the seer are developed, where the power of seeing the underlying good beneath seeming evil is awakened and made strong, where, above all, the ability to make music out of his griefs and harmony out of his discords is cultivated in each individual student. Not all will express the music of their lives in words, but whether expressed in words or simply in Love and health and happiness, the result sought is attained, so long as the music is found and brought to the surface. This is to make poetry of our lives.

Suppose you have a grief, what would it become if you should make a poem of it? Keats has said that "A thing of beauty is a joy forever." Well, in becoming a poem your grief has become a thing of beauty, and therefore it is no longer a grief, but a joy. This simply means finding the music in it, or the purpose in it, or whatever you may choose to call that underlying good which we know is at the heart of all things.

And again, referring to the words of Shelley, we are reminded that "our sweetest songs are those that tell of saddest thought." Then the deeper your grief the better is the material at your hand with which to make your poem. It is recognized by all who have any deep knowledge of human nature that strength and sweetness of the truest sort can come only out of the uttermost experiences of this earth life. Not that sorrow is a good thing in itself, but a sorrow turned into a "joy forever" is certainly a thing divinely beautiful. And the materials for such joys are always at hand; they are found in every life in glorious abundance. There are no separate brain areas for feeling pleasure and pain. In fact, what is at one time a pleasure to us often becomes a pain, owing to some change in our

point of view. So also with pain the point of view may be changed and to our grief is a thing of beauty, and so a joy. This is the subtle alchemy of the spirit. It reveals how complete is our command of our destiny. As Milton's Satan exclaims, while treading the fiery plains of his place of torment—

"The mind is its own place, and of itself
Can make a heaven of hell, a hell of heaven."

But some say, "It would be easier to conquer a great grief than to face the petty trials that come from day to day. It is hard to be heroic over a thing that has no greatness or dignity in itself." Suppose a list of great griefs were presented to you that you might choose one in the place of one of your little griefs, would you not turn from it, rejoicing, to take up the little cross again? There are enough great sorrows in every life. If they have not yet come to you be assured it is not because they are going to pass you by. If you can learn to transmute them into joys by practicing on the petty daily worries, then when they come the struggle will not be so hard.

Life is all a song when we have learned to detect its harmony. Did you ever notice how, when you go out alone to walk in a quiet mood along some country road or through the fields, innumerable faint, musical sounds strike your ear which you missed entirely when you walked there in company with even your dearest friend? Lovers, strolling together, sometimes find the soul stillness in which these sounds are heard, but even with lovers it is rare that personal thoughts do not soon intrude to make the ear deaf to nature's subtlest harmonies. The upper wind currents in the tree tops sweep in long, rhythmic cadences down to the meadow below where you are standing and blend in tuneful harmony with the soft airs that sport among the low-growing shrubs and the long grasses. Insects of various kinds pipe up at intervals, sometimes continuing so long that you wonder how it is they are not weary. Then a distant bird note and a whirr of wings, as a feathered member of the symphony, in blissful unconsciousness of his own importance in giving character to the whole, goes out for an afternoon call in a neighboring grove. Now, if you hold yourself very quiet other sounds will come upon your ear. Perhaps the gurgle of a distant brook, perhaps the sound of voices far away, perhaps even the hum of a city full of human beings, all reduced to a single note in this vast, peaceful harmony. Still yet, and you can hear your own soul taking up its part, as your heart swells and glows with a delight

that is not far removed from worship. It is at such times as this that God gives individual messages to human souls, or makes clear and definite some message which has long been vaguely felt. Prophets have always sought the wild solitudes of nature, because it is easier there to still the mind and come into conscious contact with the Oversoul, with the Universal Life.

Good, about to be born of seeming evil; Beauty, waiting to be recognized; Truth, looking to man for deliverance from bondage—all these in many forms of specific thought come to the soul that waits reverently in the stillness. Only in the stillness can the lost harmony be found. Only when we hush ourselves and wait to hear the divine Voice, knowing that the Voice will speak to us out of our trouble, can we find the beauty in it and the glory and the peace. The poet must enter this stillness before he can turn his personal grief into an immortal poem. The prophet must seek the same holy place if he would be filled with the message that must be made to flash like fire before the slumbering consciousness of the people to whom he is sent. Every simplest soul that has dared to look up in aspiration and in longing for some key to the mystery of his own past and present sorrows must also enter this holy of holies, and, stilling all thought on the personal plane, let the currents of universal love sweep through his being. This is the magic alembic in which all baser things turn into pure gold for the soul.

"Some happy souls there are that wear their natures lightly;
these rejoice

The world by living and receive from all men more than
what they give.

One handful of their buoyant chaff exceeds our hoards of
careful grain." —Owen Meredith.

I have only one counsel for you—be master.—
Napoleon.

I WILL BE GLAD TO FREE ALL

Those burdened with CARE, or heal any troubled
with diseases, no matter what form they may take.

Price within the reach of all.

Address:

Mrs. EMILY P. HANNON, Divine Scientist,

284 ASYLUM STREET,
(mar 26)

HARTFORD, CONN.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—357 pages. Price, cloth, \$1.25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose For Big Folks.—179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Hellbroun, or Drops from the Fountain of Health.—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs.) **FANNY M. HARLEY,**

1653 ROSCOE BOULEVARD,

CHICAGO, ILL

The New Treatment.

The proper name for this treatment is **THE VIBRATING TREATMENT.**

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

THE BOOKS OF JANE W. YARNALL.

"Practical Healing for Mind and Body."

Is a book universally accepted as the clearest and most concise treatise on the subject of healing yet published giving, as it does, a full explanation of the causes for diseased conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied to every situation, circumstance and condition in life with profit. Price, \$1.50.

Testimonial.

"The Good Time Coming or The Way Out of Bondage."

Is a more recent work which deals more with the higher and more advanced ideas of the laws of life and being, and is, as its name implies, a guide to "*The Good Time Coming*," when all shall know the truth of being from the least to the greatest.

These books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, **Jane W. Yarnall,**
2450 Michigan Avenue, Chicago, Ill.

Dr. and Mrs. Yarnall also take patients, either present or absent. Classes are taught on application, and private instruction can be arranged for by correspondence. Hours for receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL.

Patents Secured.

Have you an Idea of a Good Thing?—Get it patented. It may bring you a fortune.—Terms reasonable. Personal attention given to your claim.

ALBERT O. McLAUGHLIN,
PATENT LAWYER.

Attention also given Pension Claims.
Address, 943 Mass. Avenue, Washington, D. C.



80

But the music is all a delusion;
Our reason has told us so;
And you will forget that you heard it
When you hear the sound of woe.

Then out spoke one from among us,
Who had nothing left to fear;
Who had given his life for others
And been repaid with a sneer.
And his face was lit with a glory,
And his voice was calm and clear;
And he said, "I can hear the music
Which the little children hear."

—Anon.



No. 7.

Practical Talks to Mothers

...and...

Those Interested in the Care of
Young Children.



By H. L. C.



This Department of The Washington News Letter is
in charge of a Mother, who wishes to help other
mothers in the care of their children.

457

Punishment of Little Children.

I KNOW of a dear baby girl who had a habit at one time of tipping over her mug of milk whenever she came to the table. One morning her mother thought best to punish her by putting her in a corner in her high chair with her face to the wall. Baby did not seem to like this the first time it was done, but the next morning over went the mug of milk again, and with a bright laughing face the little rogue looked up at her mamma, saying, "*Now, more wall, Mamma, more wall.*" So, then, mamma found out that the punishment was not understood as she meant it should be by her baby, and she decided that the breakfast table was not the place to teach her obedience in that respect.

After breakfast mamma took her little one up stairs to the bath-room and sat her down on a rubber cloth spread out on the floor; then she gave her her mug filled with water instead of milk, and giving her a loving kiss she said to her, "Now, dear, you may *tip over your mug* as often as you wish, for it will do no harm here on the rubber cloth, but you *can not* tip it over at mamma's table. If you do, you will have to eat your breakfast up here."

Then mamma left the little girl alone for a few moments. Soon she returned to her and found that the mug of water

The Children's Music.

We asked where the magic came from,
That made her so wondrous fair,
As she stood with the sunlight touching
Her gloss of golden hair.
And her blue eyes looked towards heaven,
As though they could see God there.
"Hush," said the child, "can't you hear it,
The music that's everywhere?"

God help us! We could not hear it;
Our hearts were heavy with pain;
We heard men toiling and wrangling,
We heard the whole world complain;
And the sound of a mocking laughter
We heard again and again,
But we lost all faith in the music,
We had listened so long in vain.

"Can't you hear it?" the young child whispered,
And sadly we answered "No."
We might have fancied we heard it
In the days of long ago.

also are pretty when simply trimmed with lace edging and insertion or fine embroidery. Winter blankets, one pair, not too heavy in weight. Summer blankets can be bought, or made at home, of light weight flannel with hem, bound with white ribbon kept in place by cross or feather-stitch. In buying a crib pillow, it is best to buy a low one made of soft, curled hair best quality. Have a hair mattress but no rubber cloth. Use in its place quilted padding, one or two thicknesses. This can be bought at most dry goods stores.

Reproving Children.

“**P**ROBABLY most parents, even very kindly ones, would be a little surprised at the assertion that a child should never be reprov^d in the presenc^e of others,” says Helen Hunt Jackson. “This is so constant an occurrence that no one thinks of noticing it; nobody thinks of considering whether it is right or best or not. But it is really a great rudeness to the child—I am very sure, therefore, that it should not be done. Mortification is a condition of feeling as unwholesome, as uncomfortable, and when inflicted by the parent it is certain to do more harm than good.”

I fully agree with the above, and have found that the best time for reprov^g our dear ones is when we can talk quietly and lovingly to them in Mother's room.

had *not* been tipped over, and her dear baby was crying softly just to herself. So mamma took her up in her loving arms and kept her there for a long time.

The next morning the little mug of milk was not spilt, for baby had learned her lesson, and mamma felt very thankful that she had not punished her darling in anger or thoughtlessly.

—H. L. C.

Literature for Little Children.

THE OLD THEORY that any book will do for a child to read which has short words and tells enough thrilling adventures to keep the child interested, is now a saying of the past.

We as parents should investigate this book world which is open in these days to our children.

We are apt to allow our little ones, as soon as they can read, to choose their own books. This is just as unwise and wrong as it would be to allow them to choose their own clothing, home living, methods of education, etc.

We are responsible to God and co-workers with Him in guiding these little lives, and I always feel that the best we can give our children is none too good. We must seek Divine intelligence in order to guide aright.

Do not give the children books that tell of evil doings and sayings merely because they are said to be historical. There are historical books which deal with history in different ways; some are good, but some are too horrible for any one to read.

Where there are several children in one family do not expect them all to like the same book, but try to discuss pleasantly the different points in the book together. Surely children, as well as older people, have a right to their own opinions. We can only guide them to think as we do or as others do. Give them the best and let God do the rest.

In many of our Sunday School libraries we still find books that do much more harm than good. Few children are satisfied with what we used to call Sunday books, those that tell how a good little child never did anything wrong, and at the end of the book died and went straight up to Heaven. Books of this kind the children call "too goody good," and they often give them a distaste for all really religious books.

Some people are opposed to what are termed "Nature stories," but I have always found that Nature stories told in simple language will interest some little ones where nothing else will do so. We should study the *child* before we study the book we place in its hand.

"Open your heart and your arms wide to your daughters," he says, "and keep them wide open; don't leave all that to the mother. An intimacy will grow with the years which will fit them for another man's arms and heart when they are ready to exchange yours for his.

"Make a chum of your boy, hail-fellow-well-met, a comrade. Get down to the level of his boyhood and bring him up gradually to the level of your manhood. Don't look at him from the second-story window of your fatherly superiority and example.

"Go into the yard and play ball with him. When he gets into scrapes don't thrash him as your father did you. Put your arm around his neck and say you know it seems pretty bad, but that he can count on you to help him out, and that you will always do so, and that if you had only known it earlier it would have been all the easier."

Baby's Crib Linen.

✦ IF you are furnishing a crib for baby, make a dozen sheets and as many pillow-cases. These sheets are very nice when made of English long-cloth. It is soft and wears well, and is not very expensive. Hem-stitch the hems if you have time, but if not, fine machine-work is just as well. Little pillow-cases for the crib and carriage

Come to me, O ye children !
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

—Henry W. Longfellow.

A Hint to Fathers.

“**M**R. Hopkinson Smith has written a witty little monograph on the relation of parents and children. I am glad to say (writes Mrs. Wiggin) that it is addressed to fathers—that “left wing” of the family guard, which generally manages to retreat during any active engagement, leaving the command to the inferior officer. This “left wing” is imposing on all full dress parades, but when there is any fighting to be done it retires rapidly to the rear, and only wheels into line when the smoke of the conflict has passed out of the atmosphere.

In regard to poems and so-called “Jingles,” how few can be found that are pure or suitable to place on the bookshelves of our little children. Some of the school Readers are really the best literature we have now, and I think many parents would do well to study them themselves, for I have met parents who never visited the schools their children attend, and have no idea what books they study.

Again I must quote as I have so often, that wise saying of Froebel's, “Come, let us live *with* our children.” This, you know, does not mean *for them* only. You will see the difference if you think about it.

Copyright 1901 by H. M. Lincoln Coolidge. All rights reserved.

Music in the Nursery.

DO NOT CHECK the singing of a little child or the whistling of a boy because it seems to annoy you. Grown people do not always understand of how much pleasure they deprive a child when they are continually hushing it by saying, “Oh! do keep still, you noisy boy.”

The child of such parents often becomes a silent, reserved man or woman, and even in childhood goes to the houses of other people or stays in the street, anywhere but its own home, where it is never allowed to make a noise.

I know of a family of boys and girls (now grown) who seldom spend an evening at home. When asked the reason, they reply: "Oh, father and mother can not bear a noise; they do not like games or amusements of any kind, so we have nothing to do at home unless we study or read every evening, and we grow very tired of that all the time."

Sometimes a very young child shows a taste for music as early as ten or twelve months of age, and if it does it should be encouraged by allowing it to have musical toys and teaching it pretty nursery songs and hymns. If it does not always sing correctly, do not laugh at the mistake, but be patient and sing the song correctly over and over again; the little ear will soon catch the correct tune.

In our nursery, sticks were violin bows, chairs had strings across their backs to be used as harps, and boxes and window sills were pianos.

If I had tried to do away with all these things, or hushed the sweet voices of my little children, I should have taken much pleasure out of their lives and mine.

If you are obliged to give up the care of your little ones to the care of a nursery maid, do try to engage a person who has some music in her soul. A silent, glum woman sitting in a nursery is enough to make most children cross.

We must try to give our little ones all the sunshine and music we can, for what we sow we shall reap in after years.

Children.

Come to me, O ye children !
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are the birds and sunshine,
In your thoughts the brooklets flow,
But in mine is the wind of Autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more ?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.



56

Ten Friends.

Ten true friends you have,
Who, five in a row,
Upon each side of you,
Go where you go.

Suppose you are sleepy,
They help you to bed;
Suppose you are hungry,
They see that you're fed.

They wake up your dolly
And put on her clothes,
And trundle her carriage
Wherever she goes.

They buckle your skate strap,
And haul out your sled;
Are in Summer quite white,
And in Winter quite red.

And these ten tiny fellows,
They serve you with ease;
And ask nothing from you,
But work hard to please.

Now, with ten willing servants
So trusty and true,
Pray who would be lazy
Or idle—would you?

Would you find out the name
Of this kind little band?
Then count up the fingers
On each little hand.

—Selected.

No. 7.

LEAFLETS

FOR THE

LITTLE ONES.



CHILDREN'S DEPARTMENT

—OF THE—

WASHINGTON NEWS

LETTER,

512 10th St. N. W., Washington, D. C.

What Was Needed?—Continued.

BY HARRIETT LINCOLN COOLIDGE.

I AM glad that many of you have found out what was needed in Dreary Land. It was just one thing, the one word which was on that banner and was carried by the Shining Child. A word which means much to every one, but yet it is one of the shortest words in the English language, only four letters in it, LOVE, but we are told in the Bible that if we have not love we have nothing that is really worth having, and I am sure this is true.

When you read the Bible in the 1st Cor., 13th chap., use the word Love instead of Charity and you will see what I mean. This teaches us that if we had no love in us, nor ever showed any love towards others, we should be just as unhappy as those poor little children in Dreary Land.

You can hardly imagine such a place as that, can you? I don't want you to think for a moment that there is such a place as Dreary Land, for there is not, that was only an Allegory as I told you; merely to show you what this world might be if there was no love in it.

of quarrelling, the birds were singing sweet notes, the old men and women who thought they could not get up and work at all were at work that day as lively as the young folks. A sweet-toned bell was ringing calling the people together to make plans for building good houses and better stores and schoolhouses, and (better than all) beautiful churches.

If you could have seen that place a month from that day, you would have called it Happy Land instead of Dreary Land.

Now, dear little children, you too are messengers of love, and I want you to remember that you have a work to do right in your own homes, and towns, or cities, just as those little children had.

This is the end of the story, but please try to remember what it teaches. If you do, you will not only be happy and gay yourself, but you will make this world a better place to live in than it seems to be now.

Copyrighted 1901 by Harriet Lincoln Coolidge. All rights reserved.

one we entered, for love has done its work and overcome evil. The dark places have been made light, the sad folks have been made happy, the little children will not quarrel any more, perfect love has cast out all forms of fear which always works evil. Our work is done here, but we must not stop except to sleep for a night; to-morrow we shall march on, and wherever we are needed there we will work just as we have here until "the Kingdom of Love is come on earth as it is in Heaven." Heaven is right here now, but some people do not see it, and we are messengers of Love, sent to shine in dark places so that every one may see where Heaven is."

So the Shining Child stopped speaking and all the little children went to sleep upon that beautiful hill on the soft, green grass, with only the bright moon and stars for their lamps. The dear Shining Child slept, too, but just at sunrise in the morning he led them away to do their work in the world.

When the people of the town awoke they rubbed their eyes to see where they were, and wondered why things looked so differently. Their children were singing instead

Now, I believe I said that I would tell you what took place in Dreary Land after Love entered it. The dear little Shining Child called the other little children to him and talked with them on that high hill where you remember they were in the last story.

Then he sent some of them down one street of that town and some down another, telling them to go to every house or hut and to all the miserable-looking places called shops.

He told them they must leave kind words, loving thoughts and some sort of a lovely gift in every place they went, and then when they were sure that they had been everywhere, they might return to him and he would tell them where to go next and what to do.

You see the Shining Child stayed up on the high hill, for he wanted his light and his banner with Love on it to be seen by all who looked up to him, and he knew that all his little friends would do just as he told them and come back to him for more work and more directions when their work in this Dreary Land was done.

When the people of Dreary Land looked up on that high hill they saw a great light, and they tried to understand

what the word on the banner meant, L-O-V-E. They knew the letters, but as they had never had any love in their town, of course, they did not know what it meant. That is why the Shining Child had come to tell them.

So the next morning after the procession of children had passed through the town, they again started out to obey the commands of the Shining Child. Some children went towards the East, some towards the West, some towards the South, and some towards the North.

They found no trouble in entering any of the places where they marched, and as they went along they patted the little animals who looked unkind, or as though they wanted to bite somebody, but after one of these loving little children had touched them they became so gentle and kind that no one could fear them.

Wherever any of these little children went beautiful flowers sprang up, and the birds sang more sweetly.

The mothers called their little children by sweet names, and took them lovingly up in their arms, but before they had called them a nuisance and other unkind names.

Do you know that if we only talk, and think, and act

lovingly towards all, we shall in time receive love in return? for "Love worketh no ill to his neighbor, therefore, Love is the fulfilling of the Law." This is what we read in the Bible, and we must try it ourselves, if we want to know the truth of it. We cannot always see the good it does at once, but if we are patient and keep on loving just as God keeps on loving us, we shall see that all the Bible tells us about love is perfectly true, and we shall know better than we do now the meaning of that short, little verse which tells us that God is Love.

It took quite a long time for those little children to go to all the places in Dreary Land, but they never grew tired, because they were so full of love that they did not stop to think about themselves in any way.

When night came, they returned to the Shining Child whose face shone so lovingly that they could see him a long way off. He received them with outstretched arms and told them to sit on the grass around him while he talked to them. Then he said, "Dear little friends, you have done well the work I gave you in this town, and when the people awake in the morning there will be no place here like the

INTERNATINOAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means **Unchaining the Truth** so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching **Christian Science** by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

• OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities.

Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH

OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment for Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
(12)

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAMER, - - - Editors and Publishers

Subscription, \$1.00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California. th.

PATENTS.

ESTABLISHED 1843.

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers.

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin.

Feb 17.

THE HYMN BOOK OF THE NEW THOUGHT.

Size 8 X 6 Inches.

Thirty one Original Hymns. } Words by WILLIAM H. WATSON.
Beautiful Words and Music. } Music by BERTHA M. SNOW.

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents }

WASHINGTON, D. C.:

W. H. WATSON.

512 Tenth Street N. W.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

WITH MALICE TOWARD NONE AND CHARITY FOR ALL; LET US
BE FIRM IN THE RIGHT AS GOD GIVES US TO SEE THE RIGHT:
LINCOLN

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

- EMMER P. DULIN,**
Washington, D. C., 1704 4th St., N. W.
- O. C. SABIN, JR.,**
Washington, D. C., 1800 Wyoming Avenue
- JOHN H. TURNER,**
Washington, D. C., 512 10th Street N. W.
- MRS. LUTHER E. N. OTTE,**
Washington, D. C., 1800 Wyoming Avenue.
- MRS. M. C. SABIN,**
Washington, D. C., 1800 Wyoming Avenue.
- MRS. J. W. NORTON,**
Washington, D. C., 2204 I St. N. W.
- MRS. BELLE S. LIPE,**
Boulder, Colo., 2312 Hill St.
- MRS. LIZZIE SEELY FLETCHER,**
Boulder, Colo., 2504 Hill St.
- MRS. E. A. RADCLIFF,**
Dwight, Ill.
- Mrs. BERTIE S. THOMAS,**
Washington, D. C., 617 Maryland avenue N. W.
- CHAS. A. BAILEY,**
San Francisco, Cal., Street.

PATENTS

quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to
patentability. 48-PAGE BOOK FREE. Contains references
and full information. Write for SPECIAL OFFER.
H. B. WILLSON & CO., Patent Lawyers,
Le Droit Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service

WOOD'S Commercial College,

INCORPORATED.

SIXTEENTH YEAR. 'PHONE 1738.
311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at small expense. Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,

NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	-	25c.
25 Copies,	"	40c.
50 "	"	65c.
100 "	"	\$1.10.
500 "	"	4 50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W.,

WASHINGTON, D. C.

Washington News Letter

VOL. 5.

WASHINGTON, D. C., MAY, 1901.

NO. 8.

THE LIFE OF JESUS THE CHRIST.

CHAPTER X.

JESUS was crucified on "the day of the preparation," that is, on the day next preceding the day of the passover.

This word is derived from the Hebrew verb "pasach," to pass or skip over, and refers to the fact that the destroying angel who slew the first-born of the Egyptians passed over and spared the infants of the Israelites.

On the morning following the passover, very early, when it was yet dark, as we are told by the Apostle John, Mary Magdalene went to the sepulchre and seeing that the stone was taken away from its door she ran and came to Peter, and that other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

It is strange indeed that the empty tomb had not suggested to the mind of either of them that Jesus had through His own Divine power risen from the dead, for he had repeatedly told them that he should be killed and buried and that he would rise from the dead on the third day, and it was on the morning of that day that Mary Magdalene visited the sepulchre. She would doubtless have visited it on the day of the passover, but it was forbidden by the laws of Moses to visit the tombs or to touch the bodies of the dead on that holy day.

We may here properly remark that as Jesus lay in the sepulchre not more than one day, some devout Christians have been perplexed, as it seems to them a contradiction of his own declaration, as they understand it, that He would rise from the grave on the third day. A reading from the Scripture will satisfy all such that Jesus made no such declaration. He declared that He would rise from the dead, that is to say, return to life on the third day after His death, and as He was crucified on Friday, the sixth day of the Jewish week, and His resurrection took place on the next Sunday thereafter, or the first day of the ensuing week, His words in regard thereto were fully verified. The courageous and impulsive nature of Peter, the

rugged and self-reliant Galilean fisherman, was illustrated on his arrival at the sepulchre, for although John had outrun him and arrived there first, he stood without and looked into it, but Peter instantly entered it. When they saw that the sepulchre was vacant, and that the napkin was about the head of Jesus, and the linen clothes that had been folded around His dead body had been laid aside together, "they went away again unto their home and no doubt in deep distress believed that the body of their beloved Lord had been removed and secreted by the Jewish priesthood through the connivance with the Roman authorities."

But Mary Magdalene did not leave with them. She had been among the last at the cross and the first at his tomb, and she lingered at the spot that had been hallowed by being the place where had rested the dead body of her Lord, and perhaps with the hopefulness that is ever greater in woman's nature than in man's, she still trusted that she might there learn some tidings that would enable her to trace His body.

Never were hope and fidelity more richly rewarded, for, looking into the sepulchre as she wept, she saw "two angels in white, sitting the one at the head and the other at the feet where the body of Jesus had lain."

They did not reveal themselves to the apostles who had entered the sepulchre, but to her whose eyes had once been lighted with the wanton fires of sin, and of whom Jesus had said, when she was but a social outcast, "Her sins, which are many, are forgiven, for she loved much."—Luke vii, 47.

Love is indeed the power that redeems the sinner and makes the vilest all divine, restoring to the human soul the lost image of God stamped upon it at its creation, for "God is love."

We are told that the angels said to her, "Woman, why weepest thou?"

She answered, "Because they have taken away my Lord, and I know not where they have laid Him."

They made no reply to her, for they knew that if she was seeking Jesus she would find Him, for the true believer never sought Him in vain, for He is

"an ever present help to them that believe in Him."

When she had thus said she turned herself back and saw Jesus standing but knew not that it was Jesus.

No doubt His countenance had changed since she saw Him last, for since then the awful light of eternity had been flung on His scarred brow. But she knew the voice of her Lord, recognizing it as the same that had said to her, when she first knelt down before Him and bathed His weary feet with her tears more precious to Him than the costly perfume that she poured upon them, "Thy faith hath saved thee, go in peace"—Luke vii, 50.

That Jesus made her His herald of His resurrection glorifies womanhood. It is to be observed that His command to her was, "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."—John xx, 19.

Never before had He spoken of His apostles as His "brethren," and as He was perfect man, His words may be taken as intended to declare that His sacrifice upon the cross gave to all humanity a new charter of life sealed with His blood and uniting them in the common brotherhood of man under the eternal fatherhood of God.

Although the apostles separated when Jesus was condemned to death they were not widely dispersed, and ten of them were assembled in an upper room of a house in Jerusalem on the evening of the third day after His crucifixion, and on that evening He appeared in their midst and said to them, "Peace be unto you."

Jesus perceiving that they doubted whether He was indeed their Lord, although Mary Magdalene had told them that she had seen and conversed with Him in the garden near the sepulchre, showed unto them His hands that had been pierced with the spikes that nailed them to the cross and the wound in His side made by the Roman soldier's spear.

Then they recognized Him and "were glad" that they beheld the Lord. The Apostle Thomas was absent at that time, and even more incredulous about the resurrection of Jesus and his having manifested himself in the flesh than his fellow apostles, for he would not believe their testimony that Jesus had risen from the dead and had stopped in their midst and conversed with them, for he said unto them, "Except I shall see in His hands the print of the nails and thrust my finger into His side, I will not believe."—John xx, 25.

Right days later, when all the eleven were assembled, Jesus again appeared to them, and after

again saluting them with the words, "Peace be unto you," He turned to Thomas and said, "Reach hither thy finger and behold my hands, and reach thy hand and thrust it into my side, and be not faithless but believing."

It does not appear that the skeptical apostle availed himself of the offered test, but being convinced that he who stood before him was in truth the late crucified and buried Christ, exclaimed, "My Lord and my God!" The history of the martyrs of the early Christian Church records that the same doubting Thomas was burned at the stake in Rome thirty years after the crucifixion. Faithful unto death, he refused to save his life by recanting his faith on the demand of the Roman priesthood, and his soul went up through the smoke and flame to the bosom of his Lord whom he had once doubted.

It should be noted that Jesus did not appear to His apostles and to other believers after His resurrection as a fleeting apparition, but he dwelt among them partaking of their meals, accompanying them often in their wanderings, on the highways, the mountain side, and along the shores of the sea of Tiberius.

For not less than forty days he remained visible upon the earth, and He communed with His apostles, and instructed and trained them for the momentous work that He had appointed them to do.

As a necessary preparation for that work "He breathed upon them and they received the Holy Ghost."—Ibid, 21.

He conferred upon them the power to remit sins, to heal the sick and raise the dead, and through them gave the assurance to all believers in Him that they too should possess the power to give health to the sick and bring life to the dead when in His name they invoke God through prayer to grant such healing and life-restoring power.

He enjoined upon them most earnestly their duty to do his work as the most potent means of securing believers in his gospel.

Indeed, Jesus regarded the benign work of healing the sick as the real practical preaching of his gospel. This is clearly shown in his last instructions to Peter, given him as the duly appointed head of His church upon earth, and in that representative character through him to all believers.

Those instructions were thus reiterated when he appeared to his apostles the third time after he rose from the dead:

"Jesus saith to Simon Peter, Simon, Son of Jonas, lovest thou me? He said unto him, Yea Lord, thou

knowest that I love thee. He said unto him, Feed my lambs.

"He saith to him again the second time, Simon, Son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

"He saith unto him the third time, Simon, Son of Jonas, lovest thou me?

"Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John xxi, 15-17.

Jesus thus gave the true exposition of Christianity as a practical working system founded upon love—love for God and love for Man.

He recognized no abstract Christianity or mere profession of faith and lip service of the pulpit, but demanded works among his sheep, nurturing and tending them, healing their wounds, guarding them against injury, raising up the fallen among them, leading them into green pastures and by still waters, and thus discharging toward them all the duties of a faithful shepherd, as the essential proof and required demonstration of love for him. His expression "my sheep" meant all mankind, for he declared "my field is the world," and he spoke as a Father of all.

He could have used no stronger figure to express the relation that man should hold toward his fellow-men than by designating each as a shepherd toward the others.

The true shepherd exercises the most constant and tender care over his flock. He watches over them and guides and guards them in the broad blaze of the noon day sun, in the shades of evening, and under the white light of the stars.

It was to the shepherds engaged in their labor of love, watching their flocks at midnight on the hills of Judea, that the Angel of the Lord appeared, and, in the glory of the Lord shone around them, announced the birth of Jesus. It was to them, the loving ministers of faithful service, that a multitude of the heavenly host, praising God, proclaimed that the birth of Christ the Lord was the forerunner of peace on Earth and Good Will to Men, the establishment of a universal religion for all humanity, based upon love, in the place of the mere tribal glory of the Jews founded upon fear, that portrayed Jehovah as a God of vengeance, demanding perpetual sacrifices and the smoke and flame of a thousand altars to appease his awful wrath. Those good shepherds were the first to visit the new-born

child Christ, who was to establish upon earth a new and better faith than that in which they had been reared, whose supreme law is Love, a faith nobler and more benign than Moses and the long line of Hebrew prophets ever taught, for the chosen emblems of their religion was the high priest standing at the altar of sacrifice with garments rolled in blood, the red right arm of slaughter wielding the avenging sword of the Lord against a sinful people, the lurid lightnings cleaving the clouds, and proclaiming the presence of the God of Israel amid the thunders of Mount Sinai: "The pestilence that walketh in darkness, and the destruction that wasteth at noonday, and to all their people they held up the dread prospect of their entering beyond the grave a bottomless hell, built for the everlasting torture of human souls," "the smoke of whose burning ascendeth forever and ever."

The chosen emblem of their church was the lion of the tribe of Judea, the great Asiatic beast of prey, the most terrible type of invincible strength and insatiable cruelty, while that of the Church which was heralded by the birth of Jesus is the dove, the symbol of love and gentleness.

Theirs was the reign of war and His of peace.

They commanded the seals of Pestilence to break over populous cities and called forth destroying angels to desolate the homes of the people upon whom they invoked Jehovah's wrath because of their impatience.

But Jesus is the Healer of the nations, and with infinite tenderness woos the sinner back from his wicked ways, with the voice of Love, saying to all who dwell in the sorrow and unrest that must surely come to those who sin against Divine law, and to all who bear the burden of hopeless toil and strife among all races of men and in all lands:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls;

"For my yoke is easy, and my burden is light."—Matthew xi, 28-30.

It becomes Christian Scientists especially to ponder upon the final command given by Jesus to his apostles, and the promise to all who believe in him and worship God "in spirit and in truth" that he united with that command.

These his last words upon earth, uttered as he was about to ascend to Heaven, may be taken as the irrevocable charter of the Church of Christian Science as the true interpreter of his teachings, and

the steadfast and untiring laborers in his vineyard, engaged in doing his works, "the Lord working with them."

'Go ye into all the world and preach the gospel to every creature.

* * * * *

"And these signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

CHAPTER XI.

The resurrection of Jesus from the dead was the crowning proof of His divinity. It was the fundamental fact on which rested his claim to the Messiahship, and it could only be attested fully by His bodily presence among men after His crucifixion and burial.

Hence the evidence that attests it is commensurate with its importance. It is not limited to the testimony of His apostles, but it comes from "a cloud of witnesses."

Not only did He dwell with the apostles forty days after His crucifixion, but He was seen by above five hundred persons at one time.

But in addition to the direct ocular demonstration that Jesus had risen from the dead was the moral evidence furnished by the radical change wrought in the character and conduct of the apostles after they had declared that He had visited and communed with them, and they had beheld him ascend to Heaven.

From being timid and irresolute, seeking their personal safety in flight and seclusion, they became bold and aggressive, preaching in Jerusalem and healing the sick not only publicly, but in the very porch of the temple.

The chief priests and the elders were not slow to divine the real cause of the new born zeal and daring of Peter and John, who, standing in their midst and before a vast multitude of people, preached the gospel so effectually that the number of the "men who believed in Christ Jesus was about five thousand."—Acts iii, 4.

They were not mistaken as to that cause, for we are told in the Scripture that "When they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men they marvelled, and they took knowledge of them that they had been with Jesus."—Ibid. iv, 13.

But those vast results were not wrought by the

apostles through the mere preaching of doctrinal sermons.

They recognized the truth that the healing of sick had to go side by side with the preaching the gospel, and without that they would be preached in vain both to Jews and Gentiles. The apostles well knew that, for when Peter and John first appeared in Jerusalem after the ascension of Jesus and were threatened with violence by the priesthood if they continued to preach in the name of Jesus, thus they prayed:

"And now, Lord, behold their threatenings, grant unto thy servants that with all boldness they may speak thy word. By stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus."—Ibid. 29 30.

The fundamental doctrine of Jesus was universal love—the love that embraces God and man.

The doctrine was translated into practice by its in lessening the sum of human suffering in the healing of the sick. Without that practical proof of a benign reality, that brings it home to the heart of all humanity, it becomes a mere pulpit abstraction that "keeps the word of promise to the ear but breaks it to the hope" of man.

The land of Israel had been resounding with the preach'ng of her priests for many generations, their exhortations were daily heard in the temple amid the clouds of smoke that arose from its altars of sacrifice, and yet when Jesus began His preaching the whole Jewish nation was stupid in the grossest materialism. The form of religion that prevailed among them, but it had lost its substance and had become delegated to the priesthood, ceasing to be a vital power that governed the conduct and lived in the daily lives of the people. That profound thinker, Thomas Carlyle, who, that plain sturdy Englishman impressed his practical teachings on the hearts of men, and rent the robes of hypocrisy, read Darwin's book, written to show that man has descended from the lower order of animals, he was asked what he thought of the theory of evolution and he promptly answered, "It is the science of mud." That term might be fully applied to the concept of man's relation to God held and taught by the Jewish priesthood as reflected in the lives of their people in the time of Christ and His apostles. Their idea of God—that of an omnipotent tyrant, whose limitless vengeance was to be gratified in the sufferings of his creatures, and that He had created a male being of vast intelligence and insatiable strength.

can the earth as his chief executioner, and unlike all other executioners known to every human system of government, he was commissioned to first tempt his selected victim into violating the divine law and then subject him to everlasting punishment. They thus proclaimed man's immortality, the chief tribute that constitutes him the image of his Maker, an unspeakable curse, since he was thus made capable of an immortal agony.

Not such was the teaching of Jesus. It compared with the religious system and teachings of the Jewish hierarchy as the rainbow that compasses the heavens with its glorious circle, the symbol of hope, veiling the soul of man with its radiant loveliness, the herald of the glowing health-giving sunshine compares with the sky black with the storm clouds, rent with its fierce lightnings, and shaking the earth with its reverberating thunders.

Thus did He teach His words, being addressed through His apostles, as the chosen representatives of His church to all humanity :

"As the Father hath loved me, so have I loved you : Continue ye in My love. If ye keep My commandments ye shall abide in My love, even as I have kept My Father's commandments and abide in His love.

"This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends."—John xv, 9 13.

Here we have God truly portrayed, not as a God of Vengeance, but of Love—"God the "Father,"

demanding that Man shall be offered up a personal sacrifice to appease His awful wrath, but Himself offering up His beloved and eternal sinless Son as a sacrifice and Savior for Man.

Contrast this teaching of Jesus with that of the Jewish law of reprisal, which it forever repealed as the law of human conduct :

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth;

But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy;

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you,

and pray for them that despitefully use you and persecute you,

That ye may be the children of your Father who is in Heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on

the just and on the unjust."—Matthew v, 38-45.

Jesus thus for the first time in the world's history taught God's parental relation to man and man's brotherly relation to his fellow-man.

He was the first, also, to teach to mankind the prayer of faith, that prayer by which, realizing the truth of his inviolable promise, "Ask and ye shall receive," we realize that it is granted as we pray, and we blend with our petition offered trustingly in the name of Jesus of Nazareth, a deep sense of gratitude, feeling that what we ask for is assuredly ours through the asking.

It is remarkable that even professed infidels who deny the divine origin of Christianity and scoff at the idea of a divinely revealed religion, bear most eloquent testimony to the surpassing benignity and purity of the character and life of Jesus and the excellence of His teachings:

Spinoza says of Him: "He was the truest symbol of heavenly wisdom."

Rousseau wrote: "If the life and death of Socrates were those of a philosopher, the life and death of Jesus were those of a God."

Strauss, the celebrated Jewish freethinker, says of Him: "Jesus is the highest object that we can possibly imagine with respect to religion; the being without whose presence in the mind enlightened piety is impossible."

Says Renan, the learned Agnostic: "The Christ of the Gospel is the most sublime incarnation of God in the most beautiful form. His beauty is eternal; His reign will never end."

That profound thinker, John Stuart Mill, wrote: "Jesus was the perfect man, charged with a commission from God to lead mankind to truth and virtue and conquer all enemies of both by the power of love."

Napoleon the Great, whose profoundly analytic mind resolved every subject that he treated into its final analysis and traced every effect to its ultimate cause, said, but ten days before his death, to his marshal, Bertrand, who had expressed a doubt as to the divinity of Jesus: "Bertrand, I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions, but that resemblance does not exist. There is between Christianity and all other religions the distance of infinity."

Paganism was never accepted by the wise men of Greece, neither by Socrates, Plato, Pythagoras or Pericles.

On the other side the loftiest intellects since the

advent of Christianity have had faith, a living faith, in the principles and mysteries of the Gospel.

I see in Lycurgus, Confucius, Numa and Mohammed men of genius, who sought the best solution of the social problem, but I see nothing in them that reveals divinity. As for me I recognize the gods and these great men as beings like myself. They have performed a lofty part in their times, as I have done, but nothing declares them divine. It is not so with Christ. His spirit overawes me and His will confounds me. Between Him and all others who have lived in the world there is no comparison possible. He stands alone.

Jesus borrowed nothing from Science. He is not a philosopher, for He advanced by miracles, and His disciples worshipped Him.

He did not impose upon them any preliminary studies or knowledge of letters. He required them only to believe. Jesus came into the world to reveal the mystery of Heaven and the laws of the Spirit. The soul is sufficient for Him as He is sufficient for the soul. Before Him the soul was nothing; matter and time were the masters of the world. At His voice everything returns to order. The soul recognizes its sovereignty, the dominion conferred on it at its creation. All the scholastic scaffolding falls as a ruined edifice before the single word, FAITH.

You speak of Cæsar and Alexander and their conquests, and of the devotion that they enkindled in the hearts of their soldiers. But can you conceive of a dead man making conquests with an army inspired only by his memory?

Can you conceive of Cæsar as the eternal emperor of the Roman Senate, and from the depths of his tomb governing and guarding the Roman empire?

Such is the history of the conquest of the world by Christianity. Such is the power of the God of the Christians.

Nations pass away, thrones crumble, but the Church remains.

What is the power that has protected this church, assailed by the furious billows of rage and the hostility of ages?

Whose is the arm but that of God that has protected it from so many storms that threatened to engulf it for eighteen hundred years?

Alexander, Cæsar, Charlemagne, and I founded mighty empires, but on what did we build the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love, and it will endure forever. At this moment there are millions of good men and women willing to die for Him,

but who would lay down his life for me? Not one.

I once inspired multitudes so that they were ready to die for me, but my presence was necessary, the lightning of my eye, and the sound of my voice. But Jesus alone perpetuates love for Himself in the hearts of men, when He has ceased to be visible to them. What an abyss between my deep misery and the eternal reign of Christ, which is loved and adored all over the earth. Is this for him to die? Is it not rather to live? The death of Christ? It is the death of God—Eternal Life."

YE ARE COMPLETE IN HIM.

BY WALTER DE VOE.

The substance of God now fills all space,
The intelligence of God inspires the race;
From negative to positive all beings grow,
As the lessons of experience each comes to know.

Progressive are the steps that all must take
Who would to Divine possibilities awake;
Above and below the Power abides,
But in conscious manhood dominion resides.

Man is a magnet of unlimited power,
Why should the seeds of poverty flower?
The universal All, comprising all things,
Yields all of its treasures to intelligent kings.

Positive and negative are the poles of man's being;
Mighty in positiveness grow the God-seeking.
Ignorance and intelligence are the poles of the whole;
This cosmic unit of which Christ is the soul.

The organized cells of our body we see,
Subject to an ordering intelligence must be,
Which holds them suspended in its magnet-like force
In living activity until death shall divorce.

This force so intelligent is positive thought,
The region of man with omniscience fraught;
Disease and pain are negative conditions,
False thought places cells in discordant positions.

What we are now is the result of our thought;
Thought forces subtle our character have wrought;
And "character is destiny" for both body and soul,
Determining our place in attractions control.

Then let us individualize from the ocean of being,
The positive attributes that tend to our freeing
From the negative beliefs of weakness and sin;
For our thoughts must all recognize the God-self within.

Then our image and likeness of divinity potential,
In righteousness and Truth shall stand influential;
And God shall be glorified in His sons on the earth,
Who manifest the power of their celestial birth.

The New Navy.

AT THE close of the article preceding this one, published in the April number of News Letter, we said: "In our next we will try to give a detailed account of the construction of one of our battle ships." It seems more appropriate to complete the history of the Navy before taking up any other subject, so we will defer the article on the battle ship for the present.

The Iowa is a battle ship of the first class, whose keel was laid in 1893 and was launched in March, 1895. She is the largest vessel of the Navy now afloat, her displacement being 11,410 tons, which is over a thousand tons greater than that of the Massachusetts, Indiana, or Oregon; but she is not so swift as the Massachusetts.

It will be seen that the progress towards the building of the new Navy of the United States has been steady and onward since the first move was made in 1882. As a result of this development, the Navy now constitutes, counting the vessels built and authorized by Congress prior to the appropriation for the present year, about ninety-three modern ships of war. These include the nine battle ships, six coast defence steel cruisers, two armored cruisers, protected cruisers and gunboats, unprotected cruisers, and twenty-nine torpedo boats. This fleet gives the United States, according to an English authority, fourth place in the navy power of the nations. At the outbreak of the Spanish war the navies ranked England, France, Russia and Germany, in the order named. Since the Spanish war there has been steady improvement, and the launching of new warships and armaments, together with the splendid ability shown by our officers and men during the war, has placed us, for effectiveness and strength of attack and defence, second in importance among the nations of the earth, England claiming to be first, which by reason of her vast expenditure of treasure in her great number of war vessels, she probably is entitled to. It is conceded that the personnel of our navy and the power of the individual ships are greater than that of any other nation. The American gunners have shown themselves superior marksmen. After all, it is the officers and the men that give practical strength and importance to a battle ship.

England has nearly five hundred war vessels, of which one hundred and twenty are armored cruisers,

but comparing the navies ship by ship, the United States fleet, so far as it goes, is superior even to that of Great Britain. The battle ships, while somewhat smaller, are far more effective fighters. The English Navy has no armored cruisers as fast or as powerful as the New York or Brooklyn, and the commerce-destroyers, and the Minneapolis and Columbia are the fastest vessels, either of war or peace, that have gone upon the sea. The great advantage of this speed can not be over estimated, for they can either attack or retreat, as to them seems most expedient. It was this great speed that enabled our fleet to overtake the Spanish in their retreat from Santiago harbor.

It must not be inferred that because the Secretaries of the Navy for the last nineteen years have been very active in their work of increasing the efficiency and strength of the Navy, by using all their means at their command, have neglected defences on the sea coast; on the contrary they have established powerful pneumatic dynamite gun batteries, the most destructive engines of war in existence; and New York, San Francisco, and other sea coast cities have been well protected. The facts are, our Government has become thoroughly aroused to the importance of protecting itself by protecting its coasts, and preparing to defend its interests on the seas, realizing that the surest way to preserve peace is to make the most thorough preparations for war, and in this way be enabled to demand peace and to have it, if she is even compelled to fight for it.

That we may see something of the efficiency of our Navy, it is only necessary to advert to a few of the facts that occurred during the war with Spain. On February 15, 1898, the Maine lay quietly at her anchorage in the harbor of Havana, her great white hull, with lights shining brilliantly from the ports, while her officers' quarters gleamed in the starlight. On the quarterdeck the men swung sleeping in hammocks. The watch on deck breathed freely the cool evening air after the long tropic day. Captain Sigsbee was at work in his cabin and the officers in the room were chatting over their games or dozing over their books. The purple light from the ancient city kissed the waters and the moon mingled its friendly rays with the light and all seemed peaceful, happy, and joyous. When suddenly, as if a bolt from heaven or from hell had struck it, it rose almost out of the waters of the sea. Then came an awful sound, and then another, and the Maine, the ship that had been sent as a friendly messenger, was rent asunder. Its coming had

been taken by the Spaniards in Havana as a hostile act. Though all the formal requirements of international courtesy had been complied with, salutes interchanged, visits of ceremony paid and returned, yet in the Spanish greeting an ill-concealed tone of anger was manifest. The officers and men when on shore were hooted at in the streets and in the cafes. Yet friendship was professed. Never probably will the real truth be known as to who did the act that caused the explosion. Yet there can be no doubt of the fact as developed by the court that was appointed to investigate the matter that it was from a mine that had been planted by the authority of the Spanish Government and was exploded by some one in the interest of that government. The conclusions of the court are:

First. That the loss of the *Maine* was not in any respect due to default or negligence on the part of any of the officers or members of her crew.

Second. That the ship was destroyed by the explosion of a submarine mine, which caused the partial explosion of two of her forward magazines.

Third. That no evidence has been obtainable fixing the responsibility for the destruction of the *Maine* upon any person or persons.

On March 9 a bill passed both Houses of Congress, without a dissenting voice, appropriating fifty millions of dollars, to be expended for the national defence. Out of this sum the Navy Department bought two Brazilian cruisers building in England, which were rechristened the "*New Orleans*" and "*Albany*," a flotilla of yacht, sea-going tugs; a merchantman was bought and refitted, the great American liners *St. Paul*, *City of Paris*, *City of New York*, and *St. Louis* were made into auxiliary cruisers. All Europe was ransacked for purchasable warships and torpedo boats, and we were ready to pay most fabulous sums if any could be found, but the result proved that no nation, however rich, can equip itself with a navy in an emergency. Not one battle ship was available for our purpose and only four cruisers of doubtful quality.

This emphasizes the importance of our nation having a great navy, and we can not attach too much importance to it. The only way a navy can be obtained is to construct it in time of peace. There is no department of government or machinery of government that has improved so rapidly as has the construction of armored war ships in the last decade.

To show how our Navy is now regarded abroad it is only necessary to give the report of an annual

conference of the Institution of Naval Architects, by the presiding officer, at a meeting held on the 10th of March in London. "Ten years of naval construction in the United States has shown how completely the whole business has been revolutionized. It is no longer a secret that the American Navy is by reason of its vast improvements in armor plates and construction and design, and by reason of its superior speed, superior to any battle ships in the world." In the description which followed, Sir John Hopkins compared American and British construction. He emphasized the fact that the Americans were always making improvements. They had now reached 19 knot battle ships and practically every one was better than its predecessor. Regarding them, he said there were no *Bellevilles* in the new American ships, but they had been armored and were very much improved. He remarked that the Americans adhered to two screws like the British, but in this alone were they similar. Admiral Fitzgerald claimed that the Americans had got the better of the British by getting 30 knots out of 130-ton torpedo boats. Captain *Clover* said that the Americans found great need for speed during the Spanish war and it was admitted by all the distinguished captains and admirals present that the American Navy as now being constructed was altogether upon a new plan and a new footing. Admiral Fitzgerald remarked that the United States in a short time would have the only navy that England need fear. Admiral Hopkins supported Admiral Fitzgerald and declared that such vessels as the *St. Louis* would be destructive to commerce upon the high seas and that the recent battle ships constructed by Americans could probably destroy any fleet of equal number in the world. This, coming from such high authority gives us just pride of what our Navy can do, and makes us feel amply repaid for the expenditure of such a vast amount of money.

THE PERSONNEL OF THE NAVY

has been a very distinguishing feature in all engagements in which our nation has participated. We can not illustrate this better than by giving a short account of the engagement at Santiago.

At 9.30 on the morning of the 3d of July a lookout on the *Texas* saw smoke rising from *Morro Castle*. Immediately after, the black prow of a war ship appeared in the channel, coming out at full speed. It was the *Almirante Oquendo*, a Spanish war vessel. Instantly the *Texas* broke out with bunting, signaling all the vessels of the

that the Spaniards were coming out of Santiago. On every side rung out the bugles and clanging gongs calling the crews of the American ships to quarters. Admiral Sampson, with the New York, was far away, and Commodore Schley, with the Brooklyn, was in command of the fleet. The odds were not in favor of the Americans, for the Spaniards had four armored cruisers and two torpedo boat destroyers, while the Americans had only five battle ships, one cruiser and a yacht. The superiority of the Spaniards in rapid firing was very great.

THE BROOKLYN,

commanded by Commodore Schley, though thinly armored, dashed first into the fray and was engaged with four armored vessels, each her superior. The Iowa, Texas and Oregon rushed to aid. It soon became apparent that the Spaniards were more interested in running than in fighting; nevertheless they kept up a rapid fire, but with amazingly bad marksmanship, which characterized the gunners at Manila. One shell from the Spanish war vessels crashed through the pilot-house of the Texas just after Captain Phillip had left it, and one exploded in the smoke-stack. Almost before the leading ship was clear of the shadow of Fort Castle the fight had begun. Admiral Cerro started it by a shell from the Almirante Oquendo, to which he had transferred his flag. In striking the big guns of the Texas belched forth great thunders, which was followed immediately by the other ships. The Spaniards turned to the rear under full steam, pouring a constant fire on the ships and evidently hoping to get away by their superior speed. The Texas, heading in the rear, kept up a hot exchange of shots with the foremost ships, which gradually drew away to the rear under the hills. The third of the Spanish ships was caught by the Texas in good fighting, and it was she that engaged the chief attention of the first battle ship commissioned in the American Navy. The Texas steamed west with every effort and she could not catch her with her hull, but she did with her shot and shells. The fire of the guns was so terrific that the orders had to be yelled close to the messengers' ears. Once or twice the 12 inch guns in the turrets were swung round the ship and fired. The concussion shook the great vessel and she trembled and every moving part quivered as if it had been struck by some terrible force. The men near the gun were thrown flat on their faces. Meanwhile the Oregon had come

in on a run. She passed the Texas and chased after Commodore Schley on the Brooklyn to head off the foremost of the Spanish ships. The Iowa also turned her course westward and kept up a hot fire on the running enemy. At 10.10 a. m. the third of the Spanish ships, the one that had been exchanging compliments with the Texas, was seen to be on fire. The Spaniards headed for the shore and the Texas turned her attention to the war ship following. The Brooklyn and Oregon, after a few parting shots, left her contemptuously and made all steam and shell after the foremost two of the Spanish ships which were trying by sheer speed to escape. Just then the two Spanish torpedo destroyers, Panton and Furor, were discovered coming up behind our vessels. They had come out after the cruisers without being seen, and were boldly heading west down the coast. "All small guns on the torpedo boat," was the order on the Texas, and in an instant a hail of shot was pouring all about them. A 6 pounder from the Texas struck the foremost torpedo boat fairly in the boiler; a rending sound was heard above the roar of battle; a great spout of black smoke shot up from the destroyer, and it was the end of her—she was out of commission. The Iowa, which was coming up fast, threw a few complimentary shots at the second torpedo boat destroyer and passed on. The little Gloucester, formerly a yacht, then sailed in and finished the second boat. Commander Wainwright, who was aboard the Maine at the time of its explosion, was in command of the Gloucester, and in his attack on the torpedo boat destroyer, which was vastly superior to his craft in weight and armament, he threw prudence to the wind and fought with a fierceness and courage bred of the memory of his dead comrades who were with him that fearful night. His was the most stirring display of courage shown on a day when all were brave.

GUN FOR GUN

and shot for shot the running fight was kept up between the Spanish cruisers and the four American vessels. At 10.30 the Infanta Maria Teresa and Viscaya were almost on the beach and were evidently in great distress. As the Texas was firing at them the white flag was run up on the one nearest her. "Cease firing," called Captain Phillip, and a moment later the Spaniards were beached. Clouds of black smoke arose from each, and bright flashes of flame could be seen shining through the smoke. The Iowa waited to see that the two war ships were really out of the fight, and it did not

take her an instant to determine that they would never give any trouble again.

THE BROOKLYN,

Oregon and Texas pushed ahead after the Colon and Almirante Oquendo, which were now running the race of their lives along the coast. The Brooklyn and Oregon were abeam and the Texas astern. The Brooklyn and Oregon pushed in after the Cristobal Colon, which was making fine time and looked as if she might escape, leaving the Texas to finish the Almirante Oquendo. This work did not take long. The Spanish ship was already burning, and at 11.05 a. m. down came the yellow flag and red flag at her stern. Just as the Texas got abeam of her she was shaken by a mighty explosion. The crew of the Texas started to cheer. "Don't cheer, because the poor devils are dying," called out Captain Philip. The Texas then joined in the chase after the Cristobal Colon. That ship, in desperation, was plowing the waters with a speed that caused the Brooklyn trouble to keep up. The Oregon made great speed for a battle ship, and the Texas made the effort of her life. Never since her trial trip had she made such time. Commodore Schley, by his superior skill, keeping well out to sea in a straight line so as to head the Colon when she would turn the elbow of the coast, and in this he acted with keen discernment, for he cut off the Colon at a point jutting out into the sea far ahead. The Oregon kept the middle course. The desperate Don kept close along the shore and now and then threw a shell of defiance. The old Texas kept well up in the chase under forced draught for over two hours. The fleet Spaniard led the Americans a merry chase, but the Brooklyn gradually forged ahead and showed the great wisdom of Commodore Schley in heading the Colon off at the point above mentioned. The Oregon was ahead of the Colon then and the Texas was astern, and the Don had to give up or die. At 1.15 o'clock he headed for the shore, and five minutes later down came the Spanish flag. None of our ships were then within a mile of her, but her escape was cut off; the Brooklyn, the Oregon and the Texas closed in on her and stopped their engines a few hundred yards away. Commodore Schley left the Brooklyn in a small boat and went aboard the Colon and received the surrender. Meantime the New York, with Admiral Sampson on board, and the Vixen were coming up on the run. Commodore Schley signalled to Admiral Sampson, "We have won a great victory; details will be communicated." Then for over an

hour the high hills rang with the shouts of victory and triumph, and a regular Fourth of July celebration was held, though a little premature. Our ships cheered one another and captains complimented each other; sailors and all and everybody rejoiced, and the waves of the ocean seemed to blend their voices in the triumph of the occasion. The Oregon got out its band and played "The Star-Spangled Banner." Commodore Schley, coming alongside the Texas from the Colon in his gig, called out cheerily, "It was a nice fight, Jack, wasn't it?"

CAPTAIN PHILIP

called all hands to the quarter deck aboard the Texas and with bared head thanked God for the almost bloodless victory. He said: "I want to make public acknowledgment here and now that I believe in God, the Father Almighty, I want all all you officers and men to lift your hats, and from your hearts offer silent thanks to Almighty God who giveth us the victory." All hats were off. There was a moment or two of absolute silence and then the over-wrought feelings of the ships' company relieved themselves in three hearty cheers for their beloved commander. By this victory the naval power of Spain was effectively and finally destroyed. She lost four fine armored ships and two large destroyers. In killed, wounded and prisoners her loss exceeded 1,800 men, while but one American was slain. The value of the property lost to Spain exceeded \$13,000,000.

We have given this account, brief as it is, to illustrate the importance of brave, good men to officer and man the Navy, and in illustration of the position we have frequently taken that it is the personnel of a battle ship almost as much as anything else it has to do with.

THE WAR WITH SPAIN.

The War with Spain lasted just 113 days. By it Spanish naval power in the West Indies and on the Pacific coast was annihilated. As an inevitable result Spain has been expelled from the West Indies, left without a foothold in that new world which Columbus discovered. The flag which Dewey raised at Manila is there to stay. If, indeed, Spanish treachery was at the bottom of the disaster to the Maine, punishment was quick and fearful, and the reparation has been full.

The United States has gained territory, but most of all its navy has won world-wide precedence. The speed and stoutness of our ships, the rapidity and precision of our guns, the vigilance and skill of

our commanders, have won the admiration of our friends and challenge the respect of the world. Our own people love the Navy as never before in our national history. The home-coming of Admiral Dewey was an occasion for such an ovation in New York as no other man enjoyed. Upon that glorious roster of naval heroes, which begins with Paul Jones and includes MacDonald, Decatur, Hull, Farragut, Schley, and Sampson, are now inscribed on the immortal tablets, and one more war in American history is ended, with the complete demonstration that the United States sea power is the assurance of safety, and that our security as the greatest nation on earth will be in the fact that we will have the greatest navy on the seas.

I AM HIS IMAGE.

I am stronger than my fears,
I am wiser than my years,
I am gladder than my tears,
For I am His image.

I am greater than my pains,
I am richer than my gains,
I am purer than my stain*,
For I am His image.

I am grander than my names,
I am broader than my claims,
I am nobler than my aims,
For I am His image.

I am better than my deeds,
I am holier than my creeds,
I am worthier than my needs,
For I am His image.

I am truer than I seem,
I am more gracious than I deem,
I am more royal than I dream,
For I am His image.

I have naught with death or birth,
I encompass heaven and earth,
Measureless my power and worth,
For I am His image.

He whose image thus I bear,
And whose likeness I shall share,
All His glory will declare,
Through the "I"—His image.

SONG OF PRAYER.

Our Father in Heaven, we hallow Thy name,
May Thy kingdom holy on earth be the same.
Oh, give to us daily our portion of bread,
For 'tis from Thy Bounty that all must be fed.

Forgive our transgression and teach us to know
That humble compassion that pardons each foe.
Keep us from temptation, from evil and sin,
For Thine is the glory forever, Amen.

Lecture on Dominion.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., Sunday, March 17, 1901.]

A JUST judge in deciding a law suit very carefully goes into the fundamental rights and principles, the law and the evidence, of the case. Supposing a corporation claiming to do anything, and that claim was being decided upon by a court, the powers of that corporation would become a very essential part of the testimony in order to ascertain whether it was doing only that which was laid down and permitted by its charter rights or charter principles.

In reviewing the testimony this afternoon on the subject of dominion we want first to look into our charter rights and ascertain what are they. We are told that God made man in His image and likeness, and endowed him with dominion over the fish of the sea and the birds of the air, over all the earth and all that in it is. Now, that is the dominion that we are entitled to, or if you please so to speak, is our charter privilege. It matters not what rights a corporation may have granted to it by its charter if it does not use those rights. I have known corporations to have the right to build railways, to run steamboats, to improve large areas of the wild desert of the west by irrigation and yet not use any of these rights, and consequently, so far as all practical purposes are concerned, those rights and privileges might just as well have been left out of the charter. So it may be with us. We have this dominion, but unless we use it, unless we utilize it, it is simply a dead letter, which is no good to us. We meet one of God's noblemen, one of God's children, created in His image and likeness, going along the streets dressed in tatters and rags, accosting this person and that asking for a little money to carry on his physical existence. Now, I ask, is that party utilizing any part of his God-given dominion? Has he power over the earth and all that is in it and does he use it?

This afternoon I am going to talk to you about how to utilize that dominion, and I want you to follow me closely, and I say to you this, to you my older students as well as my new students, this has been the subject of my study and my prayer for a year or more, that God will give me wisdom and understanding to use this God-given dominion, and I feel as though the clouds have opened to a certain degree and I can see the beautiful blue sky of God's

eternal dominion beyond, and I want you to go with me awhile in the enjoyment of this dominion, as God intends we shall enjoy it.

In the first place, in order for one to obtain this dominion we have got to live the LIFE. What is living the life? You have got to love God Almighty with all your heart, with all your soul, with all your strength, and with all your life. You have to cease loving materiality, you have got to love the spiritual, you have got to go to God and let Him lead you. The second part of this life is that you have got to love your brother. So important is this that if you go to the altar with an offering and have aught in your heart against your brother God will not hear your petition until you go first and be reconciled to your brother. The person who goes to God and asks of Him dominion in any department of life, and has hatred for his brother in his heart, will never be heard, because Jesus tells us positively it will not be so. First lay this gift at the altar and go and be reconciled to your brother. LOVE is the key which unlocks this dominion, and without love you can not do anything. LOVE GOD, LOVE MAN, love everything, LOVE, LOVE, LOVE, nothing but love is the key which unlocks it. Remember what I have told you, it is LOVE which unlocks this power of dominion over all the world and over everything that is in it. "Love your enemies and do good unto those who despitefully use you," is the teaching of our Savior. You not only must love your brothers and your sisters, but you must "love your enemies and do good unto those who despitefully use you," and love those who hate you and you not only have dominion but you have dominion over them. I do not care who the man is, let him be ever so mortal minded and his hatred toward you of the bitterest character, subconsciously pour into his heart LOVE, declare to God Almighty "I love him, I love him, I love him," and what is the result? You will find him upon his knees before you begging your pardon and he will become your most humble and suppliant friend." Carry this principle of love everywhere, and it is the key that unlocks. Here is a dog that wants to bite you, a vicious brute. You say "I love you, I love you, and you can not bite me," and that dog will fawn upon you. You conquer him, you control him. Take the insects, they may be running over your house, or over your farm, or destroying your roses or your fruit, affirm this to them "I love you and want you to go to your homes, so I say go. I say it in love for I love you, I love you, and I com-

mand you to go." What is the result? The first thing you know you will see nothing of them, they are all gone. You take a balky horse, which mortal mind strikes and clubs, and you affirm to that horse that you love him and he can not balk, and that horse will go right along.

Take any other department and this doctrine of love controls. Do you want money? Affirm that you love God with all your heart and ask Him to give you money and the money will come to you as from the four corners of the earth; you will not know how it comes, but it will come. Live in Love, trust God Almighty and live the life of Love. The key, I repeat, which unlocks this God-given dominion is LOVE, nothing but LOVE.

If on the other hand you sow the seeds of discord, the seeds of mortal mind, of hatred, or discord of any character, as you sow so do you reap. I know a young gentleman who a few days ago was rejoicing with the spirit of satisfied revenge over the fall of an enemy, and I cautioned him. It was not three days before he was stricken down with disease. If you have an evil thought in your mind against your neighbor, or against anything else, that thought goes out like a wandering tramp throughout the vibration of God Almighty's love, and it comes back to you and dwells in your own heart and makes the wound upon your own consciousness that you thought to effect upon your neighbor. You reap as you sow.

Now, there is a little matter that I dislike very much to talk about for fear of being misunderstood, but it is on this question of finance. You who would be God's children and Have His blessing have got to sow right, for as you sow you reap. You will never get the crop of plenty when you sow penuriously; the stingy sower is never replenished with opulence. Sometimes he may have plenty of money but that money never does him any good; it is but a curse. You see a person who is bound up in their own consciousness with the love of money, I do not care how much money they have, whatever they have is a curse to them. You have got to throw open the doors and windows of your heart and let it go out to God and do His work. It has got to go, your heart, your soul, your LIFE, all have to be dedicated to this work. You can not expect God to do anything unless you do your part, and unless you live the Life you can never get the blessing, but if you love, love, LOVE, this Love will unlock everything to you, and you are as rich as all the world, for you have all the world at your command, and God gives : you. There never was one of His childre

who went in want if he lived the Life. Read the last ten verses of the sixth chapter of Matthew and see what Jesus tells us. He says to us to look at the birds, they do not worry about their food, God feeds them. He tells us to "Seek first the Kingdom of Heaven and its righteousness." Seek first the Kingdom of God and its rightness, and do the good and the right for the sake of the right, and all these things shall be added unto us. Think not of the things of to morrow but enjoy the comfort and life now; this is the thought, live in God's love, and love God and love your fellow.

Now, on this subject of dominion, man was never given dominion over man. Your consciousness, your intelligence, belongs to you, and it does not belong to me, and I have no right to dominate it. If you have a talent you have got to use it; and if you do not use it, it will be taken from you and given to some one who will. You have got to utilize that which God gives you; you have got to work out your own salvation, and when any set of religionists or other people come up and say you shall not read anything but what I write or what some one else writes that I am interested in publishing, they have dominion over your consciousness, and it is wicked, and therefore it can not be any part or parcel of God's dominion. You or any other person who allow themselves to be dominated in that way are dwarfed, they are hiding their talents and waiting for their master to come and demand it back again. Therefore remember that what you have belongs to YOU, and you are responsible to God only for dominion and the proper use of it, then God will bless you in every department of life.

We have dominion over the elements, we have as much power to control the elements as we have disease. You have absolute power over health, and you can build up your body in perfect health, or you can fill it with disease, as the whole world before us shows. I will give you some thoughts here that will be but slight on this subject as it will be taken up later on. If you want to have perfect health what do you do? You recognize this cardinal power we talked about last Sunday afternoon, that God is all, and that you are His image and likeness, that you live, move, and have your being in Him and that you are God's perfect child because you could not live in God unless you were perfect. You recognize the thought that you are God's perfect child and are perfect. That is the thought of health. Here comes up a claim of La Grippe. I say in my consciousness it can not touch me because I live in God, I am hid

with Christ in God and no disease can come near me. What is the result? It does not come, it can not come, it is impossible. You can not make any person sick who is grounded in this thought unless they are attacked in their sleep when they can not think and defend themselves. I have been made sick in my sleep, but as soon as the truth is put to the error it is destroyed. The thought of what you are is what you must understand, the thought of this dominion you have, it is your dominion, dominion over sin, sickness, and death. That reminds me of a case I was on yesterday. A young man was taken sick and his wife and all of his relatives were scared. They were preparing to lay him in for a long siege of sickness and sit up with him, get a doctor and everything else. Something, I do not know what, made them send for a Scientist to treat the case. Notwithstanding they had a doctor, they sent for the Scientist, and two treatments of twenty-five minutes each cured the fellow and he sat up and eat, and they did not have to sit up with him, and he missed all that glorious siege of sickness which mortal mind laid down for him. That healing was done by the realization, that God's child was perfect and could not be sick. It was done by virtue of the knowledge of man's dominion, dominion through God did the healing.

In this work of dominion, in the exercising of that power you want to take hold of it coolly, deliberately and calmly, understanding who you are and then go on with the demonstration and remember that you have dominion only through LOVE. It was a long time before I understood how to reach this dominion. I knew we had dominion, I did not know how it was coming to me, I did not know how to get hold of it. I felt as though I lacked very much of having dominion, I felt as though circumstances surrounding me seemingly controlled me, but now nothing can control me but God Almighty. If a man had his arm raised to strike you he could not put that arm down. A friend became very anxious about me at one time, afraid that I would be assassinated. It would be impossible to assassinate me, it would be impossible to hurt me. There was a negro picked my son's pocket as he was on his way down to the office from the house, but that money burned in that man's pocket so that he went to the Police Headquarters and delivered the money up intact. They can not touch me in any way. One night the front door to my hall was left open, and the next morning there was a big muddy track on the hall floor, but nothing was taken, although the hal

rack was filled with umbrellas, gold-headed canes, and so forth. They can not touch anything where God's Love is thrown around it. You can not be injured. Nobody can talk against you, they can not cheat you nor harm you.

On last Tuesday there was a system of treatment commenced against this Reform Christian Science Church by the Christ Scientists (so called) to treat it out. What is the result? We have thrown around this little church God's Love, and not only can they not hurt this church or its members, but they will hurt themselves if they continue. This church will go on, like the stone "Hewn from the mountain without hands," it will fill the earth, because it is built upon the superstructure of Love, LOVE. Love is everything, love your friends, love your enemies. Love is the only weapon we have and the only one we need. Love everybody, let love fill your soul, your body and then you are absolutely proof against all the evils and ills of life of every kind and character.

When I talk about Love being the great factor it is only another name for God, for God is Love. God's love covers all, and God is Love. We live in it, and it covers us as the waters do the sea. It engulfs us, we are in it all the time, then let us live the life. God, as well as being love, is Goodness, Wisdom and Power, but the key which unlocks our dominion to us is LOVE. It gives us perfect command over all. Now, must I impress this stronger upon your consciousness? Will you always remember that nothing but Love must come into your hearts? It makes no difference what the circumstances are, what the provocation, the worse the provocation the more necessity for Love. If a person scandalizes you by a wicked tongue, love that person, declare it and declare it. Remember one thing, in this declaration to love you have got to throw the thought into vibration. You have got to speak and formulate words; you can not just sit down and think that you love. Suppose I sit down in my library and think I love John Smith, but I do not formulate the words, I do not throw out a single vibration, in thought or in words. "I love John Smith." Now, that thought will die still-born in my consciousness if not thrown into the vibration, it never goes out. We have got to sow the seed, for as we sow so shall we reap. If a farmer would say, "I have wheat there in that bin, and instead of sowing it he says that that wheat will make good wheat it dies still-born; if he does not sow it he does not reap the harvest. As he sows so does he reap. Throw your thoughts in-

to this vibration of God Love and it will go out and do its work for as you sow so you shall reap. If you sow love it will come back and nestle in your bosom. It will go forth and do its work and God will send it back and it will rest in your consciousness and will be a blessing to you. If you sow discord, if you sow meanness, if you sow hatred, if you sow rascality, all of these will come back and nestle in your consciousness and your body will be made to suffer, for as you sow so shall you reap.

The only way to get forgiveness of sin is to quit sinning and turn and go the other way. Go back into God's love and nestle there under the shadow of His wing, and if you stay there you will be safe, but when you go out from there you are all at sea and mortal mind will wipe the very earth up with you until you are physically destroyed and annihilated.

I think that I have talked enough this afternoon. If you will remember what I have told you for all eternity you will not cease thanking me for giving you this lecture this afternoon. Remember that LOVE is the key that unlocks everything, and the more apparent that the object is less lovely, love it all the more and you will whip it into shape and bring it into Godliness. Oh, remember that LOVE, LOVE, LOVE is the key that unlocks everything and GIVES YOU DOMINION.

AN "ACROSTIC."

[Written for the News Letter, Washington, D. C.]

BY J. F. ADAMS.

Wisdom makes no mistakes, I'm sure,
It is the same to rich and poor;
Saves the fallen, heals the lame,
Death and darkness have no claim;
Omnipotent Wisdom, She is king,
Mind is all, rejoice and sing.

Truth it is, a gem so fine,
Rewards us all that trust it sure;
Unity all good in Truth and Love,
The bread of life comes from above;
Harmony is both Truth and Love.

Love smoothes all the ruffles down,
On it we never see a frown;
Victory is won by love alone,
Emanuel perched upon its throne.

Life is God, and God is Good,
In life rejoice we always should;
Father, in Thee we trust and pray,
Even through Jesus Christ the Way.

Lecture on Prayer.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., March 31, 1901.]

THE subject of the lecture this afternoon is "Prayer." Prayer may be termed the **WORKING TOOLS OF A CHRISTIAN SCIENTIST**. What I mean by using the word Christian Scientist, I mean in its broader and wider comprehension so as to include all those who believe that God is the rewarder of those who diligently seek Him. The Christian Science prayer is different from the prayer ordinarily offered by Christian people, and I think it is because of this difference that our prayers are more generally answered.

Before taking up the subject of the Christian Science prayer, which will perhaps take a course of lectures of three or four weeks, I wish to say something in a preliminary manner in regard to the subject of prayer in general.

There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects that they are unable to trace to any adequate cause, and their actual knowledge of the operations of natural laws is confined to very narrow limits. The mystery of prayer can not be solved by human reason because, being of the Spirit, it can only be discerned spiritually.

The great Sir Isaac Newton, after discovering the law of attraction and gravitation, which holds the earth in its orbit and discloses its true relation to the sun and the moon, exclaimed when complimented upon his scientific achievements, "Alas, I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of truth."

It is sufficient for the Christian to know that prayer is the divinely appointed means by which the creature must seek the aid of the Creator—the child of God implores the assistance and blessing of his Heavenly Father. The term Prayer comes from the Hebrew word signifying appeal, intermission, whereby we refer our own cause and that of others to God.

The learned Divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as "an offering up of our desires to God for things

lawful and needful, with an humble confidence to obtain them alone through the mediation of Christ to the glory of God. It is either mental or vocal, private or public."

Here I will read a few quotations from the Scriptures:

"What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them."

"Before they call I will answer."

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

"Howbeit this kind goeth not out but by prayer and fasting."

"If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him."

"But let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man think that he shall receive anything of the Lord."

"If ye shall ask anything in my name, I will do it."

"But, thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

"But when ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking."

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him."

"But my God shall supply all your needs."

"Open thy mouth wide and I will fill it."

"For all things are yours: * * * And ye are Christ's and Christ is God's."

"Shall He not also with Him freely give us all things?"

"Thou preparest a table before me in the presence of mine enemies: * * * My cup runneth over."

"Having eyes, see ye not?"

"And God opened her eyes and she saw a well of water."

"The eyes of the blind shall be opened and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

"Father, I thank thee that thou hearest me, and I know that thou hearest me always."

The first recorded prayer was that offered by Moses for the healing of Miriam when she was stricken with leprosy for her seditious conduct. The sacred writer tells us that he, being appealed to by Aaron in her behalf, "Moses cried unto the Lord saying, Heal her, now, O God, I beseech thee."

The prayer was but measurably answered, for, though God graciously granted that she should not be stricken unto death for her grievous sin, He sentenced her to temporary banishment, His mandate being, "Let her be shut out of the camp for seven days, and after that let her be received again."

At the dedication of the temple Solomon offered up a prayer invoking the blessing of God upon it and upon all who worshipped at its altar, saying, among other things, "If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sickness there be; then what prayer or supplication soever shall be made of any man, or of all thy people Israel, when everyone shall know his own sore and his own grief, and shall spread forth his hands towards this house; then hear thou from Heaven, thy dwelling place, and forgive and render unto every man according to his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men)."

That prayer was answered as no prayer of man was ever answered before. "And the Lord appeared to Solomon by night and said unto him, I have heard thy prayer and have chosen this place to myself for an house of sacrifice. If I shut up Heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin, and will heal their land."

Christ taught the duty of prayer, both by precept and example, even praying upon the Cross, and the Apostle Paul enjoins upon us to "pray without ceasing," and besought his brethren of the Church of the Thessalonians to pray for him.

Indeed, there is no religious duty so often enjoined on us, both in the Old and in the New Testament, as prayer. It would appear to be the brightest jewel in the diadem of Christian virtues.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred

and fifty-three times. Happily this vital duty, which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic, of whom it may be truly said that—

"A primrose by the river's brim,
A yellow primrose is to him,
And nothing more."

can make a prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said that—

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Prayer transports the soul to the audience chamber of God to the foot of the great white throne and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun.

Christ, in His Sermon on the Mount, commended praying in private, His words being, "And when thou prayest, thou shalt not be as hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men; verily, I say unto you, they shall have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

The Christian Science prayer may be likened more to the following sentiments:

"Oh, Thou All-seeing and All-knowing One,
Whom we call 'Father,' 'God,' 'Creator,' to thee
We pray, not as of old when ignorance of thy laws
And Thee, did bid us supplicate, entreat,
Implore for things we most desired.
But with the higher UNDERSTANDING
With which our Great Teacher bade us pray:
He who said: 'When thou prayest, believe
That things desired by thee are thine,
For thy Father knoweth all thy heart.
And gives thee all good blessings, *WHERE THY PRAYER
IS UTTERED!* God is perfection, law itself,
And He no changing needs. But, we, His children,
Heirs by birth and inheritance, have lived
So long in doubt of our estate, can not receive:

Our spiritual ears, eyes and thoughts are silent:

So we the changing need.

Now when we pray, we will not say:

'Dear Father, hear our prayer;' but KNOW

That thou DOST HEAR and ANSWER.

We will not plead 'Be near us,'

But KNOW that space is filled by thee alone:

And surely thou art here as *everywhere*

We will not plead that Spirit's power,

May us encompass and protect;

We know that Spirit never leaves us DAY OR NIGHT.

We'll let each breath, and thought and word

A *recognition* be, our lives be hid in thee,

Content in thee, WE FIND OUR HEAVEN NOW,

And nothing have to fear,

Since God is "All in All, and God is good."

The fundamental principles laid down by our Savior as to the power of effective prayer is that the heart of he who prays must be perfect, must be free from malice and must be dominated by Love. He tells us if, when we go to the altar with our offering and have aught against our brother, to lay down our offering and go and be reconciled to our brother and return when we have made peace, and then offer up our prayer, and it will be heard and accepted.

I beg again to refer to lectures that have been delivered on those fundamental principles that GOD IS ALL and GOD IS GOOD and GOD IS LOVE, and to impress the realization of these thoughts upon your minds in order for you to understand how to pray with effect. Pray believing that you have that for which you ask. Now, how do you believe that? This religion of ours is not a blind religion. We do not take anything for granted in this Church, and any principle or thought that will not stand the test of cold reason and logic is utterly worthless, because God Almighty's laws are all founded upon the perfection of religion.

Now, how are we to pray? We are to pray KNOWING WE HAVE THAT FOR WHICH WE ASK BEFORE WE ASK

Again we go back to those fundamental principles, simple as A, B, C, of God's Love, Life and Good, and if you will follow me you will see that I am telling the truth, because the Truth demonstrates itself in the healing of the sick. The fundamental principles that God is All, that God is Love, Life, Wisdom and Power, and that you, His child were created in His image and likeness must be remembered; furthermore, that God is Spirit, and that you are His image and likeness, and you must be like Him. You MUST IMAGE His LOVE, His GOODNESS, His WISDOM and His POWER. God is not measured by metes and bounds, but through endless, never

ceasing space, God is ever present, and God is the Life and Power of all.

We image God in His love, in His wisdom and in His power, we image Him in His attributes, as they are, and all materiality that comes up and asserts itself is but a false assertion. We recognize our God-ship, our image of the Great Jehovah, we recognize that and in that recognition we know that we live in God and have all.

It was read in your hearing this afternoon that we are in Christ, and Christ in God, and God is All and we have all; then, I ask you my friends, if you live in God and have all, why can you not understand that when you ask you have that for which you ask before the asking? Suppose you ask for health. You only have to realize the truth that you live in Eternal Life and that in Eternal Life there can be nothing but eternal health, and that realization in the Spirit destroys these material manifestations called sickness. In praying we do not pray for material conditions. In the praying for the healing of the sick we never think of the sickness, we never think of the material person at all, who is supposed to be lying sick before you, but we realize the perfect, Eternal image and likeness of God that lives in the Father, and we realize in our consciousness that that child of God is perfect and there can be no sickness nor inharmonies. The realization of that Truth gives perfect harmony here in the physical world and destroys the belief of sickness.

The first principle in knowing how to pray is to recognize God and what He is so far as we know all, and second to recognize our relationship to Him, and then when we ask we know we have that for which we ask before we ask. When you ask for plenty, prosperity, happiness, do you understand that you live in God and have all these things now? Just so soon as you realize that truth you can not be environed by inharmonies; it is utterly impossible and can not be. You recognize what you are and God answers your prayers, and, as was read in your hearing this afternoon, He answers it before you ask.

Now, we have certain lines whereby we can reach this realization more readily than in any other way. We take our prayer, for instance, and divide it into four parts, and I will name these four parts, first, the PREAMBLE; second, DENIALS; third, AFFIRMATION; fourth, THANKSGIVING.

The Preamble of the prayer means that you must keep yourself free from all inharmonies and wicked thoughts. If you have any malice in your heart

affirm that you have not got it, drive it out. If you hate a man by the name, say of Paul Smith, affirm to God Almighty that you do love him, you love Paul Smith, you love him, you love him, you love him. Affirm it and keep at it and in a very short time beautiful love will settle down into your consciousness and God will bless you by redeeming you from that awful hate. Whatever the inharmony may be that prevents you from coming to God as a little child, knowing that what you ask for you are going to receive, affirm these facts and these truths.

Take a person with the headache, for example, as they believe, and let that person sit down and deny that he has the headache; let him know that there is no such thing as headache, realizing that he is the perfect child of God and can not have the headache, and the belief of headache will pass away. When you realize that you are the perfect image and likeness of God you destroy all possibilities of headache or other disease by that perfect realization. The time is coming when you will do that. By and by we will raise the dead as our Savior did, because all is done by that perfect realization. I do not know whether there is a man living to-day who will have that perfect realization, but we believe it and believe that the time is coming and coming rapidly. God is developing us and we are becoming more and more perfect and will so continue until the time will come when we can do the works that Jesus did, and, as He said, even greater. We stand to-day, as it were, in the dawn of the morning and see the first faint streaks of the day coming up through the sky; they come a little higher and a little higher, and by and by we will rest under the effulgence of God Almighty's Love; then we will do the things that Jesus did, and we will have that power and dominion that was given to us in the original creation. For we shall know the Truth.

In making this demonstration you must understand and realize that you were given dominion when you were created by God, and you must know that God is the same to-day, yesterday and forever, and there never can be and never was any change, and when He made you He gave you the same power that is given to any other child that is born. Our charter rights, so to speak, are perfect and are all alike; We all stand upon the dead level of God's love. When you recognize and realize that you have power and dominion over the fishes of the sea and the birds of the air, over the earth and all that is in it, and that power and dominion is yours; you not only have power over

disease, but you have the power to destroy all inharmonies that environ you in your walk through the pathway of life, but you must recognize and realize these truths.

The man or woman who says 'I can not do this, or that,' never can. As a man thinketh in his heart so shall it be unto him. The person who is everlastingly and eternally saying that he or she can not do this or that, that he can not understand this thing or that, are simply putting a rope around their necks and tying a stone to it and jumping overboard into the vortex of death. The word "can't" is a wicked word, and it is a word that is destroying the world to-day; it is putting chains around the necks of God's children.

In conclusion, for I find that I have used my allotted time, let me urge you to remember the Allness of God, that you are His image and likeness, that what God has is yours, and He is giving it to you, and will give you All. When you pray remember the fundamental principles, and that you know you have that for which you ask before you ask. I could give a number of instances of this kind of praying where it has been effective. Let one sit down, poverty stricken as he may be, not a dollar in the world to material sense, let him pray, with understanding, to God and affirm that he has plenty of food, and the food will come to him. It will come, God is our supply. There was a man who had large hospitals in London and schools for bringing up orphan children. He never asked for a dollar from mankind, and sometimes when he would sit down to the table with his little fellows, and there would not be anything on the table to eat, and he would thank God for His bountiful supply, and before they would get up from the table the food would come in some way. God supplies us, and many times it is wonderful how he does it. We are told that 'God works in mysterious ways, His wonders to perform.' It is for us to follow in the path that Jesus taught and ask no questions. Know that all is possible with God. Remember the feeding of the people from the few loaves and fishes and the fragments that were taken up.

Let me impress upon all the necessity of trusting, leaning on, and waiting for God's love. The realization is more beautiful than the tongue of man can portray.

God bless you all.

Apt words have power to 'sunge
The tumults of a troubled mind,
And are as balm to fester'd wounds

—Milton.

LECTURE.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., March 24, 1901.]

I RECEIVED a letter a few days ago from a lady in the West who was taking a strong liking to what is termed Christian Science. In this letter she states that she can not go on with us any further because she believes that at the last day there is a day of judgment, and that I did not teach that.

It reminded me of a colored preacher who was a member of a class that I taught among that people last winter. He was enthusiastic upon the subject of Christian Science, but he concluded he could not go on with us any further because the religion which did not have a devil and a hell in it was no religion at all.

I want to take up these thoughts this afternoon, and want to reason with you—not only with you but with everybody who holds similar thoughts to those whom I have mentioned, and show them that such thoughts are wrong.

As to the Day of Judgment, there is a Day of Judgment, and that day is NOW; it is all the time; NOW. For every sin that is committed there is a judgment for that sin, and the only way to escape punishment is to repent and turn around and go the other way. There never has been a sin committed, and never will be in all eternity, but what that sin was punished until the person who committed it repented. Ignorance is at the bottom of all this trouble. Some five hundred years before Jesus Christ a Hindoo philosopher named Gahama Buddha made this statement, that "ignorance of the truth is the cause of all human misery." Jesus Christ enunciated a similar doctrine when He said, "You shall know the truth and the truth shall make you free." Therefore, if you are to escape this day of judgment you have got to understand the underlying principles which control God Almighty's universe.

The basic fact, as I have told you time and time again, is Love. Jesus Christ told His Disciples, "A new commandment give I unto you, Love one another." The only escape there is from this Day of Judgment is through this avenue of Love.

Let us look into this subject a moment. You heard read this afternoon that all that was created was created by God through His Son, the Word, and by the Word all was created, and without Him nothing that was created was created; and when God had finished His creation He

looked it over and pronounced it very good. God is All and God is Supreme, and there is no opposite, there is nothing opposite to God, for GOD IS ALL, and until the Christian people can be educated, until they can be disenthralled of error along these lines, until this hell and devil doctrine is taken out of their minds, they will suffer, and they are but blind leaders of the blind, and are falling into the ditch called Death; but when you have come to realize the basic fact that God Almighty is All, and God is Good and God is Love, where, I ask you, is the hook to hang the thought upon that there is evil in existence? When the Bible tells you that GOD IS ALL, do you believe it? When the Bible tells you that God is Good, do you believe it? If you do you can not believe in evil, you can not believe in the so-called devil, you can not believe in the Day of Judgment that is to come some time in the future.

I ask those who believe in future judgment, before whom are you to be judged and where are you to be judged? I am speaking now from the orthodox standpoint. We are told that God is Omnipresent Love, Life, Wisdom and Power. If one should travel to the four points of the compass for a thousand years at the rate of a million miles a second everywhere you go God is with you. Omnipresent Love, Wisdom, Power and Life, and when you should stop there would be endless space beyond, and in all of this space God is present; He is Omnipresent Love, Life, Wisdom and power. God is not measured by metes and bounds, He can not be. God is Spirit, and Spirit is Principle. He is that principle of Love, Life, Wisdom and Power, and yet so incomprehensible is He to us in this material surrounding, or in this material body, that we can not understand any more, only that God is Love, Life, Wisdom and Power, but notwithstanding He is everywhere, He knows our innermost thoughts and our every act, and the very hairs of our heads are numbered, and there falls not a sparrow to the ground without His notice.

Heaven, so called from an orthodox point of view, where is it? Jesus tells us, in His Sermon on the Mount, to "Seek the Kingdom of God and its righteousness, and all these things shall be added unto you," and He tells us in another place that the Kingdom of Heaven is within us, clearly showing that Mind is All, and that heaven, so called, and hell, so called, are but conditions of the mind, and that the Day of Judgment which sends you down to hell or lifts you up into Heaven is every minute, and every second of your life coming to you, for as you sow so shall you reap. If you go through this world sowing seeds of kindness, and of Love, God Almighty's judg-

ment is given back into your consciousness and you are filled with health, happiness, joy and peace. But, on the contrary, if you sow evil, if you hate your brother, if you have malice against your neighbor, if you are dishonest, or if your character is other than upright and pure, as you sow you shall reap, you are in heaven or hell as you go.

Now, this thing called death does not change these conditions in the slightest degree. The fellow that dies has no more surcease from sorrow and hell, if he deserves it, than he does here on earth, but, on the contrary, if in his life here he sowed the seeds of righteousness his heaven goes on through all eternity. If the Bible teaches anything it teaches this, that beyond this vale called death this work of regeneration goes on until ultimately the perfect child of God shines out with all the effulgence of righteousness and holiness, and his sins shall be forgiven and he shall be washed whiter than the snow.

That is the Heaven of a Christian's life. It goes on for all eternity until, as Jesus tells us, "Every knee shall bow and every tongue confess," and know that He is God's beautiful, eternal Son. I want to read to you a few verses on this subject regarding the Day of Judgment showing what judges us. I read from the twelfth chapter of John, commencing with the 44th verse.

"Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words and believe not, I judge Him not, for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN THE LAST DAY. For I have not spoken of myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak."

There it shows you perfectly well that you are to be judged by the Word which Jesus spake; in other words, you are to be judged by the Truth, and when you understand and know the Truth you shall be free, for that is our promise, and that is all there is to this Judgment Day.

Taking up this thought and going on further as to what gives us freedom, I ask what is Freedom?

Now, this lady who wrote to me from Nebraska said she felt as though it would be wrong for her to heal the sick, notwithstanding that she has been, to my certain knowledge, an orthodox Christian all of her life and has prayed that God would heal the sick hundreds of times, but when you bring them right

down to the fact, right down to the test, they have no faith in God healing the sick; their prayer is but mockery, notwithstanding the fact that Jesus said, and almost His very last words were, "These signs shall follow those who believe, IN MY NAME shall they cast out devils; they shall speak with new tongues, and if they eat any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover."

Now, this is such an important subject that at the expense of being a little tiresome I am going to impress upon you the thought that God Almighty's promise is, "that all who believe can heal the sick," and I say it here, and I say it to all the world, that in no place in the Bible is that promise taken back in the slightest degree or modified, or in any way weakened, but on the contrary you take the sayings of Jesus, "I go to the Father as an advocate for you, and you shall do greater works than I have done." Everywhere the promise is that God will heal the sick, and nowhere in the Bible is that taken back, and yet you will find people all over the world hiding behind a judgment seat, hiding behind a devil and a hell, scared to death, keeping God's love out of their hearts and dragging themselves down to a miserable death.

You must understand the Truth and the Truth will make you free; it will not only free you from this fear of hell, from this fear of destruction, but from all evil as well. We have letters every day from different parts of the world where people are being destroyed by their fear of hell, religious people, who are afraid that they will commit or have committed the unpardonable sin against the Holy Ghost, and the people are almost insane. You can go to any of the insane asylums in the country and fifty per cent of its inmates are there because of their fear of the wrath of God Almighty.

Now, the importance of this subject can not be overdrawn. If you know this Truth that God is LOVE, God is GOOD, it gives you freedom over this fear of death, freedom from this fear of sickness, this fear of want, and it gives you freedom over every inharmony, and, as the Hindoo philosopher said, ignorance is the cause of all this misery. Our Savior says that we shall know the Truth, and it shall make us free. How are you going to have this freedom-giving Truth if you have to wait until you pass through this hell called death and then come up before a judgment seat and you do not know where you are until after they have cast up the account against you, and if you find yourself after judgment among the sheep, so called, then you commence to

rejoice? What a religion is that? There is not one word of Truth in such a thought that would give the lie to the doctrine that God is Love and God is Good.

Furthermore, we prove our position in the same way that our Savior proved His, by the signs that follow. When He told His disciples to go out and preach the Gospel He said, "These signs shall follow those who believe." They can heal the sick, and, in accordance with the promises of Jesus Christ, any person who can not heal the sick does not believe. You ask am I going to dechristianize all these people. I do not do anything. The only place in all the Bible where a believer is defined is in the sixteenth chapter of Mark, and in that chapter we are told that those who believe shall have these signs following. Where have you ever been promised that any believer can not do this work? In proof of our position we heal the sick, and we believe that God's love can heal the sick, but those who believe in the devil and hell can not heal. There is no person on the face of the earth whose heart is surcharged with the belief that God created a devil and a hell to punish His children who can heal the sick. It is a monstrous doctrine which none but a monster would use, it is so foreign from God, so foreign from His whole doctrine of Love that we can not believe it and be happy. He is our happiness, our joy; He covers us and protects us and takes care of us; He gives us all Love, all happiness, as we go along the pathway of life, and blesses us with every good and keeps every evil from us. That is God, and the idea that such a loving Father would do that which no person in this room would do is a monstrous libel upon our blessed Heavenly Father. There is no person in this room who would send his or her child to a burning, hissing hell, to be burned for all eternity for the few little sins that their child could commit in the little thirty-three years here on earth, which, when compared to eternity, is nothing. It is absurd, and one can not believe it for a moment.

I have thought it best to take this thought up this afternoon, as I wanted to make it plain, for before you learn how to heal the sick you must understand that God is Love. You have got to understand that God is Good, for upon these two principles is all the power you will ever have toward healing the sick, for as you realize the Goodness of God and His perfect Love, and that you are His image and likeness, that you live, move and have your being in God and are perfect as He is perfect, then you can heal the sick. This is the healing thought, and you can not heal in any other way, it is impossible.

"Can it be right for me to go
On in this dark, uncertain way?
Say 'I believe,' and yet not know
Whether my sins are put away?

"Not know my state till on my brow
Beams the celestial diadem!
Why, surely all the world will know
That I'm a pardoned sinner then.

"Must clouds and darkness veil my brow
Until I dwell with saints in light?
And must I walk in darkness now,
Because I can not walk by sight?

"And shall I just begin to say,
'Father, thine every word is true'
And cast my doubts and fears away,
When all the world will own it too?

"Is this the way to treat the God
Who bids me love and trust Him now?
Is this the way to use the word
Given to guide me here below?

"How can I forth to sinners go,
And tell of grace so rich and free,
If all the while I do not know
Whether that grace has smiled on me?

"How can it be my joy to dwell
On the rich power of Jesus' blood,
If all the while I can not tell
That it has realed my peace with God?

"How can I be like Christ below—
How like my Lord in whiteness shine—
Unless with conscious joy I know
His Father and His God as mine?

"Oh, crush this cruel unbelief;
These needless, shameful doubts remove;
And suffer me no more to grieve
The God whom I do really love."

Hearing Restored.

March 6, 1901.

Col. O. C. Sabin, Washington, D. C.

Dear Sir and Brother: Your favor of 1st instant received. You really can not realize how happy I am. When you first started to treat me, a little over four weeks ago, I was so deaf to material sense that I had completely lost my desire to work in the office. Now I am so well on the road to recovery that I am the happiest young man in the city to be able to get to work. I really enjoy it now, and my desires and ambitions are aimed very high, and I am sure I shall succeed. May God bless you and prosper you as long as you live,

Yours in Love and Truth,

Get Understanding.

BY JANE W. YARNALL.

RING SOLOMON, who is reputed to be the wisest of men, said: "Get wisdom, get knowledge, but with all thy getting get UNDERSTANDING."

To understand the Truth of being is comparatively a new study, and is found by those who do understand to be the most important of all acquisitions, because the harmony of life on the objective plane is rarely experienced while ignorant of the laws of life as taught in the true "Science of Mind," by which the diligent student soon discovers a satisfactory solution of the life problem.

We find there are mighty principles involved in the study of Life and Being as a science.

We find that a comprehension of those mighty principles have scarcely been thought of in the education and development of the human soul until within the past few years. Our inherent powers and possibilities have not even been hinted at in the past teaching, much less explained or understood.

With the average student of the 'New Thought' there needs to be such a wholesale demolishing (so to speak) of old false ideas that have sometimes been very tenderly cherished and believed in as Truth, that much firmness and decision is needed to secure the practical knowledge necessary to turn the divine law to account in solving the problems (great and small) that confront us in the daily life of every individual who realizes the responsibility involved in mortal existence. A clear and satisfactory understanding of the laws of life can never be reached unless the basic principles upon which we build our philosophy are comprehended and adhered to. Every statement of Truth must agree with the scientific statement of being which recognizes no power but of God. It emphasizes the fact that the Good is supreme. It admits of nothing evil in the realm of reality. The Good, which is God, is Omnipotent, which statement is in itself a denial of any power but the Good, therefore we reject the belief in an evil power as a means of obliterating false ideas and impressions from the conscious mind.

Paul's advice to Timothy was, "Deny all ungodliness," which if good for Timothy is also good for us, and we find it to be a very important first step in mental discipline as a process of cleansing the

mind of error, which prepares it for a conscious realization of the saving power of Truth. The false ideas and false beliefs that come of false education have made such deep impressions upon us that only in the understanding of Truth can we eliminate those conditions of disease, discomfort and disaster that are the result of falsity. It has not been our habit in the past to study or know much of the relation between Mind and Body.

We were never taught that the delicate machinery of our anatomy is constantly at the mercy of our moods and tempers, and that every function of the body is played upon continually by whatever character of thought we entertain, and we should understand that our states of mind are harmonious or discordant according to our ideas, opinions and beliefs, and that our bodies register a condition that corresponds to the truth or falsity in the conscious mind.

When we consider that every nerve, vein, artery, gland or muscle; in fact every fibre of the human structure, represents some principle of divinity we can begin to realize the importance of living and thinking in harmony with divine principle, as every false idea, word or belief starts a vibration that is disturbing to the delicate anatomical structure just in proportion to its character and intensity.

Every intelligent physician knows that the state of the mind has much to do with the manifestation of health and vigor, and does it not seem strange that they are (as a class) so tardy and unwilling to investigate the extent of such mental influence upon the functions of the body when they are so industrious in their investigations of material causes? The word of a physician has great weight with people generally, and they give voice to opinions and theories that tend very largely to the propagation of disease. To be thoroughly consistent as followers of Truth we should never voice a word or sentiment that is not in harmony with Divine perfection.

Our words of discipline are our weapons of warfare. Paul said: "The weapons of our warfare are not carnal, but MIGHTY to the pulling down of strongholds."

It is the strongholds of error we are to pull down by the word of Truth, and we can do it by persistence with our mighty weapon. It is the law that man shall have dominion over external conditions, and he must know that the law works through the conscious mind, and that conscious mind must reach an understanding of the principle from which the

law proceeds in order to keep in touch with the law.

It is understanding of the law, and the principle back of it, that prompts us to trust the law, and when we understand and fully comprehend the majesty of it we shall not be afraid to trust it, and we shall not forget to set the seal of protection over our homes, our property, our business interests and over all things that righteously concern our interests.

It is written: "The Lord is my refuge, my defense, my shield and buckler," etc. Let us use the word Law instead of Lord and perhaps it will make that statement more approachable.

The Lord is the full expression of the law of God, therefore the law is "my refuge," and by understanding it we trust it.

In reading the Scriptures we need to read between the lines if we would get a clear conception of its purport. It requires a certain degree of inspiration to understand the Scriptures quite as much as was required to write them.

None of the writers of Scripture have so emphasized the need of understanding as Solomon has. He says:

"Doth not wisdom cry, and understanding put forth her voice?"

"Unto you, O men, I call; and my voice is to the sons of man."

Notice, it is wisdom who speaks, and wisdom is represented as the feminine quality in man, while the intellect represents the masculine. To read the whole of the eighth chapter of Proverbs and realize that every word is the voice of wisdom, that it is wisdom speaking, will reveal the real meaning of the appeal. Wisdom says: "I am understanding." All this appeal is to urge mortals to seek a knowledge of what constitutes man and his powers and possibilities.

Wisdom continues: "As for him that wanteth understanding she saith to him: Come, eat of my bread and drink of the wine which I have mingled;" which language symbolizes the strength and uplifting one may experience by following in the way of wisdom and understanding.

Furthermore, she says: "My words are life to those that find them and health to all their flesh."

The universal belief in limitation, in unworthiness, in weakness and inability is all due to ignorance of our dominion or lack of understanding.

It is written of the creative principle, God, speaking of man, "Thou madest him a little lower than the angels; thou crownedst him with glory and

honor, and didst set him over the works of thy hands: Thou hast put ALL things in subjection under his feet. For in that he put ALL in subjection under him, he left NOTHING that is not put under him."—Hebrews ii, 7, 8.

People are beginning to see what they have lost by not analyzing the Scriptures and reading between the lines. Thousands are awakening to the fact that great mistakes have been made in the promulgation of the ideas, theories and man-made creeds of Christendom, and we are now learning how to correct those mistakes and obliterate their effects by understanding what has heretofore seemed a hidden mystery. We find that no matter how much learning one has, nor how many degrees one has taken in the great institutions of the world, if first principles have not been mastered and knowledge of man's inherent powers has not been taught, the whole career on the earth plane is shadowed by that ignorance, and the great learning leaves the scholar as helpless in affliction as the most unlearned. Health and vigor are among the dominant qualities of the child of God, and every soul who truly believes in the Fatherhood of God must also believe that he himself inherits all the God-like powers. Bodily health, strength and vitality are essential to the dominant nature also as well in the control of circumstances and in the power to demonstrate over every difficulty that faces man. The question is often asked, "If all this is true why has the human family been so many centuries and ages without a conscious knowledge of these powers?"

Simply because of the lack of understanding.

We have been too willing to allow the supposed wise ones of earth to do our thinking and shape our opinions after the conventional pattern, which may seem the right way until we learn a better way.

To quote Solomon again, he said: "There is a way that seemeth right to man, but the end thereof are the ways of death."

He also said: "Wisdom is the principle thing;" and Wisdom says: "I AM understanding."

Now, one who is in real earnest in the desire to gain an understanding of principles that are of such vital importance to men, must and will be willing to abandon the former false and helpless ways and take up the study from cause to effect with a fearless determination to master the principles, and in doing so one soon discovers a way to demonstrate over the difficulties that confront him. Perhaps in a very small way at first, but with diligence, perseverance and consistent loyalty to the basic principle, higher and greater truths begin to dawn upon

the consciousness, and greater and mightier problems are found no more difficult of solution than the more simple ones were in the beginning.

When we fully realize that all promises are made without respect of persons, but always depend upon conditions named; with conscientious fidelity to principle we need never fear that phantom "unworthiness" so long held over us to intimidate, but take our place with confidence as the child of Wisdom and Love, of Peace and Power, an inheritance which nothing can take from us, and which can be realized here and now by all who will claim the Wisdom and get UNDERSTANDING.

Heals the Sick.

[Extract from lecture delivered by Col. Oliver C. Sabin, Wednesday evening, April 3, 1901.]

THE question as to who it is that heals thee has been agitating my mind for a number of months. By that I do not question the fact that God does the healing, but the query is, How and through what agency and method which has been adopted by the Great Creator, which heals the sick? The question whether God through us, His children, by virtue of the power given to us in the original creation heals the sick, or whether by direct answer to present prayer, specific prayer, God heals the sick?

We all truly understand that without asking there is no healing. The mode which God has provided for us to approach Him is by prayer, asking, seeking and knocking, and all those who do not comply with those fundamental principles have no promise of any kind of blessings. Behold I stand at the door and knock, and if you will open I will come in and sup with thee. God, under no circumstances or under any conditions invades our personal liberty. We were created in His image and likeness, we image Him in His freedom, we image Him in His wisdom, we image Him in His love, and in His power. We image Him in His great attributes, and so we have perfect liberty.

If we are preparing to follow after thoughts of materiality and wallow in the dust of sin, God never says us nay. We have the right to do it if we want to, but we must suffer the consequences.

Now, to return again to our original rights. God created us in His image and likeness and gave us power and dominion over the fishes of the sea, the

birds of the air and the earth and all that in it is. This same God-given power is given to every child that has ever been born, and every child ever created was created with similar rights and privileges, for the Bible tells us that God is no respecter of persons. We are all on the level in God's love and God's dominion. If we say that we have not that dominion, if we say we can not heal the sick, if we say we have not the power to use this dominion, the result is that we have no power and we can not heal the sick; but if we claim our rights that were given us by God we have those rights, and we can utilize them, because God gives us power, wisdom and spiritual understanding to do it, if we will but ask, seek and knock.

Now, again rises the question which I first enunciated; that is, do we, by virtue of these God-given rights, heal the sick, or is the healing done in answer to our prayer, specific prayer, for the specific object? I wish I had the wisdom to-day that I hope to have in the future, that I am striving for, and what I am determined to claim, so I could give you a perfect answer, but I am becoming more and more convinced that this power that heals the sick is the power that comes to us through our charter rights which come to us from the original creation. Our Savior came as an example for us, the Way as well as the Life and the Truth. He was our pattern. We read that He was pressed about in a crowd, there was a woman who touched the hem of His garment, and He immediately turned around and said "Who is it that touched my garment?" His disciples remonstrated with Him and said that, in this crowd there was no wonder that people would touch Him, but Jesus said "I felt the virtue go from me." The woman had asked in her perfect faith and touched His garment and the virtue went forth from this God man and healed her.

He tells us that when He goes to the Father we will do greater works than He, because He is there. If we could leave this vale and see the power that is in us, this God given power, it would be a source of rejoicing, it would be to me and I think it would be to all, to know the God child, then when we see one of these God-crowned children denying all of his rights and grovelling in the dust of self-negation, it is a source of pain to everyone who beholds it. I think that this is a subject that we will again study. Who heals the sick, whether it be through us by virtue of the original dominion, or whether it is in answer to specific prayers.

Second Lecture on Prayer.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., April 7, 1901.]

IN DISCUSSING this question of prayer, or in teaching it, rather, our remarks must be entirely and perfectly practical, and not an attempt to show off rhetoric nor make a lecture in the sense in which lectures are ordinarily delivered, but it is simply a matter of teaching how to pray.

The trouble with the Christian world is that they do not know how to pray, and that is the reason why they can not heal the sick. The system of prayer which they have adopted and carried out is such that they can not have either faith or understanding, and it is because of our system of praying that we are enabled to heal the sick and to have the understanding that when we ask for anything we know that we have that for which we ask before we ask it; in other words, as I expressed to you and impressed upon your mind, we have the realization of what we are and what God is to us, and His relations to us and our relations to Him in that degree that it gives us the understanding which enables us to receive that for which we ask, knowing we have it already before we ask.

As I told you in my last lecture our prayer is divided into four principal parts: First, the Preamble; second, the Denial; third, the Affirmation; fourth, the Praise. I spoke something of the Preamble in my last lecture, but not enough to give this matter the attention it requires. This is a subject which, if understood, gives you the mastery. You take mankind as we see it and the great average are simply a set of slaves, slaves of circumstances, slaves of conditions, slaves of fear and of disease, slaves of poverty, whereas all of this is wrong. Every fear, everything that comes up against you that is not in perfect harmony with God's eternal law of Love, is wrong, and it is a sin, and every person who has this sin, whether they are conscious of it or not, suffer the consequences. Under our common law, in order for one to commit a crime he must not only have the intent but must also do the act; the two must converge into one in order to make the commission of a certain act a crime; but in this eternal and perfect law of God Almighty things are fixed differently. Now, that seems strange, and I am going to discuss it. If you involuntarily put your hand into the fire you are burnt. Now, I am talking from a material stand-

point entirely. Now, you had no desire to put your hand into that fire; it was done involuntarily, and yet you were burnt. That act was a sin. Why? The very fact that your hand went into the fire caused the punishment of that act, and it burnt your hand because of the act. Now, of course, I am talking from a material standpoint entirely. Let an accident overcome you, an accident of any kind or character, and the effect of it is to destroy this material body of yours, and that destruction of your body is the sin that is being expiated for that act. In other words, you lawyers will understand it, every act carries with it its own punishment, whether it be with intent or with malice, so long as the act is done the consequences are carried with it. Under the old doctrine of hell fire a person thinking of committing an act, by that very thought, is charged up against him, and on the final day of judgment the balance of the accounts are cast, and if he is found better than he is bad he will go into heaven with the sheep, but if not he will go to hell with the goats; here this doctrine of criminal law comes in, for intent is everything; but in the laws of God, when we talk of God's law, I talk of universal law. Let a stone fall from a building and crush you, you have no intent that that stone shall fall upon you, but the very fact that the stone does come onto your head and crushes you you thereby receive the penalty. There can be none of God's laws violated unless there is a penalty to it, and the only possible way of escape is through this system of prayer, praying to the All Wise, Omnipotent, to prevent these things from occurring. But to attempt to make laws against larceny after your horse is stolen is too late; it is a bad time to go and lock the door when the horse is taken; therefore if you are to escape the penalty of any violated natural law you have got to be hedged around and about, covered over and protected by the love of God Almighty, "He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty." The Lord shall be his refuge and his fortress, and when we do this His promise is that He will cover us with His feathers, under His wing shall we trust, and His Truth shall be our shield and our buckler! That is the Christian's hope, that is the only hope that we have for the children of God, we live under the shadow of the Almighty, and we must have this armor on everywhere, under every condition and every circumstance, and if we do not we simply suffer the penalty of such omission. The sins of the fathers shall be visited upon the children for

generation and generation. When the first sin was committed the first acknowledgement that there was Life, Truth, Intelligence, substance and sensation in matter was the entering wedge that has gone on and on and on with increased violence until now every thirty-three years or such a matter the whole earth is swept bare with death, and the whole family of man is bowed down with sickness, with fear, with anxiety and with poverty, and the very fear of such things is a sin. If you are to be emancipated you must have an understanding of this subject and know that God Almighty reigns, and that in Him you live, move and have your being, and when you come to this realization and cover yourself with the proper prayer then you are not sick and you have no trouble, because you live in the Love of the blessed Father.

In coming to the preamble of this prayer, you must realize these conditions, you must realize that you are what you were created, in the original creation, that you were given power and dominion over the earth, over the fishes of the sea and the birds of the air, and that this dominion is yours now if you will but claim it, and you must also realize that the BEGINNING IS NOW. In the beginning God created heaven and earth, and today is the beginning of creation, it is going on every day, and every child into whose nostrils is breathed the breath of life becomes a living soul, in the beginning, and is endowed with all this power and dominion. God never gave to anyone certain rights, that He did not give to all. You have got to understand all these things. Then you come to God emptied of all this fear, you come to God knowing that you are His child, you come to God knowing that you live, move and have your being in Him; drive out every fear and every anxiety and come into the presence of God with a clean and pure heart, emptied of every thought of materiality, come as a little child and then you are in condition to commence to pray.

We now come to the second part of this prayer, what we term the Denial. "I know I am in perfect health, I know I have no sickness, I know I have no fears, I know I have no anxiety, I know I have no trouble, I know I have no poverty or lack, I know that I have nothing around or about me that has the tendency to drag me down, I know that I have no unhappiness about me, I know that my life is not surrounded with evil and I know that evil has no power or effect over me." Now why do I know all of these things. If you are the image and likeness of God (and the Bible tells us

that God made man in His image and likeness), if you live, move and have your being in God, are you not perfect? Are you not surrounded with everything that is good? This thing called evil can not come near you, can it? And yet you say, "Oh, well, I can not do that." I am taking the Bible for my guide, and as a proof that that Bible is true, the realization of what I am telling heals the sick, and the fellow who believes in the reality of evil can not heal the sick; but on the contrary he is nothing but the football of circumstances, and mortal mind wipes the very earth with him until finally he passes over the precipice called death. But if you come up to the realization of your rights, then you can say, "Yes, I live in God, I live, move and have my being in God and am perfect." Can you say that you live, move and have your being in God, and realize that you are an infernal liar? Can you say that you live, move and have your being in God, and yet you slander your neighbor and try to cheat him? Now, you can not do these things. Do you not see the absurdity of it? St. Paul told the Athenians, You pray unto this unknown God and Him whom ye ignorantly worship declare I unto you, and that in this unknown God we live, move and have our being.

You have either got to deny the charter rights given us in the Bible or you have got to come to my position and say there is no evil and can not be any evil. Here are two conditions of affairs. Here is this perfect child of God, living in God, and that we know is true because the Bible tells us so, and the realization of that truth heals the sick; and yet there is a material condition of affairs which presents itself to us, and one can see sickness, sorrow and death on every hand; they are as wide apart as the antipodes. One is perfection and the other is absolute misery. Do it through this prayer, when you make the denials you have to make the realization that you are the perfect child of God, that you do live, move and have your being in God, and when you make that perfect realization it is wonderful, but God's natural law destroys this so called evil and it is banished from sight and sense.

For instance, there is an illustration I have given before and may give a great many times again, which shows that error confronted with the truth is destroyed, annihilated. A person comes into this hall with a message to some one here that one of their dearest friends has been mutilated in an accident and wants him to come to their side. Before that person has time to leave this hall another

message comes saying that the first message was a mistake. In the first place, that first message, that is the effect of it, goes to the material mind and down through the body with a quickness and force that often times causes physical collapse and sometimes so-called death. The effect of this first message is destroyed by the second message. The first story was error—false, and when it was confronted with the truth of the second one it was annihilated and destroyed. It was absolutely annihilated, it does not exist any more than if it had never been thought of before.

You take any error in the world, I do not care what it is, whether it be sickness, sin or poverty and confront it with the truth and it is annihilated like that story was annihilated. You take, as I have done in a great many cases, a case of fever and let the patient have it in the most violent form, from a material standpoint, he may be racked with pain, may be out of his mind, and you talk to his subconscious mind mentally and silently through this God power, and I have never yet seen a fever that could withstand it for more than an hour and twenty minutes. It is error and that can not withstand the truth. Word comes to me by telegram from all parts of the country; I received a telegram from a western state the other day to treat against so-called fever, and in fourteen minutes from the time it was received by me the patient had entirely recovered from the fever, simply because it was error and when it was confronted with the truth it was destroyed.

What is this Healing Truth? We confront the error in the sick material mind with the thought that you live, move and have your being in God; the perfect image and likeness of God, and you can not have the fever, no child of God can have the fever, and all such beliefs are but the vaporings of material mind and are false, untrue and do not exist. That is the Truth that destroys error. In your denials of evil you confront it with the truth and it is destroyed.

On this question of denials, before we leave it I want to say that there is a certain class of metaphysicians in this country who do not believe in denials. They believe only in the next part of this prayer, which I have not yet reached, the Affirmation. There is a young lady in this audience this afternoon who had a very severe headache from material thought; I was giving her a treatment, and when I commenced the denials I denied that she had the headache, she could not have the headache because she was the perfect child

of God, I noticed a smile come over her face and the headache went away. It was confronted with the truth and it dies the death, although this treatment was silent and given only to the subconscious mind, it had the same effect and even more, as I will tell you of later, than if given audibly. That headache, so called, was error and when it was confronted with the truth it vanished. Here is a room black, and it would take a great deal of arguing to convince you that it was not dark; you turn an electric button and a flood of electric light lights up the room, the darkness is gone. Where did the darkness go? Darkness, so called, is symbolical of error, it is nothing but the absence of light. Error, let it be sin, sickness, or error of any kind or character, is but the absence of Truth. Take it in every form and confront it with the truth and it is absolutely destroyed, annihilated. Take a person who has the worst kind of fever, from a material view, and give them a treatment and the fever will disappear and the patient is all right. Where did that fever go? What was that fever? It was confronted with the truth and destroyed. It was nothing but material mind and that is always untrue. Material mind is always false, it is always that which says "I am" but what is not. It is the thing which told the first parents to come and eat of this fruit and you shall be as wise as God; it is the same serpent which told our Savior that if he would fall down and worship him I will make you master over all the earth; It is always promising something which it has nothing to do with, it is always a liar and ever has been. Confront this error with God's Truth and it will be destroyed.

Taking up the next branch of this prayer I find that I will not have time to carry it out to day, but will give you a few thoughts and will elaborate on it more next Sunday afternoon. You have to remember always the same general principles upon which the whole fabric rests, THE ABSOLUTE ALLNESS OF GOD. When error comes up you denounce that error as I have told you in these denials, and affirm that evil is not and can not exist, for God is All and God is Good. Our religion, or this principle, is simply an acknowledgment of the truth that God is All. "Thou shalt have no other gods before me," it is an acknowledgment that God created all, and that in Him we live, move and have our being; God is Love, God is Truth and God is Life. Let that life be in any form it may be, either in us or in the animal or vegetable kingdom, anything that breathes, all represent Life and that Life is of God, we have to recognize these

principles. When we have made the declaration which I have talked of to-day we come to this affirmation. "I am the perfect child of God, I do live, move and have my being in God, I have perfect health and harmony, I have happiness, joy, peace, and comfort, I have everything that I want." Why? Because I live in God and it is ours and it is ours now. When you make this realization in this way you realize and understand that you have that for which you ask before you ask, and it is this prayer and realization, as I have told you, that heals the sick. This is a matter that you should follow me closely in this afternoon, and you will readily see the very simple lines upon which it is laid.

God never made anything intricate; He never gave us anything hard to understand; it was not so intended. There is nothing that is for us to know that we can not understand, because He has given us the ability to do so. Now, if you will take these little thoughts and carry them out in practice, when evil comes up and says "I have the headache or grippe, or I have to leave my office because I feel sick," know that you are the perfect child of God and are perfect, and denounce such thoughts as lies and claim your heritage to perfect health and perfect harmony. The only reason why you do not have perfect health and perfect harmony is because you do not claim your rights. The one who says, Oh yes, I am sick, he is sick and is in for it. I will illustrate this. Here comes a man who is charged with the crime, and is to be tried in court for stealing a horse. The grand jury have indicted him and he is brought up before the judge to plead, and he is asked by the judge if he is guilty or not guilty. He hangs down his head and says, "I am guilty." It takes a pretty good lawyer to keep that man out of the penitentiary, there is nothing to keep him from being sent to the penitentiary because he has plead guilty and there is nothing left for him but to be sentenced for the number of years the court thinks right. But here comes up another man who has also been indicted and he is brought up before the judge and asked if he is guilty. He looks up and says "Not guilty." That fellow is supposed to be innocent and he has to be proven guilty beyond a reasonable doubt or he is cleared. When sickness comes on a man error says to this man, "You are guilty of being sick," and the man says "Yes, I am sick." Now, he has plead guilty. What is the result? He will lay down and mortal mind will wipe the very ground with him, and finally he will be carried to the grave; that fellow will never get out of his sick

bed until he has served his sentence, but the fellow who says, "I am not sick," and denies and defies error, who claims to be the perfect child of God, living in God, can not be sick, and that is the thought that heals the sick.

These are practical facts that every one within the hearing of my voice can understand and demonstrate for themselves if they will only practice it with the understanding. God is very generous to us. I know when I commenced first I knew but little and had but little understanding; I would ask for little things and when these little requests were granted and the so called disease would go away, I would tell my wife, and if I had any friends who thought the same as I did I would talk it over with them and say what a beautiful thing it was that God would cure us. By and by I asked for larger things and I would be delighted that God would hear me and answer my prayer, and now we think no more of a cancer that is eating the jugular vein than we do of a bad cold, or of a simple case of headache. It is all false and we have no sympathy with error. We declare that God is Omnipotent, that He is perfection, and in that realization the more difficult so called diseases are destroyed the same as the most simple. These demonstrations are being made daily by us and these facts are being proven, and they will be made and proven by you if you will only take into consideration these fundamental principles.

On next Sunday I will continue this subject of prayer.

May God bless you all and give you the understanding.

Spiritual Life.

THERE is but one life, and that is the Spiritual. All is embraced in the thought of the soul. There can be but one conception of Life, and that is the Spirit, which is God, made manifest in us. We think, we move, we live and have our being in Him. God is Love; it is the only word in all our language that can express the sentiment of Him. There are many ways in which we seek to illustrate this thought, and the pure in heart seek to teach or preach it by their lives. The highest ambition of any one is to be as near like Him as is possible to attain. All there is of gladness and of joy, of pleasure and of happiness, comes from the conscious fact that we are aspiring to follow His teachings. When the heart is all-feeling, and the

mind all-thought, then it is we feel that we are near Our Father.

The Spiritual Life is the only life of which we can conceive, and to it there never can be death. Our worship of God is Spiritual, for He has told us that we must worship Him "in Spirit." I know there are people who tell us there is religion in everything about us, a calm and holy influence in the unbreathing things of nature which man would do well to imitate. That there is a meek and blessed influence stealing in, as it were, unawares upon the heart, that comes quietly without excitement that has no terror, no gloom in its approach, that does not rouse up the passions, that is untrammelled by creeds and unshadowed by the superstitions of man, that is fresh from the hands of its author, that it glows from innumerable presence of the Great Spirit which prevails and quickens, that it is written on the deep, sweet blue sky, and gleams in every star, glows in the sunlight of Heaven, and is in the invisible wind and on the floating clouds, is in the valleys and among the hills of the earth, that is spread out like a legible language on the broad unsleeping ocean, and that it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation which breaks link after link the chain that binds us to materiality, and which opens to our imagination the world of spiritual beauty and holiness.

We know that we love the voice of Nature, from its softest whisper to its loudest thunders, from its trickling rills to its roaring cataracts. We have listened to her voice both in her Edens and her wildernesses, on her mountain thrones and in her ocean caves, on the bosom of her seas and in the depths of her forests, under both her sunlight and moonlight, and asked all manner of questions in these scenes, but all in vain, whenever the question touched upon the immortality and spiritual life in man. On this Nature is as silent as the grave. Her light is darkness and her lowliness proves nothing until we open the blessed Bible. "Books in running brooks, sermons in trees and good in everything," while the only good they seek or feel the need of is temporal. Sermons from trees and flowers, rocks and stars, may answer their purpose while the soul cares for nothing but its own amusement and enjoyment and beholding creation. When the soul feels its power and responsibility it wishes to speak with God. Accordingly, men soon quit the temple of Nature when they begin to ask "How can I know Him? Oh, that I may see Him and know Him as He is." Who

would think of going to the grove or appealing to the mountain or the surging billow to heal the sick, to open the eyes of the blind, to unstop the ears of the deaf, to cast out the leper.

When Christ sent forth His disciples to preach His Gospel He commanded them to go in His name and preach His love, to cast out devils, to heal the sick, and they went in His name, and they spoke as with tongues of fire and lips of flame the mighty words that healed the sick, that cast out the devils, that gave peace to those in sorrow, and bound up the broken hearts.

In each of the Gospels the narrative is told how Christ commissioned his disciples to go and preach his word, and in every instance He coupled with the preaching of His word the healing of the sick.

When Christ himself had been performing acts of mercy and showing his wondrous divine power in healing those that were sick, and the people accused Him of blasphemy, He met their criticism by saying, "Which is easier, to cast out devils or to save lives; Take up thy bed and walk."

The spiritual life is that which brings us into union with the Father. We speak of the angels. We mean those that live the spiritual life. While here on earth, if we claim God's love, we have it. Men are given that which they ask for. One lives to accumulate wealth, and he obtains it; another lives to obtain political distinction, and he achieves it; another seeks literary renown; another seeks gratification in worldly pleasure, so called, but the true man, the spiritual man, seeks distinction in drawing near to God, claiming His love and receiving it; in having faith that God will give him that power that He has ever given His children to conquer evil and overcome error in every form, to be able to cast out devils, and in His Name to heal the sick; and the thousands and multiplied thousands of men and women are to day living witnesses of this spiritual power that God gives those that seek and claim it. No man has that which he does not seek. God does not give power or grace to those who do not ask it. If you ask not you have not; but if you would become spiritually minded, as He is willing that you should be, then let thy soul claim its kinship with God; lay hold of His truth, and realize that God is Good; that He is your Father; that your life is a spiritual life; that you shall grow wiser and purer, brighter and stronger until you need not the light of the moon nor of the sun, for the Lord God shall give you light, that you shall walk upon "a way and a highway that shall be called the way of holiness, and no unclean thing shall come thereon, no ravenous beast shall be there, but it shall be the way of the Lord, and His countenance shall illumine thy pathway, and it shall grow brighter and brighter unto the perfect day."

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Eleven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 25
Oriental Asia, with postage additional,	1 00

SINGLE COPY RATES.

One copy,	10
100 Sample copies	8 33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for .NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

The past month has been one of marked progress in the way of unchaining the truth, for more actual results have been accomplished than in any one for many months past, and also preparations for the future are fast culminating to more rapidly do this work.

A NEW BOOK

I have prepared and have now in the hands of the manufacturer a new book entitled "Christology," "The Science of Health and Happiness," which I expect will be ready for delivery to subscribers about the first of June—it may be a little before and it may be a little after. This book takes up the subject of God-healing, whether it be called by the name of Christian Science, or the exercise of God's Natural Law, and goes into the history, philosophy and logic of the subject, and gives to the world the plain, simple, unprejudiced and consecutive story of the whole subject, including as well the theory and art, that is the practice and theory of how to heal the sick, to destroy inharmonies, banish sorrow, and supplant this almost universal disease known as "poverty" with happiness, harmony and plenty.

There have been a great many good books writ-

ten, and it is no part of my desire to disparage the writings of any, but I am of the opinion that the forthcoming volume is the plainest document that has ever been given to the people upon this subject, and that the good it will do can never be overestimated.

Its value can not be measured by money, for the student of the book, if he takes it and studies it closely and practices its teaching can never measure the good it will do him. The book in size will be about nine by six inches, printed on fine paper, and will contain about three hundred and twenty pages. I have gone to considerable extra expense in its manufacture in order to make it legible, to make it good and give it a beautiful binding. The price has been placed at two dollars per copy, and this is as low as the book can be handled and leave a profit to me sufficient to cover postage and clerk hire incident to the handling of the work. It will be noticed that the book is quite large, and it had to be in order to embrace what had to be put in it. It could not well be made any less.

Treatment formulas will be given in the book which will substantially cover all the necessities for the treatment of disease, inharmony of every kind, and destruction of poverty, etc., so that a person having this book and following it can treat any situation himself.

AGENTS WANTED.

We want an agent for this book in every community where the English language is spoken. The pay to the agents will be sufficient to warrant them in doing the work, and each one will have the consciousness of doing good to their fellow-men. I hope and trust that each one of our friends will make an effort to push this work, and that all who can will write for an agency.

THE NEWS LETTER.

I have concluded to spend considerable money in the free circulation of the Truth by giving away the News Letter in quantities of fifty or less in a place. The manner of this distribution will be that we will send to every one of our friends who will ask us for fifty copies or less of the paper, they to pay the express charges, the papers are free. Persons writing for these papers who are unknown to the office must

give us such reference that we will know the order is being given in good faith.

If persons prefer to send us from twenty-five to fifty names, with their address, of those they wish to have the paper, it will be sent out from this office, at our expense, and the writer will have nothing to do with the distribution in that case. I wish to impress the importance of this movement on our friends; you must know, absolutely know, that in the dissemination and distribution of the Truth that you are doing more good than in any other way you can spend your money, and if you have not the money you can send us the list of names of those you wish to have the paper, and it will be sent to them. We will send sample copeis to all who wish free. We ask for the conversion of no person or persons, except they be convinced of the truth of our doctrine. You may take any person, I do not care how ignorant he is, or how prejudiced he may be, and convince that person that God does heal the sick, that God does destroy all inharmonies, that God does insure us peace, plenty and happiness, and such a person will become interested, and when he is interested he will commence the study and not stop until he knows the Truth that will make him free. So let me urge again upon every friend we have in the world, everywhere, that they do this work, and send us in a list of names that this Truth may be sent to them. Kind friends have sent us remittances to scatter this Truth in this way, and we have money of others for this propagation, and the money God sends me I am willing and anxious to spend in this direction.

OUR PREMIUM OFFER.

You will find by examining our advertising columns that we have adopted a premium offer for the month of May. The offer amounts to this. Any person who sends to the News Letter Company one dollar for the paper for one year, during the month of May, will have in addition to the paper, if they desire, a picture of any person they wish, if they will send us a picture, either photograph or tin type, from which to copy they will get both the paper for one year and the picture for the one dollar, but this will be sent only to those who send us the dollar and picture and ask for it, as of course we can not send the picture in any other way.

These pictures are manufactured by a company in New York City, and if they send as good work as their samples which were sent me, they will give a picture which will be worth nearly if not quite a dollar of itself. The picture is hand-painted and framed in a gold plated frame and made into a breastpin, and is covered with glass. I regard the offer as remarkable that such a picture can be given with a paper like the News Letter for one dollar. The truth is that the News Letter alone, so far as my knowledge goes, is the largest magazine in the world printed for one dollar. There is nothing that compares with it so far as I am advised. I can not tell how much longer than the month of May, if any, that this offer will run, but I want every one to take advantage of it, whether they be old subscribers or not. If you are an old subscriber you can send the dollar and have your time extended; if new, send the dollar and get the News Letter for one year and your picture, either of which will be worth the money.

OUR COLLEGE COURSE.

It has been a source of much satisfaction that the Correspondent Course which is sent out from our College has largely increased during the past month. This work, which not only teaches you how to heal but also teaches how to teach, should be in the hands of every practical Metaphysician in the world. Too much importance can not be placed upon it. Everyone ought to have it. It places you in the position where you are the master instead of the slave; it places you in the position where you know the truth that makes you free. The old adage that "Knowledge is power" is amply demonstrated in the knowledge that is given through this College Course. Every person should have them, and none should be without.

HEALING THE SICK.

Our work of healing the sick, the sinner, the sorrowful, the distressed, scattering the blessing of God's love throughout the world, is broadening and widening. The cures which are being performed all the time, demonstrate beyond the question of a doubt the healing power of God's beautiful love and when we come to think of this great truth, and how for all the past ages of the world the people have

been groping in darkness, in misery, in want and despair, our hearts can not express the words of ineffable pleasure that comes down through us, when we realize that God is giving to us the knowledge which gives us power to destroy all these evils of materiality. We are filled with rejoicing day and night, rejoicings for ourselves and our fellows that God is revealing Himself, and that we are coming into the knowledge more and more, the knowledge which our Savior meant when He said "You shall know the truth and the truth shall make you free."

THE WORK IN WASHINGTON.

Our work in the city of Washington has been broadening and widening. It is constantly increasing, and it fills our hearts with rejoicing that God through us is manifesting His truth which gives us freedom.

WORK.

All must be impressed with the thought that you must work, work, work. Nothing ever comes, no great accomplishment has ever been achieved except through work. We are commanded by the Savior to ask, knock, seek, and we are also told that as we sow so shall we reap; therefore, work, work, work; sow the seeds of love, kindness, gentleness, mercy and godliness, and you will reap the crop of happiness, prosperity, joy and peace; sow of the Spirit and we will reap of the Spirit.

Lovingly yours,



The Power of Faith.

A faith cure is recorded which utterly baffles the acumen of medical materialists to account for. It appears, however, to be well authenticated. A woman in New Orleans had been paralyzed forty-five years. One day last year she was at church and became impressed with the thought that she ought to pray for recovery. She spoke to the clergyman, who concurred. So several persons for more than a year spent a season every day in the intercession. Finally, in May last, she felt an irresistible impulse to walk. Stepping from her wheeled chair she walked rapidly across the room. From that time her strength to walk steadily increased. Infant children, it may be remarked, acquire the power to walk after a very similar manner. The true philosophy of miracles is the philosophy of mind itself.—A. W. in *Metaphysical Magazine*.

NOTICE.

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and what it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street N. W., Washington, D. C. DO NOT SEND ANY SUCH LETTERS TO JOHN H. TURNER. Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 1800 Wyoming avenue N. W., Washington, D. C.

In following these instructions it will simplify our work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

MERCY.

A flower drooped by the wayside,
Scorched by the hurricane's blast,
Its petals pale and withered,
Its beauty long had passed.

It once was fresh and charming
As its mates that bloomed around;
But now all bruised and wounded
Was bending to the ground.

One passing by the roadway
Saw the flowerets budding there
With softening heart and gentle hand
He touched the blossoms fair.

He spied the broken lily
Compassion moved his breast,
Tenderly he gathered it broken and crushed
And in God's Sunshine gave it rest.

For days he tenderly watched it,
And watered the dying stem
Till at last it raised its dainty face
And looked at the sky again.

It is but a little flower
Growing there alone
How can it thank its healer
What can it do but bloom.

* * * * *
I was a stranger and you took me in;
I was sick and you visited me;
I was in prison and you came unto me.

LECTURE.

[Delivered by Col. Oliver C. Sabia before the Reform Christian Science Church, Washington, D. C.]

I FEEL like complimenting this audience this afternoon, because they have had the bravery to withstand this very inclement weather, and have come to the house of the Lord to worship in the midst of the storm. As for me, my audience is very large in every kind of weather, and it matters but little as to local considerations, because what I say is read and studied in every latitude, in every clime and under every sky on the face of the earth. Such is the power of the press that when I talk here I not only talk to this audience, but I talk to people all over the world, and in this way we are enabled to do as Jesus commanded, "Preach the Gospel to all the world."

Continuing the discussion of the subject of prayer, that we have had under consideration for the past few Sundays, I must reiterate and emphasize the one central thought—that is, we must know and appreciate the Allness of God, the Creator of All, in whom we live, move and have our being, and upon this knowledge and these eternal laws we live. We must understand the theory of prayer, as given in my former lectures, thoroughly. We may have lead a perfectly sinless life, we may love God as best we know how, but unless we **INVOKER** and put into **ACTION** this eternal thought our prayer can have no effect. We are told that God is Love God is Wisdom, God is Life, **ALL SIGNIFYING ACTION**; nobody ever heard of a still, deathless love. Life is all action, wisdom is ever on the alert and is what moves the universe; therefore, if we are to rest under the shadow of the Almighty we must put our thoughts **INTO ACTION**, and the system which God has given us, His children, is to invoke in prayer our active thoughts.

Then allow me to insist that you ever have in view this Eternal Principle and realize from whom comes every good and perfect gift. In our former discourse on this subject of prayer I have told you that our prayer may be divided into four cardinal parts; first, the Preamble; second, the Denials; third, the Affirmation, and fourth, the Praises.

This afternoon we are to continue along the lines of the Affirmation, that we have a right to affirm and how we must affirm it. In view of our status, of the who we are and our relationship to God, so far as we know—and we know a great deal I will say we know that we are His images and likeness,

we image Him in Love, Wisdom, Power and Goodness; we know that the attributes of God are ours also—then holding these thoughts in view we will see what we have the right to affirm. We have the right to affirm that we have eternal life and eternal health. We live, move and have our being in God, who is eternal Life, and can we have anything but eternal health? Can anything but eternal health live in eternal Life? Oh, some one says, what are you going to do with this person or that one who is sick, this one who has the headache, or that one with dyspepsia, or this one with consumption, have they eternal health, do not they live, move and have their being in God?

Now, I call up these questions on purpose to show you what you are and who it is that does the praying. If I come into this room with an overcoat on and go into the antechamber and take that overcoat off and leave it in the room I ask When I come out and leave that overcoat there do I leave myself there? I took that overcoat off. This body, so to speak, is nothing more nor less than a covering of myself. The question comes up, Who are you any way? What is man? We know man is the image and likeness of God, but what is God? We are told God is Spirit, then man must be a spiritual being, is he not? Spirit is all, for God is Spirit and God is All.

When we come to affirm in our treatment of a case that the person we are treating has perfect health what do we mean, I ask? Are you talking about that overcoat that was left in the antechamber or are you talking about the perfect child of God, the **YOU**, the person that is the child of God and His image and likeness, the one who came into this room? Are you less the child of God when you lay away this body or pass out of it? God breathed in man's nostrils the breath of life, and he became a living soul. He put into him the life that had no beginning and He gave it to Him for all eternity. The life that was put into the nostrils of man, of every person that is created, is the life of God which had no beginning; it is given to you and to me forever. It matters not about your body, you live on and on and on for all eternity, and you must understand this truth before you come into the light of truth, for "Every knee shall bow and every tongue must confess it." When you affirm you have perfect health you are talking of the child that God made; you do not even think of the material body. It has nothing to do with you so far as your health is concerned, and when you make the realization that you have perfect health, that this perfect child

of God is perfect and must be perfect, God's eternal and fixed law does the work and heals the body. The eternal principle of God's eternal law forces this physical body to respond to that spiritual thought. If you unloose the waters of a dam do you have to pray to have that water rush out over the valleys and into the seas? Not at all. It is carried there by the Law of God, we call it the law of Gravitation, and by virtue of this law the water ultimately seeks its level.

Sometimes these demonstrations come from very slight causes, but when the channel is opened it rushes on and on until the demonstration is complete. A traveller was once travelling among the Alps, and owing to a freshet of rain the lake upon the shores of which he was standing was nearly full. Thoughtlessly he took his walking stick and made a mark from the water across the top of the bank through the sand to the brink of the hill and the water went through that mark, little by little, until finally it got to running a small stream then larger and larger until ultimately it washed itself out a channel which carried devastation and death throughout the valley below.

Whenever these powers are invoked, it matters not how slight, they go on and on and on, and as I told you in my lecture of last Sunday afternoon God's eternal, inflexible laws are without variable-ness or shadow of turning. If a stone falls upon a man's head and crushes him he is in the way. The laws I explained to you are not changed by our human thought, but everything moves by inexorable, unchangeable law.

Just so with this realization. When you realize that you are the perfect child of God, living in God, and you realize further that you can not have anything but perfect health, when you make that realization, that is as far as you have to go. That is as far as you can go, with any effect, and the scientific result is that your body responds to the spiritual thought. For instance, before you lies a person suffering with so-called fever. I am asked to pray to God to cure that person, or to give a treatment against that disease. What do I do? I go on according to the rules laid down in these lectures, in the first place with the preamble, then with the affirmations I affirm that this person before me can not have the fever, I realizing not the body at all, but simply in my mind seeing the child that God made, made in the spiritual image and likeness, and when I see that person there in the presence of God Almighty, as all do who can heal the sick, I know that she has no fever, I know there never can be

any fever, I know that her life is perfect, and in making that realization this body, so called, of the patient responds to that thought and the result is when you look around for the fever it is gone and the person is sitting up. I have seen that done a great number of times. In praying to God or treating against disease never even think of the material body. You must think of the spiritual entirely, and when you make the realization in your consciousness that the sick one is the perfect child of God, living in the Father, and must be perfect as He is perfect, then the body comes tripping along, so to speak, and conforms to that thought. I illustrated this to a young friend of mine a few evenings ago this way. I asked him if he had ever been on a farm. He said he had. I asked him if he had ever had anything to do with sheep. He said yes. Then I said, "If you take some salt and let one of the sheep taste the salt, that sheep will run after you, and you can lead it wherever you wish, and you do not have to offer it to the rest of the sheep, for every one of the flock will follow." Just so with this body of yours. Here is a body you say has the fever, we say nothing to that body, we think nothing about it, we pay no attention to it, we only see the spiritual child of God, dwelling in the bosom of the Father; we make the realization that that person, the spiritual ego, can not have the fever, and when we make that out we have done all we can do. Here comes your body tripping along and saying, "Me too, I have no fever," and the demonstration is complete. Now the realization of spiritual perfection gives you bodily healing.

The person who acknowledges the existence of the fever in their consciousness will have either one of two things happen. First, and very much the more frequent, they can not affect the fever in the slightest degree and can not heal it. Sometimes they heal it in such a degree that they take the disease themselves they are trying to destroy; they take the disease from the other person, and it rests in the body of the so-called healer. Any person who recognizes disease as a fact and reality can not heal the sick.

We also have the right to affirm eternal harmony surrounding our affairs, not only in health, as I have told you, but we have the right to affirm that this so-called poverty can not come near us. Poverty seems to be a very general disease, but there is no reason why any Christian should be poor. Poverty is a sin just like sickness, just like death; all these things are sins, and the world thinks less of poverty

a sin than any other one I believe. The people are poorer than any other sin, and they are generally grasping to get rid of it, and this very grasping and realizing its reality is what fixes it on them. Here are persons who are always imagining that they are going to be hard up, they are going to be poor, and are trying to lay up something for a rainy day for fear they will die in want. There is a class of people in this world who say they have something laid up for their old age, they do not want to have to live with their children, for they know they can not get along together. They must have a nest-egg laid aside, and they pass through more hells before they reach that old age than they can count, and when they become old they will suffer as they have feared in consequence. They search after money to protect them from the defects of their sons' wives, or their daughters' husbands keeps them in perpetual hell for the latter part of their lives. All such works, all such thought, are absolutely wicked. Here is another person who is fearing that his job will be taken from him and he will not have anything to feed himself and family with, or clothe them, and he is in hell, worrying day and night. Here is another one who will imagine that this or that misfortune will overtake him, such as want, lack or hunger. The universal rule is—there may be exceptions, there are some usually—it is nearly in every instance those persons who procrastinate that this end or that is going to overtake them. They generally get what they are waiting for. The man who is laying up money to protect himself against his children often loses his money, and their children who have had this thought engrafted into their consciousness often do treat them like dogs.

Whatever you fear of these hobgoblins of fear which you are building usually comes true for you are building that for which you are going to get. This is not a very comfortable doctrine, but if there are any of you here this afternoon who are suffering the tortures of the hell because you fear you are going to be poor, remember you will get just what you are worrying about unless you go understandingly to God.

So long as you rely upon your own selves you are simply going to get what you fear, for Job said "That which I feared has come upon me." As a man thinketh in his heart so shall it be unto him." There is nothing more certain in the world than that you get the kind of seed you sow. If you sow a seed of want, fear, and evil you will reap the crop and never fail. You will always reap the crop you sow. Then how are you going to get out

of it? Read the last verses in the sixth chapter of Matthew, the very last one says:

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself."

Now, that is what you have to do. There is a command of Jesus Christ, and the whole doctrine I have been talking of for the last ten minutes is elucidated in the last ten verses of the sixth chapter of Matthew. Take no thought of the future, but bring yourself back to the realization of what you are and come back to this one point that you are the perfect child of God and that you are perfect in God's Love, and when you make that realization you will not have any fears for the morrow; you will not have any worries as to poverty, because you will then realize that you are unfolded in the eternal arms of perfect Good and all is yours. God gives you everything; that is the realization to make, and furthermore you should affirm that you have perfect wisdom, perfect righteousness, perfect holiness because you live, move and have your being in the Father and you can not have anything else, and by the realization of these truths and their iteration, and the affirmation by you is the prayer which manifests that you have and receive that for which you are praying. Take a man, I do not care how poor he is apparently—and let him sit down and declare in his consciousness that he has affluence, he has money, he has a position and wealth, and have him keep at it for an hour or a day, and if he realizes that he already has that for which he asks, as I have explained, the demonstration will be made and all will come to him and he will have what he asks for.

Suppose your heart is filled with hate. What are you going to do? Sit down and nurse your hatred? You heard the beautiful words of love that were read in your hearing this afternoon; you must follow that lesson. You want to get rid of that hate, and want to know how you are going to do it. Affirm that you have perfect love, and affirm that you love the one you think you hate, affirm that you love him, you love him, you love him, you love him; keep at it and by and by the beautiful love will cast itself down over you and your mind and body as well as your spirituality will be surcharged with that love and you will love, everybody. In other words, in making this realization or this affirmation in this prayer you affirm all that which you want to be true; affirm everything you want, affirm that you have anything and everything you want to come to pass, affirm that it

is so, every good you want, affirm that you have it, and that very affirmation will be demonstrated by its realization of the actual existence from a physical standpoint or material thought. That is the Christian Science prayer, and such is the scientific result. AFFIRM THAT YOU HAVE THAT FOR WHICH YOU ASK, BELIEVING THAT YOU HAVE IT BEFORE YOU ASK, AND THE SCIENTIFIC ANSWER IS THE REALIZATION IN MATERIALITY OF THE SPIRITUAL THOUGHT.

One word more upon the subject of affirmation before we close and that is I wish to impress upon your minds this true thought that when you are affirming that which you want do not be stingy with yourself, do not be niggardly with yourself, do not ask for a little when you want an ocean; do not ask for a log hut when you want a marble palace, ask for what you want. Are you not God Almighty's children, and has He not given you dominion over everything, and is not that dominion yours? Is there anything too good for you? Those of you who want to consider yourselves the worms of the dust are not fit to be kicked out of a decent community; such ones go to prayer meetings and you abase yourself, run yourself down, until any person with any self respect would not be seen with you; such debasing thoughts only tend to drag down and destroy. The thought that must dominate is that you are God's child, that you are entitled to everything and that you have everything. The worms of the dust do not belong in this church, they do not belong to God's children. They belong to materiality, they do not belong here, and any person who abuses himself in that way does not know what he is doing; therefore ask for what you want and do not be niggardly with yourself. If you go into a store do not ask for the meanest thing you see, and when you have picked it out show the man down to where you know he will lose money on what he sells you. What are you doing? As you sow so shall you reap. If you go on sowing that kind of seed you will reap a crop of penury.

I say, my friends, as you sow so shall you reap. If you sow broadcast you will reap in like manner. As Bob Ingersoll said, "If you have but one dollar in the world, spend it like a lord and trust God for more." What is going to be the result? Money comes to you in answer to this prayer as you recognize who you are, and with that recognition God blesses you. I suppose I have seen it demonstrated hundreds of times; almost every day of my life I see this truth. As you sow you reap; therefore,

sow abundantly. There is nothing too good for you; sow abundantly; you are God's perfect child and entitled to all, but remember to pray as I have taught you.

My time has about expired, but I wish to give the last thought, which is of Praise. In our next lecture I will probably give you a prayer combining all these points as I have discussed them, but now I have not time, but will say, after you have gone to God affirming that you have everything and knowing in your consciousness that you have it before you ask, what have you got to do? What further is there for you to do? There is nothing more for you to do but to thank God for His munificence, His blessings; thank Him for the wisdom and spiritual understanding that He has given you; thank Him for the dominion that He gave you, the intelligence that He has given you to utilize; thank Him for everything, and in all things praise His holy name.

A man who had epileptic fits for forty years was thinking along these lines, and the truth came to his consciousness that he was perfect, living in God, and could not be anything else than perfect, and as he thus thought he was filled with such overflowing joy that he burst forth in praise and thanks to God for the perfect health he had. He never had any more fits.

As you realize the truth of what your rights are you can not have disease, want or trouble; you can not have anything but perfect harmony in God's Kingdom of Love and Goodness.

A History.

[Extract from a lecture by Col. Oliver C. Sabin, Wednesday evening, March 20, 1901, at Washington, D. C.]

I PROPOSE this evening to give a reminiscence, an incident that occurred last winter, to the best of my recollection the latter part of January or the first of February. It carries out and proves the thought that there is a law in nature that supplies every necessity. God's creative laws are such that where a necessity exists for a certain thing it is supplied. Creation is going on all the time, and the right thing is created at the right time and for the right purpose. This practice known as Malicious Mental Malpractice of the present day is the same system of mental poisoning that was used during the days of Moses, and how long anterior to that we can not tell. It has been used throughout the oriental countries ever since, and

the great proud nations of the Medes and Persians, the most illustrious and glorious of the then known world, have been destroyed by it. Mighty cities, the mightiest in the world, are now the home of the owl and the coyote, and the only way that we can tell where they were is by the unevenness of the mounds here and there covering their decay. The mighty, intelligent and brave people who filled those countries have all passed away, and their descendants who exist to-day are the most thoroughly worthless people on the face of the earth. You take a native of Persia and bring him over here and he will bring but twenty-five cents a day, while an ordinary colored man working by his side will bring one dollar a day. This is the way they employ them in South America, four of them for a dollar per day. It has utterly destroyed Egypt. The descendants of that mighty people are whipped with ashes upon their bare backs to make them work harder to pay the money that is owing by their country, which debt now belongs to the Jews, whose forefathers used to be the slaves of the Egyptians. It is all owing to this mental poisoning system.

Take India to-day, with her hundreds of millions of inhabitants, as an example. It was conquered by a handful of Englishmen. China, with her hundreds of millions, is but an open invitation to those who want to slay and kill. It is all because of this system of mental poisoning. There is a religious society in this country that has taken as its shibboleth the fundamental of law, OBEDIENCE, and the law, as interpreted by them, is, "You obey ME or die." The students of this society brag and tell you how the "Mother" has been taught in all these wonderful mysteries. They will tell you how they have been taught, and how if you are good and press on and show proper respect for the "Mother," you may enter into this holy of holies and have the power to destroy your fellow-men by injecting into their consciousness this mental poison.

When I left that church I soon became aware of this mental poison, which was being injected into my mentality. For days, weeks and months my prayer was to God Almighty to save me, a hanging unto the Throne as best as I could, demanding and begging God's protection, and through that protection I was kept from being annihilated, yet at times would stagger like a drunken man and fall over from the effect of this mental poison.

Now I will refer to this incident that I spoke of when I first commenced to talk. Late in January, or early in February, of last year, one cold, snowy, windy night my door bell rang. It was about ten

or half-past ten o'clock. I went to the door and found standing there a man of most peculiar appearance, with an unusual expression in his eye, countenance pale, and with a head about twice the size of an ordinary man's head. He wore a slouch black hat and rather coarse, common clothes. He asked if I was Mr. Sabin, and I told him I was. He said that he had come out to see me. I invited him in and asked him to take a chair. He did not sit down at once, but said, "I know you will be surprised when you find my errand. I came out for money." I asked him how much he wanted, and he told me. I gave it to him, and then he sat down. He said, "I have something to tell you that I think you want to know," and he went on and gave me what I have afterward given to the world in what is known as the "Vibrating Treatment." "I put down everything," he said, and put it in my desk. He went out, and that was the last I saw of him until last May. He came again in May and said he wanted some money. I asked him how much he wanted. He told me, and I gave him the money. He said, "You have not used what I gave you before, and I want to give it to you again." He went on through the whole thing again, adding to it in some places. He said, "Use that; you need it; it is God Almighty's protection; it is given to you, use it."

In a few days I called my private secretary into my room and commenced to dictate to her this Vibrating Treatment. I changed it as I was led, and it came to me as simply as if I had known everything about it, and in its present state I had it copyrighted to preserve its purity. From that day to this I have been using that treatment, and every particle of the effects of malicious mental malpractice has been destroyed in me, and wherever this treatment has been sent it has proven to be a panacea to that evil practice, and to be that which has supplied the necessity.

Now, under these circumstances and conditions it is but futile for this so called Christ Science Church, through their head, to issue any bull of excommunication, such as our friend has been talking about to-night, because they have no power. All such practices are evil. The communication to which he referred, in the first part of his remarks, was what was read here a week ago to-night, that throughout the world this so called church had commenced to treat out this Reform Christian Science Church and to destroy it through this system of malicious mental malpractice, or mental poisoning, I have mentioned. I think that the time has come and the world had just as well know these facts, for knowing is to be forewarned, and forewarned is forearmed.

LECTURE.

[Extract from a lecture delivered by Col. Oliver C. Sabin
Wednesday evening, March 27, 1901, in the Reform
Christian Science Church, Washington, D. C.]

THE THOUGHT I want to illustrate to-night is the How to treat against poverty and the How to obviate it. Poverty is a disease, as much a disease as any other. Poverty is always created by a diseased mind. Poverty never exists except with persons whose minds are diseased, and in order to overcome this disease you have to make the same kind of a realization as you do over any other disease. In some of my lectures heretofore I have gone into the philosophical grounds where I showed how God does provide, and I propose to-night to give the modus operandi of how to treat against this disease.

All of you who are metaphysicians and understand how to treat disease, understand this to be true, that is if you wish to treat against any kind of complaint, you have to make certain realizations. Suppose, for instance, a person before you has a fever. You have to make the realization in your consciousness that that person is the perfect image and likeness of God, was created by God in His image and likeness, endowed with certain powers and dominion. The child that God made you must understand is a perfect child; it is the image and likeness of God, and such a person could never have a fever, could not be sick. We have no more to do with this physical body in treating disease than if it did not exist; it does not come into our consciousness; we give it no thought; we ask for the removal of no disease from any body or from any corporeality, but we make the perfect realization in our consciousness that God Almighty is perfection; that we are His image and likeness, live, move and have our being in God; therefore, as God is perfect we are perfect, that child that God made; and when we make this perfect realization, the natural law of God Almighty forces this physical body, so called, into harmony with the spiritual thought. Now you get this idea perfectly.

In treating against poverty we treat in the same manner, that we live, move and have our being in God, are the perfect children of God; that we have everything that God has created, because we are His children, heirs of God and joint heirs with Jesus Christ, and that we live, move and have our being in God.

Do you suppose that the perfect child of God living and moving in God, could be hungry, could be naked, could be destitute? Why, it is an absurd proposition to think of such a thing. Then you make the realization that you can not. What is the result? God forces these physical circumstances to conform to that spiritual thought, and poverty is destroyed.

The trouble about most people in treating is their unbelief. They start in and make the realization and then, after they have got through, they think "I am limited to a salary, how can God help me and I have not got any position. Where can I get any money to come to me?" They have some excuse. When those people who came to the Saviour and asked him for money to pay His taxes what did Jesus do? He said to Peter, "You go down to the sea, and the first fish that comes up you open his mouth and take out the money and pay for you and me. It is possible for God to control all circumstances. Now, do all fishes in the sea have a piece of money in their mouth? No; but for every person there is a supply, a support, that is God's perfect law.

If you wish to avoid poverty treat as I tell you. But there is another principle you have to take into consideration. The whole subject is laid down in the last ten verses of the sixth chapter of Matthew but you must understand another thing, that as you sow so shall you reap. You take the person who is grasping and covetous and pinching, hoarding and grasping and stingy, and that person can not part with the understanding. You can not bow down and worship God and ask for money and worship money; you can not serve God and mammon, but you have got to come to God as a little child, perfectly free of all guile and with an honest heart and perfect desire. Then ask and you shall receive, knock and it shall be opened unto you. Whether the inharmony sought to be destroyed be poverty, be sickness, or be sorrow, or whatever it may be, it will pass away as the dews before the morning sun. Nothing is impossible with God. To him who trusts God absolutely the whole world is at his command and such an one only has to reach out and grasp the hand of omnipotent. Let God lead us in the path that we should go and He will strew our pathway with plenty, with happiness, with joy, contentment and perfect peace.

But we must come as a little child, come with hearts of purity, void of malice, void of all kinds of wickedness, be it whatever it may. Come to God with perfect thought and a perfect heart, with

heart filled with love for your fellows and for your God, and you can have everything. This life is not a hard life to live. It is not hard. Jesus says: "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." Wherever there is a command to do God gives us the power to do it. All we have to do is to show a willing mind and an honest desire, seek, knock and all shall be added unto you.

TREATMENT AGAINST POVERTY.

To complete this record, and also teach each one of you how to treat against poverty, I give you this treatment. It will go into the News Letter, and if you have forgotten the treatment you can get it there.

TREATMENT—PERSONAL

We know that we are the children of God, that God created us in His image and likeness, that He created man a spiritual being, and that I live, move and have my being in God, a spiritual being living in spirit, therefore my life is a spiritual life; I live, move and have my being in God, and am perfect as God is perfect, and in that connection I realize that I have perfect harmony, surrounded by every blessing that God gives to man. I have aliveness, affluence and God Alm'ghty's bountiful love; His love covers me as do the waters, the sea; I live in it and I bask in it; and there can be no inharmony or want come near me, around me or about me.

This thing called poverty is a falsehood, it is a lie. It belongs to the thoughts of the material universe and it is no part or parcel of this kingdom of God, because, living in this kingdom I live in God, and the kingdom of Heaven is within me. I have joy and I have happiness; I live in happiness and I live in perfect plenty, and the bounty of God supplies me. No such thing as poverty can come near me, around nor about me, because I live in the perfect bounty of God Alm'ghty's never ending bounty and all is mine, because I live, move and have my being in the precious Father, and He guides me by His wisdom, protects me with His power, supplies me by His goodness and covers me with His love, and all is mine that God gives, and He gives me all. God blesses me with happiness, with joy, contentment and perfect rest and perfect peace, and He provides everything for me and I live without fear, without doubt or misgiving, and have perfect trust, reliance and dependence on God for everything. God supplies me, supplies me now, and He supplies me in the eternal now. I have everything; it is all from God, all mine, for I am

His child and He is my God. God broadens, widens and strengthens my spiritual understanding, gives me more power and more ability, eye, perfect ability to enjoy the dominion which God gave to man, and I have that dominion, it is mine, and I thank God for it, accept of it, and I no longer am found upon the side of those who deny my rights of royalty, but I accept them and praise God for them and thank Him and praise Him in the name and through the name of Jesus Christ, my Lord and Savior. Now repeat the Twenty-third Psalm and close with the Lord's Prayer.

CARD.

Doctor and Mrs. Yarnall, who have long been known as successful teachers and healers, still receive patients and students, both present and absent.

Mrs. Yarnall will take classes in distant cities or towns when suitable arrangements are made by correspondence or otherwise.

Patients received and private lessons given on application. Any communication relative to their work will meet with prompt responses.

Address, JANE W. YARNALL,
2450 Michigan avenue, Chicago, Ill.

BOOK NOTICE.

I am in receipt of a book from Mrs. Ursula N. Gestefeld entitled, "The Builder and the Plan."

This book takes up the subject of Divine Metaphysics in an original manner; treats of it plainly and comprehensively, and is as good a teacher on the subject as I have ever seen.

This author is one of the best in the world who writes on this subject, and this book seems to be her masterwork. The book will meet the approval of all who are interested in Christian Science and Divine Science, and will do more toward giving a knowledge of the Truth, which makes us free, than almost any other book written. It has nearly three hundred pages, is beautifully bound, printed on excellent paper, artistically arranged; each chapter supplemented with questions as to the leading thoughts discussed, thus giving a "clincher," so to speak, upon the thoughts embraced in the chapter, which adds wonderfully to its teaching qualification. If a million copies of this book can be circulated and read in the United States, in thirty days it would revolutionize public sentiment and create and spread a blessing to the people that words could not express.

OLIVER C. SABIN.

The True Value of Silence.

BY ALWYN M. THURBER.

WHILE the spoken word is truly a gift from God, the silent or unspoken word may be on certain occasions even more effective. Oral affirmations are good, silent affirmations are without limit of any kind. The child at play looks up and smiles at your cheery word of greeting; when asleep your divine affirmations of healing spoken to its little soul has a value measured only by infinitude. Thought is mighty, whether spoken or unspoken, and it needs only an understanding to give it the potency it merits. Our habits can be carefully molded and made holy factors for good. The one who dwells sufficiently in the interior has a knowledge equal to every occasion. Do we not know at sight, before a word is spoken, what attitude a person holds toward us—whether friendly or otherwise? You would call that instinct, the quality of sense possessed by sagacious animals. Yes, instinct plus the sixth sense or intuitive perception, man's exclusive inheritance from a beneficent creator. Were it possible for a writer of fiction to put upon paper the full significance of a look, a suppressed passion or an unuttered endearment between lovers think you that his book would not have a wider reading? Certain sensitive souls do feel somehow this unspoken sentiment—the identical sentiment the author is unable to express—and to such readers the work has a double value. Does this not account for the differences of opinion concerning the various works of fiction or of art? It is frequently what we leave out of our conversation or essay or story that gives it color. The analytical and receptive mind absorbs, the superficial mind is for the moment entertained but forgets easily the passing word picture.

It is a favorite belief among some of our transcendentalists that words of themselves are useless as well as superfluous; that there is to be a language in the future which will not need to be spoken orally. We all know that certain well-poised individuals can utter a mere syllable or two, then give us a look straight in the eye, and by so doing impart something to us to be remembered for years after. What is that something? It is the language of the soul—one soul to another—and this language is wordless. Take it in active life. You approach your neighbor with a business proposition. If you are successful, much more depends upon what you

do not say than upon what you do say. A shrewd horse dealer can dispose of his beast so adroitly that by monosyllables and innuendoes he is able to actually cause his prospective buyer to admit in words of his own making every good point the horse may have, whereas were the dealer to do this in language ever so seductive the sale might prove a doubtful one.

From the person who treats you to a torrent of news and rambling gossip you turn away with a tired feeling; you forget the gist of all he tells you in an hour or a day at the farthest. A person who talks scatters his forces, while the astute dealer is horse flesh conserves his forces to the utmost. Our teachers in the metaphysical sciences are all trying to make us understand the uses of silence as a gift to be cultivated. We should speak only at the chosen time. "When angry count ten before speaking." This was one of the first precepts of our youth, but was it not in the counting, supposed to be silent of course, that we were to find the means of controlling our own forces and the forces of those about us? We are told that to keep a secret we should keep the hands closed. An overly communicative person's palms are always open—open to give and to receive willingly regardless of time or place. A word of gossip falls upon his ears which are open and alert for gossip and not a moment is lost in passing the word on to the first person who happens along. They can keep nothing, hence they have little that is of permanent value. No person ever saw a miser who hoards his dollars walk the streets with open palms. His fists are closed as are his purse-strings, and he takes not overmuch to anybody. We should exercise discretion in giving. When advancing a religious theory do you not feel that you are speaking the right word at the right time to impress a needy soul? Or have you a sense of having spoken in vain in your over zealous moments? The thinker comes to you perhaps with face aglow over some new discovery, but if he understands the inmost methods of transmission of thought he can give you his ideas in a mere word or two of chosen phrases. If you are keenly awake, and particularly if you are in sympathy with him, you get the greater part of a message silently; you can not tell just how.

It is not at all hazardous to predict that the time will come when words as we know them will be in common use only among the lower tribes of men. We can see evidences of the silent language every day if we will observe closely. A group of boys are at play under your window. A strife arises. The excitable boy raises his voice to a growling pitch. The bully deals a blow with his fists and commands loudly, while the terror stricken lad screams in fright and runs away. Observe if you will the placid youth who has not spoken at all. No one strikes him, no one notices him at first; but after the heat of the strife abates all turn to him as if he were duly appointed umpire of the

conflict. Each chap, smarting under the lash of his own misdoings, offers to leave the points of dispute to him. In short, he can, if he wills to do it, quell and dominate the disturbance with scarcely a spoken syllable. Which of the four lads have the most innate power of spirit? Not the bully, certainly, for real power lies not in muscle.

Our Science tells us that the spoken word can heal the sick, give courage to the sorrowful, and can even raise the dead when the law is truly invoked. Yet after all we find the Master—he who knows and keeps the law—speaks the oral word more to pacify the anxious crowd than from necessity. The sick can just as well be healed, courage imparted to the fallen, or the dead raised were the word spoken in the silence. Since distance makes no difference when we invoke the law understandingly, and since the one great Mind is universal and there is in fact no such thing as space, no life in substance, no reality in pain, why speak the word with the lips at all?

More than all else, it is best to remain silent when prompted to speak the negative word. A hard task say you? It may be at first. Impulse of speech is nothing more than a habit—a serious one at times. We may have a dull day in business, and we enter a complaint to the first acquaintance we meet. Smith is guilty of a little folly all his own, and we condemn him for it. We desire success, but we block the way with a doubt habitually expressed. A word derogatory of someone is given in confidence—then we are tempted to add just a little suspicion quite your own, perchance to repay our friend for confiding in us. A syllable dropped in idleness once caused a run on one of our staunchest banking institutions. Better err in silence than involve another in the smallest degree. Better err in silence than admit that you may not succeed. It is just beginning to dawn upon us that thoughts are truly things. Words expressing thoughts are powerful. If so, is it not good religion to express only the positive, the affirmative, the good? This will be found an easy task after a few months' drill. I have a friend, a teacher in the science, who upon hearing an untoward remark against another, can so enter his silent protest that the person speaking will regret instantly having spoken at all. He feels that he has been talking without the shadow of a response; and while the teacher still remains his friend, smiles lovingly and takes his hand warmly when parting, such a person could be very callous to attempt to impart a negative word to him again.

Much depends upon our silence, especially when the reputation of another is in the balance. The positive, and well guarded Scientist has learned

this, perhaps through hard knocks and bitter experience. We have in fact no more to do with another's conduct in life than we have with the planetary regulations of the heavens. But we can speak the positive commendatory word which will give the seemingly erring one a lift, and thereby help to make him stronger. In return therefore the hard lines of worldliness formerly seen upon our faces will be ironed out by mere force of habit.

These may be only primary words to the advanced Scientist, but to many a beginner may they not be priceless ones? From the unawakened soul they may meet with no response yet if true can they be spoken in vain? Our best thought comes to us unbidden. We formulate them and send them adrift for better or worse. If in the smallest degree we can benefit others in the silence, or convey a thought intelligently with but few words to the apt minds about us, if we can do any of these things in this day of jargon and confusion of tongues, what may we not do when we live our lives wholly in the spirit and above the gross materiality of the world? When that day arrives the true value of silence will be better understood. Love without word or mixture of any kind will be able to salute each other though separated thousands of miles. Wireless telegraphy even will then be superseded and sympathetic thought action be vastly more popular than now.

We say such a one is not much of a talker, but he keeps up a mighty thinking. It is the thinker who helps to move civilization forward, not the loud buzzes of the mobs down upon the streets. It was Napoleon's unuttered word that put awe into the hearts of his soldiers. Lincoln was great because he was calm and gravely silent in perilous times. It is the mind power that cures. It is the ubiquitous pretender who finds himself without a vocation and frequently out at the elbows. The gamester who talks but little wins by the cunning devices of his silent art. Even so do we win in the legitimate pursuits of life.

To best find when to speak and what to say, we should seek the happy medium between the extremes—between the unfortunate but well-meaning creature who talks too much and the one who is wholly uncommunicative. There is always just the one time to speak. How shall we recognize that time? By dwelling constantly in the Spirit, ready to be moved to do the right thing at the right time. If one be habitually silent, but willing at all times to be led of the Spirit, duty will certainly prompt him to speak some time, and his words, though few, will be positive and inspiring. Life is of itself an inspiration, if we would only quit squaring and hewing it to conventional patterns. It might be said inspired we will think correctly always; if acting under divine guidance we act rightly, of course. Finally, to get at the true value of silence, let us all study the power of the unspoken thought, contrast that with the many-worded harangue, and then retire within ourselves and be wisely discreet in all we say.

Christology.

[Extract from lecture delivered by Mr. Thomas Clark, of San Francisco, at the Reform Christian Science Church, Washington, D. C., March 27, 1901.]

WIRELESS Telegraphy and Mental telepathy now stand side by side in bold relief as dual trueisms.

A half century ago, when I was a little school-boy, I frequently heard persons exclaim: "Oh, how my ears tingle and burn, somebody must be talking about me."

That was a species of mind communication between individuals just as true then as now, but not formulated into that exact science which asserts itself to our clearer understanding at the present day.

The highest and most sublime manifestations of mind are now reaching suffering humanity through the beneficence of Christology.

This divine science of mental healing is supremely potent to all persons who contritely allow themselves to become fully receptive to its curative influence.

One of America's ablest metaphysical writers thus comments:

"It is well known by those who have investigated the new philosophy that it aims to be in strict accordance with Christianity at its best. There is thus nothing to fear from any genuine mental healer, for the followers of the new thought are making a most exemplary effort to realize in actual life the law of love which Jesus taught both by precept and example."

But the mental healing world is split into two camps—those who consistently carry out the law of Love and those whose motive it is to support their leader at any cost. Concerted treatment to ruin the prospects and the business of those who fearlessly and charitably publish the truth about that leader is now a widely known and most deplorable fact. People hesitate to tell what they know lest they become the object of this underhand and most pernicious practice. They fear for themselves and their friends, and thus aspersions are cast on the whole society of earnest Truth seekers, whose sole object it is to win and promulgate impersonal Truth.

What is the law which governs the entire range of mental influences and telepathic communications? Is it not the law that like attracts like? Is contamination possible where there is no receptivity? "According to thy faith be it done unto thee," is the

law enunciated throughout the New Testament. We partake of the Spirit and grow strong in its ministry in proportion to our receptivity, our openness and obedience to it. In return for obedience it affords a protection which no words can measure. It is a shield so secure that one may rest in Love and trust without giving a thought to one's possible enemies.

What temptation is it to a righteous man to go into the company and observe the enticements offered by the intemperate and the depraved?

What point of contact is there between the unselfish philanthropist and the dishonest dealer who tries to ruin the philanthropist's schemes because his own business is at stake?

In this connection I may appropriately quote from another author of national reputation the following:

"If through the mistakes of ambition the writer of Science and Health has led many of us to ignore for a time the good works of other true reformers, our timely rescue from un-Christian and uncharitable ways is secured by the palpable mistakes she and her immediate following have made and are still making.

"Her claim that she was the founder of mind healing is not sustained by fact; nor is it true that she first conceived the idea of applying Christianity to the Science. Having been misled in the past, we have done wrong toward facts by claiming to our readers that she first designated it as a love; and hence it is our duty to correct the error."

All who know Julius A. Diesser, of Boston, know him to be a truthful and most excellent gentleman. Some of the Portland friends remember Mr. Diesser when he was with Dr. Quimby in their city in 1860. He tells me personally that he has seen Dr. Quimby's early writings, in which are seen by his own words the origin of the idea or term Christian Science. This statement was fully corroborated to me by a lady now of Boston, the daughter of Judge Ware, prominent as United States judge. This lady and her sister resided at Portland, and were both among the earliest patients the doctor treated. They assisted him in the records and correspondence as his scribes. She says that he wrote and kept manuscripts which he named Science of Health and Happiness; that she also often wrote sentiments and sayings he uttered among them. She says that she heard it remarked repeatedly by all of them, when talking of the wonderful cures by the doctor, that this is a new Life, and the real Science of Christianity. Here, then, we have in the conver-

sation of the doctor and of those working with him the origin of the term "Christlan Science."

Right here, in this beautiful Capital City of the world's youngest and grandest nation, all fair-minded and truth-loving people possess a glorious pioneer and courageous reformer, carved out of the same stern stuff as was grand, old Martin Luther.

To know Colonel Sabin, this eloquent and fearless champion of unadulterated truth and genuine progress, is to revere him as a sturdy pioneer and superb hero, as well as a successful conqueror of sin, sickness and Satanism.

He is the able founder and enthusiastic promulgator of Christology, that beautiful system of Heavenly healing so closely akin to the primitive methods of Jesus, the Nazarene, and His beloved disciples.

Christology, like the dazzling sun orb on a clear, crisp, crystal morn, burst brilliantly through the newly opened doors of the twentieth century to shed its lustrous light far down along the corridors of coming ages.

Willie's Winter Coat and Its Lesson.

In a peasant's home, poor but thrifty, sat a young mother, plying her needle, in the soft Summer twilight, for the wee Willie whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife, in that weary listlessness which is made such a luxury by a hard day's toil.

"How shall we ever get on when Winter comes, George? 'Tis hard enough in Summer, what will it be then?"

The question awoke something within that man's slumbering soul that sent a quiet glow over every look and tone. "Mary, lass, what art making there?"

"A warm Winter coat for Willie, George."

"I guessed as much. Does the young rogue know about it?"

"Not he, dear lamb! Won't you tell him to hinder his worrying about Winter?"

"He worry! Why, hearken to him, George? He's as happy as the day is long; and even if he had the sense to think about Winter he'd trust mother to keep him warm."

"Aye, lass, and I vow the boy is wiser than his mother."

Mary's eyes filled as she caught her husband's upward look; and the cloud of distrust was rolled from the hearth by the child's trustfulness.—*Exchange.*

A Telegram

Rapid City, S. Dak., April 9, 1901.

Oliver Sabin,

1800 Wyoming ave.:

Treat son Frank for pneumonia.

Mrs. _____.

No. 2.

Rapid City, S. Dak., April 10, 1901.

Col. O. C. Sabin,

1800 Wyoming ave.:

Roy Frank out of danger; stop treatment.

Mrs. _____.

LETTER OF EXPLANATION.

Rapid City, S. Dak., April 10, 1901.

Col. O. C. Sabin,

Washington, D. C.:

I sent you a telegram yesterday morning asking for treatments for my son, Roy Frank. One week ago last Sunday he took a slight cold, and kept adding a little cold each day until last Monday, when we called in a Scientist to help me, but on Tuesday morning he developed a clear case of pneumonia, as we believed; in three hours' time from the time of sending the telegram he was resting easy, the soreness having all left his lungs by evening, and this morning, twenty-four hours after telegraphing you, he was up and dressed, and although he has remained indoors all day has never felt the need of lying down. Please send us your bill for treatments and we will remit at once. We can truly say in our hearts to day may God bless you.

Your sister in Truth,

Mrs. _____.

An old gentleman writes: "I have lived to be 84 years old and never knew who I was until I read 'Practical Healing for Mind and Body,' and I am growing younger every day by reading and following the teaching of that book."

See Mrs. Yarrall's advertisement.

If one half the effort was put forth in the right direction for success that people make in excusing themselves for not accepting the Truth of their power and opportunities, they would enjoy constant happiness and success.

"The reason why some things are not practical to some people is because they are not practical themselves."—F. E. Mason.

THE INFLUENCE OF LOVE.

[Written for The News Letter by Prof. W. H. Watson.]

From burning south to the far frozen north,
All life is touched with its magic finger;
The rays of its sunshine, when blazing forth,
Upon each pure heart do kiss and linger.

With ray of hope on the captive it shines,
Through lattice of his dark and gloomy cell,
And around his sorrowful heart entwines
With whispers of the past he knows so well.

Spring of throbbing bosom and anxious heart
Are touched by its wand so gentle and sweet;
The wanderer comes never again to part,
Two happy souls once more embrace and meet.

Gives beauty to nations of modern birth,
Richness to ancient and classical lands,
Sunshine to fertile, and dew upon dearth,
Covering of glory by snow-white hands.

The hand of the sad and unhappy thief
Is stayed in wicked and daring career
Perhaps a new life, perchance a new leaf
Is turned o'er by feelings of love and fear.

Peasants and all laborers of the field
Feel the soothing breeze of its sublime breath,
For goodness a weapon, from sin a shield,
Which wins the battle even unto death.

Mariners and all toilers of the sea
Feel tender chords of love's electric shock
When struggling from mighty waves to be free,
And eager to clutch the projecting rock.

Savages of the wild and nomad race,
Stoop to worship Love as a saving god,
The celestial bears on the ground his face,
Knowing that it ends not with tomb or sod.

A BIBLICAL ALPHABET.

A was a traitor, hung up by his hair.—II Samuels xviii, 9.
B was a folly, built high in the air.—Gen sis xi, 8.
C was a fountain, overlooking the sea.—I Kings xviii, 42, 45.
D was a muse, buried under a tree.—Genesis xxxv, 8.
E was a first born, bad from his youth.—Hebrews x', 9.
F was a ruler, who trembled at Truth.—Acts xxiv, 25.
G was a messenger, sent with good words.—Daniel ix, 21.
H was a mother, loaned to the Lord.—I Samue's i, 27-28.
I was a name, received of the Lord.—Genesis xxii, 22-28.
J was a shepard, in Arabia's land.—Exodus iii, 1.
K was a place, near the desert of sand.—Deuteronomy i, 19.
L was a pauper, begging his bread.—Luke xvi, 20, 21.
M was an idol, an object of dread.—Leviticus x, 2, 3.
N was an architect, ages ago.—Genesis vi, 13, 23.
O was a rampart, to keep out the foe.—II Chronicles xxvii, 3, 4.
P was an isle, where a saint looked above.—Revelations i, 4, v.
Q was a Christian, saluted in Love.—Romans xvi, 83.
R was an obscure, yet the mother of kings.—Matthew i, 9.
S was a Danite, who did wonderful things.—Judges xiv, 5, 6.
T was a city, that had a stronghold.—II Samuels xxiv, 7.
U was a country, productive of gold.—Jeremiah x, 8.
V was a queen, whom a king set aside.

BOOK NOTICE.

We acknowledge the receipt of the following books from the author, Alwyn M. Thurber, viz, "Zeima, the Mystic," "The Hidden Faith," "Nothing ever Happens," "Quaint Crippen, Commercial Traveller." These books are each written in the form of a story, are intensely interesting, yet teach the New Truth and illustrate its work most admirably.

The writer has illustrated most beautifully the thoughts he wishes to teach and brings to the front the new idea. A more extended notice if these books can be seen by reading our advertising column.

O. C. SABIN.

It is no good reason for a man's religion that he was born and brought up in it; for then a Turk would have as much reason for being a Turk as a Christian a Christian—*Chillingworth*.

JUST PUBLISHED:

The Builder and The Plan.

A TEXT BOOK OF THE SCIENCE OF BEING.

By URSULA N. GESTEFELD.

This book is the ONLY ONE among the many belonging to modern Metaphysical Literature that presents A POSITIVE SCIENCE as exact and unvarying as the science of numbers.

It contains no Opinions; it states Principles.

It embodies a COMPLETE LOGICAL SYSTEM of Thought.

It EXPLAINS; it never Asserts.

It offers LOGICAL PROOF OF HEALING and the conditions under which it is accomplished.

It shows the difference between a Positive Science and a Religious Faith.

It shows the difference between HEALING and HYPNOTISM.

It teaches SELF-PROTECTION and WHY THERE IS NEED OF IT.

PARTIAL TABLE OF CONTENTS.

The Builder and the Plan—Creator and Creation—Expression—Active and Passive Aspects of First Cause—The Composition of Man—Body—Environment—The Influence of Environment—Susceptibility to Impression—Mortal Sense—Mortality and Immortality—Original Sin—To Create and to Form—The Immaculate Conception—The Origin of Evil—Duration of the Human Person—The Relation of Person to Embodiment—Indestructibility of Matter—Sin, Sickness, and Death—Therapeutics—Curing and Healing—The Use of Auto-Suggestion for Healing—The Limitations of Hypnotic Suggestion—Heredity—The Responsibility of a Healer—The Use of Material Remedies—Science and Religion—The Relation of the Bible to the Science of Being—The Difference between Christian Science and the Science of Being.

It will place you on your feet and make you independent of mental manipulators. for it will prove to you your own power.

SEND FOR IT.

Beautifully printed from new plates, on Dickerman antique paper, well bound in Holliston linen cloth, stamped with special cover design.

Price, \$2.00 net, Postpaid.

THE GESTEFELD PUBLISHING COMPANY,

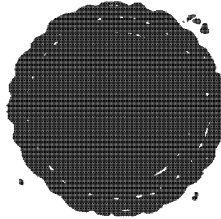
Pelham, N. Y.

Complete Descriptive Catalogue of our publications free on request.

A PREMIUM TO SUBSCRIBERS.

W

E have made arrangements with the Photo-Jewelry Manufacturing Company of New York City for the reproduction of any picture that our subscribers may desire to have perpetuated, to be manufactured and sent to our subscribers as follows: Any person sending us one dollar during the month of May for one year's subscription to the WASHINGTON NEWS LETTER will have a photograph made from any picture which the subscriber may desire, and have the photograph hand-painted and framed in the form of a brooch or breastpin, sent to the subscriber free. The pictures will be similar to the illustration herewith published. The work as represented to us is very fine, and the frame is gold-plated. We make no guarantee of representations along these lines, but if they are as good as the samples sent us the work will be handsome and creditable. This offer is for every person who complies with the terms during the month of May, and sends us a letter with a dollar and the photograph or picture they wish reproduced. The picture sent will be returned if so requested. Send in your dollar and your picture during the month of May and have your brooch made.



Address,

NEWS LETTER PUBLISHING CO.,
512 Tenth street N. W.,
WASHINGTON, D. C.

I WILL BE GLAD TO FREE ALL

Those burdened with CARE, or heal any troubled with diseases, no matter what form they may take.

Price within the reach of all,

Address:

Mrs. EMILY P. HANNON, Divine Scientist,
EAST WINDSOR HILL, CONN.

(mar 2)

“THE A, B, C
OF
SCIENTIFIC CHRISTIANITY.”

BY

HON. J. R. CLARKSON,

450 Bee Building,
Omaha, Nebraska.

PRICE, 50 CENTS, - Postpaid to all places.

F

ICTION BY A NEW THOUGHT WRITER.

—FOUR BOOKS—

BY

ALWYN M. THURBER.

Zeima, the Mystic; or, White Magic versus Black.

This story, so filled with timely metaphysical teachings, has brought the author into prominent notice among the foremost minds of the day. The drift of the work is humanitarian, while the characters in it are such as we see about us in everyday life. Its scenes are laid in the midst of one of our largest cities, and it deals with powerful subjects in a masterly manner. The book is printed on elegant antique paper, is handsomely bound, and is illustrated with full-page half-tone engravings by two of the ablest artists of our times. The cover is stamped in gold and black in original design. Only by special request of the author, whose purpose in writing the book is purely humanitarian, is it sold at its present price. It is deservedly a two dollar book. Sent postpaid for \$1.25.

Nothing Ever Happens.

A new novel on new lines. A beautiful conception of Love, Circumstance and Philosophy, interblended with pleasant humor and life like pictures of people as we know them. It is full of sunshine, and written in the author's happiest vein. While its writer does not commit himself to any fixed theory as to whether things do happen or not, there are none of the characters in the narrative but that express themselves very ingeniously upon the subject. The story carries much weight with it, and is extremely interesting from cover to cover. Issued in two bindings: sent postpaid, cloth, \$1; paper, 50 cts.

The Hidden Faith.

A story having altogether a different trend. It is most logical, and its power of reasoning lies largely in its terseness and simplicity of motive. Two earnest souls—a man and wife—have become estranged, when the beneficent counsel of a mystical mind intervenes and sets all things to rights in time. The Hidden Faith is a work calculated to stimulate every lover of home to lead a better and more earnest existence. Bound in cloth and sent postpaid for \$1.

Quaint Crippen, Commercial Traveler.

A happy-hearted story of the period. The amusing adventures of a rough-diamond Christian, ready of heart and a foe to conventionalities. A book to sweeten life and encourage us to better endeavors. Bound in cloth and sent postpaid for \$1.

The four books, in cloth binding, sent,
postpaid, to one address for - \$3.40.

ADDRESS: UNIVERSAL TRUTH PUBLISHING CO.,
87 - 89 Washington Street,
CHICAGO.

SPECIAL NOTICE.

Subscriptions are solicited for the Washington News Letter at publishers' rates. Every reader who will send for one of our

NEW SOUVENIR BOOK CATALOGUES

Will learn of something greatly to his or her advantage. Kindly mention the News Letter and address as above.

TRY SCIENCE HEALING....

This Principle of Life! This Truth!

HEALING is for
ALL PEOPLE.

If you want to be well and happy you CAN be.
Absent treatment to any part of the land.

Address: R. C. HANNON, D. S.,
212 Asylum street,
HARTFORD, CONN.

JANE W. YARNALL'S BOOKS.—A gentleman of the legal profession writes from the East: "After reading over and over that matchless book, 'Practical Healing for Mind and Body,' I sent for 'The Good Time Coming,' and found it quite as helpful as the former. Between the two, as studied in our family, there has come to us a perfect transformation that is so satisfactory I feel that our most hearty thanks are due the author."

OUT EARLY IN JUNE!

A NEW BOOK - A GOOD BOOK - A VALUABLE BOOK.

ENTITLED—

“Christology,”

—OR THE—

Science of Health and Happiness.

BY COL. OLIVER C. SABIN.

Price, Two Dollars per copy. Sold by subscription only. Edition Limited.
No extra charge for mailing.

Price of the book may be remitted by letter,
at risk of the author, addressed to THE NEWS
LETTER Publishing Company, No. 512 Tenth
street N. W., - - - Washington, D. C.

“Christology” IS THE - CLEAREST - AND - MOST - COMPREHENSIVE - WORK
ever issued from the press upon the subject of Pure, Primitive, Metaphysical Healing as taught
by Jesus and His Disciples. This intensely interesting book, elaborately bound in cloth and
well printed in large, clear type on heavy paper, contains over three hundred pages, and presents the
absorbing subject in plain but convincing language. Nothing dubious, confusing or uncertain as to
actual meaning appears within its covers. Carefully formulated rules for the healing of all maladies are
tersely set forth, and may be easily mastered even by the most ordinary intellects, as the text is not
written above the heads of the people to mystify and confuse. Its valuable instructions prove “an ever-
present help in times of trouble,” as well as a welcome physician when emergencies arise in homes
requiring prompt and effective action.

As a clear, concise and comprehensive exposition of the principles of Metaphysical Healing the
book is absolutely free from all sectarian bias, and may be advantageously read and carefully studied by
persons of all Christian denominations who are anxious to benefit themselves and others through the
healing power of Divine Truth.

The present edition being limited in point of numbers, subscriptions will be listed in due order of
reception, and the books promptly mailed in accordance therewith, the publishers assuming the payment
of all postage thereon.

ADDRESS:

Washington News Letter Publishing Company,
512 TENTH STREET N. W.,

Washington, D. C.

Persons sending the names of five subscribers at one time, with cash accompanying same, will be
entitled to an extra copy free.

General and sub agents wanted in every city, town and hamlet in the Union. Write for terms
and territory.

The Recognition of God as Principle.

BY FANNY M. HARLEY.

TO gain an understanding of God as Principle is to possess the key that will allow one to learn to unlock the treasure house of all wisdom and of all mysteries to the human soul. When we come to understand God in this aspect we will begin to comprehend Deity as the omnipresent, never ceasing, unchanging, inexhaustible, absolute Good.

Mathematics is a principle of which anyone may gain a knowledge. It is a silent principle, always true everywhere, but useful to us only as we understand it. Seven and six are thirteen, but if we do not know this and say that their sum is ten we will have to abide by the loss that this wrong addition will bring to us. This science is for us to know, and whoever really desires to acquaint himself with it may do so.

It would almost seem as though whoever does not endeavor to learn something of the science of numbers does not care to know it, but is willing to incur the losses consequent upon lack of knowledge. There was a time when we were entirely excusable for not having necessary information regarding the Truth of this Science, because it had not then been taught us and we were too young to realize its value. After the necessity has been shown us and opportunity has come to us for learning we would be very foolish not to embrace it. If we did not do this we might have to stand some heavy losses to make us open our eyes to the fact that this knowledge is a necessity to us.

There is a science which is of far more value than that of mathematics. It is the Science of Divine Principle, or of infinite Being. In it all other principles are included. It is the absolute Good, and it is everywhere, always. If we do not know this and do not use it as a working hypothesis in our daily living we will incur losses. But the Principle Good is always for us to know, and by its use we may learn to work with accuracy all the life problems that come to us to be solved. Each child of the universe has the capacity to know all that there is to be known.

Divine Principle is Perfection Itself. Potentially, we are perfect also, for in our ideal Being we are the Expression of Perfection. Our life work is to become acquainted with our real self and to make it manifest in the world. "To know thyself is the

highest wisdom for thy self is the perfection of thee."

Our capacity for all knowledge is infinite. We may use it for the attainment of Truth, or we may hide it away in a napkin just as we will "choose ye." The little baby has the possibility of becoming a full-grown man. While still an infant he is unaware of this, but he becomes conscious of it, little by little, until finally he has attained the full stature of manhood.

We are beginning to discover that, as individual living souls capacity for all knowledge is ours. To the degree that we apprehend and comprehend the truth of our eternal Being will we have the perception and realization of that Divine Principle, or Infinite Mind, of which we are the Idea, or Expression. This is what Paul must have meant when he said: "We shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The mortal, to use Paul's expression—or the undeveloped soul, or the unenlightened consciousness, as we would say—believes itself to be subject to disease and death. As we increase in consciousness of the truth of our Being we perceive and comprehend that in our ideal Self we are pure, perfect, and ever living. To the degree that this recognition increases, ignorance will pass away till we will one day be quickened with the flash of understanding that we are immortal here and now. Many of us are beginning to awaken to the fact that "we are not what we seem."

There is no advantage in being or having anything unless you consciously know it. Suppose there were a million dollars lying in a bank somewhere waiting for you to claim it; but you can not do this until you know that the money is there. As soon as you do know it you will claim it, and quickly manifest to your own realization that you are rich instead of poor.

You have, right now, a bank account of all good awaiting you—health, strength, knowledge, wisdom, peace and prosperity. It is all for you, and you may claim it if you will. There is the right way to do anything which will bring the correct result. There is a foolish way of doing things which often brings no fruitage at all. Unless you take the right method of procedure and are properly identified you will not be able to get your money from the bank, even though you demanded it over and over again.

Now, there is also a right way by which health, peace, knowledge and prosperity may be claimed. One might ask and ask of God for these blessings

and not realize them because a wrong method had been pursued in the asking. "Ye ask and receive not, because ye ask amiss."

To LEARN HOW to ask aright is the work of the student of the Science of Being. Surely it is worth our while to give time and attention to such a mighty teaching as this!

Since God is Principle we must go to God and ask for that which we desire in the one way that Principle can be appealed to; and this is to appropriate, each one for ourselves, the grand and mighty Good which this Principle is. No one can prevent us from doing this, because it is a work that is accomplished in the within of our souls.

No one can keep you from admiring a grand character or a beautiful picture, or from loving your little child. Neither can any one keep you from loving and appropriating God. It all lies with yourself. All can enjoy the principle of music who will choose to persevere in learning its science. Neither can the principle of mathematics enjoin any one from learning and using it who chooses to do so. Principle is always impersonal. It does not allow one to use it and refuse another to do so. No. It is passive to us and has no choice in the matter, but in every case the choice and the work lies with us individually.

The smallest child who lisps "twice two makes four" has begun to appropriate the truth of mathematics. Consciousness of this truth gives the child possession of it, for, to have actual realization of a truth is to possess it.

Any truth can be proven. Science is demonstrated truth and is also perceived and apprehended truth not yet demonstrated by us as individuals, but which logic or correct reasoning declares must be true because certain other things have been proven true.

Let us begin now to learn to appropriate Principle-God by proving Its Presence in our own consciousness. Thus will we speak the Good into visibility day by day.

Monday.—I must have the capacity to perceive and understand Truth, because Principle God said: "Let there be light in every consciousness."

Tuesday.—Because God is the Life-Principle I have the power to appropriate and experience eternal Life.

Wednesday.—Because God is Spirit it is my privilege to learn to appropriate and use never failing spiritual power, and to increase in this knowledge more and more.

Thursday.—Because God is Love I have the

power to cultivate Divine Love in my heart, and to manifest it in my daily living toward all with whom I associate.


Friday.—Because God is Intelligence all knowledge is to be revealed unto me.

Saturday.—Because God-Mind is Substance my every thought and word declarative of the omnipresence of the Good calls It into realization within my consciousness and is causing It to appear in the without.

Sunday.—I love to help make the Truth manifest.

Quimby's Discovery!

Disease the Invention of Man—Health the Heritage of Wisdom Divine.

 R. THOMAS H. CLARK, of California, who for a long series of years has been deeply interested in investigating various phases of the new thought movement along its diversified lines, but who claims to be unpartisan and unbiased in his views, gave a brief but interesting address recently before a large and cultured audience at the Reformed Christian Science Church in Washington, D. C., saying:

"I have here with me this evening a rare chapter of great merit—one possessing intense interest to all fair-minded persons of all shades of religious and philosophical views who believe in the presentation of Truth in its pristine purity.

"It is from the pen of Dr. Phineas Parkhurst Quimby, who was born in Lebanon, N. H., February 16, 1802, and who died at Belfast, Me., January 16, 1866, after having successfully healed many thousands of invalids through his discovery that disease is the invention of man, and health the heritage from wisdom divine."

Introductory to his book on Christian Science, entitled "Science of Health and Happiness," he gives a clear, succinct and satisfying insight into his own well defined relationship with heavenly healing. To this end he writes:

"Every disease is the revolution of man, and has no identity in wisdom; but, to those who believe it, it is a truth. If everything man does not understand were blotted out, what is left of man?

"Would he be better or worse if nine-tenths of all he thinks he knows were blotted out of his mind, and he existed with what is true?"

"I contend that he would, as it were, sit on the

clouds and see the world beneath him tormented with ideas that form living errors whose weight is ignorance. Safe from their power, he would not return to the world's belief for any consideration

"In a slight degree this is my case, I sit as it were, in another world or condition, as far above the belief in disease as the heavens are above the earth, and, though safe myself, I grieve for the sins of my fellow-men; and I am reminded of the words of Jesus when he beheld the misery of his countrymen: 'O, Jerusalem, how oft would I have gathered Thee, as a hen gathereth her chickens, but ye would not!'

"I hear this Truth now pleading with man, to listen to the voice of reason. I know from my own experience with the sick that their troubles are the effect of their own belief—not that their belief is the truth, but their beliefs act upon their minds, bringing them into subjection to their belief, and their troubles are a change that follows.

"Disease is a reality to all mankind, but I do not include myself because I stand outside of it, where I can see things real to the world, and things that are real to wisdom. I know that I can distinguish that which is false from a truth in religion or in disease. To me disease is always false; but to those who realize it it is a truth, and the errors of religion the same. Until the world is shaken by investigation, so that the rocks and mountains of religious errors are removed and the medical Babylon destroyed, sickness and sorrow will prevail. Feeling as I do, and seeing so many young people go on the broad road to destruction, I can say from the bottom of my soul: O Priestcraft! fill up the measure of your cups of dignity; for on your head will come, sooner or later, the sneers and taunts of the people. Your theory will be overthrown by the voice of wisdom that will rouse the men of science, who will battle your error and drive you utterly from the face of the earth.

"Then, there will rise a new science, followed by a new mode of reasoning, which shall teach man that to be wise and well is to unlearn his errors."

Reflect calmly and closely, my hearers, upon the sentiments contained in the last paragraph which I have first read, because therein Dr. Qilimby expressed unbounded confidence to the end that a new science with a new mode of reasoning would eventually arise to combat and crush error.

May not that prediction justly be regarded as a keen, prophetic vision extended into the depths of the future, pointing unerringly to the purity and potency of Christology as the beautiful beacon light shining lustrously in the chilly wilderness of religious doubt and secular darkness?

Trust.

Does the Bible anywhere foretell of the day when children shall no more die in infancy, and people live to old age free from ill health and disease?

Ans.—In the sixty-fifth chapter of the Book of Isaiah is this remarkable prediction: "I create new heavens and a new earth, and the former shall not be remembered nor come into mind.

"And the voice of weeping no more shall be heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old.

"And they shall build houses and inhabit them, and plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat. For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

"They shall not labor in vain, nor bring forth in trouble."

Could there be a more beautiful prophecy of the days that health reformers of every class would gladly see. Alas! how far off seems their realization at 11.—*Selected.*

YOU NEVER CAN TELL.

BY ELLA WHEELER WILCOX.

You can never tell when you send a word—

Like an arrow shot from a bow

By an archer blind—be it cruel or kind,

Just where it will chance to go.

It may pierce the breast of your dearest friend,

Tipped with its poison or balm;

To a stranger's heart in life's great mart

It may carry its pain or its calm.

You can never tell when you do an act

Just what the result will be;

But with every deed you are sowing a seed,

Though its harvest you may not see.

Each kindly act is an acorn dropped

In God's productive soil;

That you may not know; yet the tree shall grow

And shelter the brows that toil.

You can never tell what your thoughts will do

In bringing you hate or love;

For thoughts are things, and their airy wings

Are swifter than carrier doves.

They follow the law of the universe—

Each thing must create its kind;

And they speed o'er the track to bring you back

Whatever went out from your mind.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.— 357 pages. Price, cloth, \$1 25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose For Big Folks.— 179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Hellbroun, or Drops from the Fountain of Health.— 133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body

Address the author,

(Mrs) **FANNY M. HARLEY,**

1653 ROSCOE BOULEVARD,

CHICAGO, ILL.

The New Treatment.

The proper name for this treatment is **THE VIBRATING TREATMENT.**

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

THE BOOKS OF JANE W. YARNALL.

"Practical Healing for Mind and Body."

Is a book universally accepted as the clearest and most concise treatise on the subject of healing yet published giving, as it does, a full explanation of the causes for diseased conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied to every situation, circumstance and condition in life with profit. Price, \$1.50.

Testimonial.

"The Good Time Coming or The Way Out of Bondage."

Is a more recent work which deals more with the higher and more advanced ideas of the laws of life and being, and is as its name implies, a guide to "*The Good Time Coming*," when all shall know the truth of being from the least to the greatest.

These books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, **Jane W. Yarnall,**
2450 Michigan Avenue, Chicago, Ill.

Dr. and Mrs. Yarnall also take patients, either present or absent. Classes are taught on application, and private instruction can be arranged for by correspondence. Hours for receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL.

Patents Secured.

Have you an Idea of a Good Thing?—Get it patented. It may bring you a fortune.—Terms reasonable. Personal attention given to your claim.

ALBERT O. McLAUGHLIN,
PATENT LAWYER.

Attention also given Pension Claims.

Address, 943 Mass. Avenue, Washington, D. C.

BRIGHT HOUSE DRESSES.—Pretty bright house dressing is not a difficult or expensive matter to manage and it is one that every mother should feel a necessity.

No matter how plain or dark colored the street costume may be, a pleasant, neat, bright house dress is something which every mother should consider her particular duty to provide. Smiles and words, cherry gay colors, and pleasant objects to look at, are among the babies special privileges. Such pretty goods are to be found now in low priced fabrics, undefined grays or light browns with dashes of color mixed throughout them. These can be trimmed with any solid color preferred. They may have blue or red draperies, or entire fronts of the bright trimming. There are a great many pretty graceful patterns in which to make these dresses, and the quantity of goods required to make one is very small. Nearly every mother can afford one of these gowns and she is yet to be found who does not enjoy a becoming dress either for home or street. If one wishes to keep the street dress in good condition it is really a matter of economy to have a suitable house dress.

Do not think I am writing about the old-fashioned wrapper of our grandmother's day, these are comfortable and useful to slip into at night, but not neat or pretty to look at in the day time. When we are up and among our family, wrappers, curl papers, and crimping pins are not seen except in our own bedroom at night or early dawn. In making a house gown do not have a train that will sweep up all the dust, a moderate length is best, neither too long nor too short.

Practical Talks to Mothers

...and...

Those Interested in the Care of
Young Children.

~

By H. L. C.

~

This Department of The Washington News Letter is in charge of a Mother, who wishes to help other mothers in the care of their children.

Nursery Furnishings.

SOME parents seem to think that in furnishing a nursery anything will do, as they often remark, "Oh, put all the old broken furniture in that room, no matter how bad it is;" but I think it is a great matter; this room where our dear little ones spend many hours of their lives should be the brightest, and, certainly, the most cleanly room in the whole house. The lives of little children are influenced for good or evil by their surroundings.

It does not require a great amount of wealth to fit up a sunny living room for our babies, but it does require thought and much common sense in selecting the proper furniture etc., for nursery use. If you can have a room flooded with sunshine you do not need such bright-colored furnishings as though your room was dark and gloomy.

Select good solid chairs and tables—I say tables, because there should be at least two—one low, for the children's many needs, and one of moderate height, for the mother or nurse maid. A kindergarten table and several kindergarten chairs are always very useful in any home where there are little children. These tables can be made at home or can be bought of the dealers in such goods.

Have a chest or bureau of deep, good-sized drawers in

In order to shield the eyes from the sun when baby is in its carriage have a *firmly* attached sun umbrella lined with some dark color; green is the best, but never pure white.

If mothers and those having the care of little children would try in all such matters to make baby comfortable *regardless of style* or fashion we should not see so many *seemingly* cross babies. Babies have no language but a cry when they are uncomfortable, and every cry of theirs *means* something, often we can tell the meaning of these cries by imagining how we would feel under the same conditions.

A NEAT CARRIAGE BLANKET.—A pretty and inexpensive carriage blanket can be made of strips of elder-down flannel or smooth-faced flannel held together with ribbon, covered with linen insertion about an inch wide. The strips of flannel should be about three inches wide. A large bow of wide ribbon can be placed at the top of the blanket or in the center, in the form of a rosette. Line the blanket with opera flannel and trim the edge with linen lace to match the insertion.

For summer blanket, use strips of linen or pique in place of flannel, these strips can be braided in some pretty scroll design in color or plain white. This blanket should be lined also but with a cotton material.

Clothing for Little Children,

SHADE HATS NOT BONNETS.—As the warm weather approaches mothers begin to look around for some kind of a head covering that will keep the sun out of baby's eyes. It is sometimes a puzzling question to know what to buy for this purpose.

Let me suggest an article which is said to be the best kind ever used for babies, viz, those little corded muslin or cambric *hats*, *not* bonnets. They are nothing new, but they are not expensive, any baby can have two for a dollar, and they are easily laundered.

Some mothers may say why not use a cunning little white bonnet made of pique? I answer by asking you to put yourself in baby's place on a warm summer day, and imagine a stiff pique sun bonnet tied down over your ears, and every time you turn your head there is a buzzing in your ears, a scraping and rustling worse than a dozen mosquitoes or bumble bees. Is it a wonder that poor baby tries (but almost in vain) to throw this cunning, *noisy* little sun bonnet to the ground?

When baby is very young (that is not old enough to hold its head up) a lace cap lined with soft silk or mull is the best to use; in cold weather it can be lined with cashmere, and these linings can be made separate.

which to arrange the childrens clothes, and on the floor of the closet have a box for boots and shoes. Children should be taught to leave their rubbers or overshoes downstairs in a proper place provided especially for them.

In the nursery closet have a large number of clothes hooks put at such a height that the little children can reach them, then there will be no excuse for leaving clothes about the room or on tables and chairs. A child can be taught to be orderly and neat in all ways at a very early age if it has a proper place provided within its reach for its belongings. It is often want of place that causes disorder. I think we older people would not hang up our coats and hats if we had to climb up in a chair to reach the nail to hang them on.

It does require a great deal of patience to train a child in the way it should go, but think how much happier men and women they will be, and how much better it is to train for a year or two than to neglect to train and have to scold and punish for many years.

Do not have set bowls or plumbing of any kind in the nursery. If the children have to be bathed in this room provide two old-fashioned wash stands with a small sized toilet set for each. Cover the top of the stand with white enamel cloth so that it can be easily wiped off and kept clean.

If you are obliged to use the nursery as a sleeping-room for one or more children, be sure that it is well aired night and morning by opening the windows at the *top* as well as at the bottom, you cannot air a room any other way, for opening windows at the bottom only lets in fresh air, but does not allow the bad air to pass out as it should from the top of the room.

If there is an open fire place in the room (as there should be to insure good ventilation) see that there is a wire screen in front of it whenever there is a fire.

Do not allow any wet napkins, towels or clothes to be dried in this room. Nursemaids are very apt to use the nursery as a lanndry in order to save themselves a few extra steps. Baby's towels should be rinsed in the bath-room if the nurse cannot leave the children long enough to go down stairs, a little ironing can be done by the nurse when she goes down to her meals. Never keep the soiled clothes in a closely covered box or drawer or on a closet floor. Provide a covered straw hamper or a denim clothes bag for this purpose, and have it placed away from any sleeping or living room.

Have one side of the nursery for toys, with a low shelf against the wall, and if you have little girls be sure to have a dolls' house for them, for with this tiny house you can

tonderness and goodness, her nightly visits to his room that she might know him "safe and warmly laid," and how she spoke softly to him and stroked his head so lovingly.

If length of days is given you here, there will be a rosier glow in the twilight of life if smiles now take the place of frowns, and gentle acts replace those of harshness, for these are the tiny stones that go to make up the mosaic that we call a child's memory of his mother.

V. B. H.

At Seven.

I take up a little cambric dress,
Trimmed with ruffles and edged with lace,
And a dainty cap with cobweb frill,
But where is the baby face?

There's a big, rough boy in corduroy pants,
With blue eyes ready to wink,
And a patch of dirt on his dimpled cheek,
A study in India ink.

His strong young arms are around my neck,
He kisses mamma with a will,
And I lay down my dainty things with a smile,
For he is my baby still.

—Selected.

Is there any one of us all who would not endeavor to have her pictured face sweet, calm and thoughtful? Who would not make the most of every beauty and soften each defect?

Would she not write of her gentleness, truthfulness and amiability, enlarging, as far as conscience would allow, upon her virtues, and glossing over her faults?

Would she not omit the narration of scenes in which she had forgotten her dignity under the stress of temper, and had been unjust or indifferent?

The autobiography would only be a record of tenderness, good deeds, sweet thoughts and noble aspirations.

Now, have you ever thought that in the memories and hearts of our children we are, day by day, painting our portraits, writing our own memories?

Every mother who indulges in outbursts of temper, in which her face is transformed with anger, may with sorrow and mortification feel that she has placed these scenes on record in the mind of her child, and surely such a realization would lead her at once to soften and beautify her harsh words and actions.

It is our duty to our children as well as to ourselves, to leave with them sweet recollections of their mother.

In Cowper's "Lines on the Receipt of His Mother's Picture," he speaks of the happiness to him of recalling her

teach them much that will be very useful to them in their future life, and they will not realize that it is not all done for play. Teach them to make dolly's bed properly, to sweep and dust the little rooms in the dolls' house with great care, to wash dollie's dishes and glasses bright and clean after using them for a dolls' tea party.

All this and much more you can teach your little daughters if you give them the suitable things to do with, and an hour or two each day from your other duties. If you think you cannot spare the time yourself to train your dear ones in all that is best for them try to find a good, motherly, woman as your substitute; but no matter how good she is do not give her full sway in this department of your home, for God gave this place to you as a mother.

I see that I have written of girls, but have left out a few thoughts about the boys of the family; they, also, can be taught many useful things while still in the kingdom of the nursery.

On the other side of the room from the dolls' house you can have a place where the boys can saw, hammer, build houses, whittle, make boats, etc., etc., for all boys will do these things, and if they have a proper place provided for them they will not be such a trouble or terror as if they were allowed to make chips or hammer nails in any part of

the house. On the boys' side of the room lay down a large piece of linoleum or oilcloth on the floor, and give them a good tool-box with small-sized tools, packages of nails, tacks, screws, etc., of several kinds, also bits of wood or some old wooden boxes, from which they can be taught to make (in time) tiny furniture or toys for their sisters or friends. Let the little fellows have a small work-bench of their own, and take them to visit the carpenter once in a while, so that they may ask him questions and thus learn and get ideas from him for their own work.

If we give our children employment for their little hands they will not get into mischief as much as the idle hands. Some parents think that boys and girls should not play together in the same nursery, for the tastes and occupations are so different, but I have noticed that where the boys and girls were *properly* brought together in the home, it was an advantage to both, in making the boys more polite and considerate of others, and the girls more womanly and unselfish.

Mother's Duties.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art.

* * * * *

Oft when I am ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling for love's sake,
And the loving should never repine."

—Selected.

A Child's Memory of His Mother.

SUPPOSE that a woman, having the ability to do so, were asked to paint her own portrait, and write a complete description of herself, of her mental gifts, characteristics, manners and ways, that in after years her children might from them form an estimate of their mother.

64

How To Be Happy.

Are you almost disgusted with life little man?

I'll tell you a wonderful trick.

That will bring you contentment, if anything can—

Do something for somebody quick!

"Though it rains like the rain of the flood, little man,

And the clouds are forbidding and thick,

You can make the sun shine in your soul little man—

Do something for somebody quick!

"Though the stars are like brass overhead little girl,

And the walks like a well heated brick,

And your earthly affairs in a terrible whirl—

Do something for somebody quick!" —Selected.



No. 8.

LEAFLETS

FOR THE

LITTLE ONES.

~

CHILDREN'S DEPARTMENT

—OF THE—

WASHINGTON NEWS

LETTER,

512 10th St. N. W., Washington, D. C.

A Letter to the Children.

MY DEAR LITTLE FRIENDS: I am so much pleased with all the nice letters that I have received from you that I want to thank you for them in this leaflet and tell you what I think we ought to do this Spring.

I want to know whether you would like to belong to a Club or Society which I am going to have? It will be called the "RAINBOW CLUB." I want the children who have the leaflets to send me their name and address. and in the next month (that will be June) I will send you the rules of the Club and tell you much more than I can now about it. We will have tiny badges, and each month I will lay out the work for the coming month, and you can write to me and have your May letters printed if we have room for them; perhaps not all at once, but as they used to be when I first began to write to you two years ago.

You may ask any of your brothers or sisters or friends to join this Club if you wish; it will not cost anything except for the badge if they take the Leaflet.

This RAINBOW CLUB will be wholly for little children

N. Y. March 3, 1901.

DEAR FRIEND: I saw my letter in the paper.

My sister has a kitten and I have one too.

The story about the little child and banner was very nice and I think the word on the banner was "Love."

I have written to you before.

I was eleven years old the 13th of February, and I received a pair of mittens, a pair of leggins and rubber overshoes to go with them, and twenty-five cents for my birthday presents.

My father is a Christian Scientist and takes the Washington News Letters and also Class Instruction.

Myrtle, my sister, went out in the country Friday to visit a friend and is coming home Monday to go to school.

I like to slide down hill on a jumper.

I go to the High School and I am in the fifth grade. I take Arithmetic, Language, Geography, Reading, Spelling, Physiology, Composition and Writing.

Some of the boys and I built a fort in the snow. I went sliding yesterday on my toboggan.

The wind is blowing very hard and it makes the iron roof crack.

Papa is a Forester, Odd-fellow and Modern Woodman.

Well, as it is getting late I will close for this time.

Yours truly,

A. R.

Ted and Star; we have two big cats also. I will send you two of my pictures that mamma took. In one I have the two cats and the dog, I will send you some better ones when mamma gets them finished.

My mamma takes The News Letter, and I am always glad when it comes, and have the leaflets cut out and read to me. There is not any Science Sunday School here, so I go to the M. E. School, they have little papers that have nice stories in about God.

Your little friend in Truth,

G. E. W. T.

[Wyoming, March 4, 1901.

DEAR FRIEND: My grandma took The News Letter a year ago, and I am taking it now.

I am thirteen years old, and like the stories in The News Letter ever so much. I have just read the last one, and think the word "Love" was the one written on the banner that the little boy carried.

I have two sisters, and we live in Wyoming. We have a good many pet horses, three cats, four dogs and a sheep.

We attend school eight months of the year, and have our long vacation during January, February and March, when the storms are the hardest, as our schoolhouse is two-and-a-half miles from our ranch. We drive to school and take our dinner with us.

Yours truly,

V. B. G.

who want to help in this great world and thus do the work which only children can do.

Now please find out all you can about the Rainbow, the first one that is spoken of in the Bible; find out the shape and the colors if you can before next month and don't forget to send me your full name and address just as soon as you have read this leaflet.

Tell me also whether you want to join the RAINBOW CLUB or not.

You have done so nicely in finding out the name that was on the banner carried by the "Shining Child" that I want you all to join that imaginary procession and let your light of love shine brightly in all the dark places, just as those little children did in Dreary Land. You will not have any hard work to do and you cannot get tired you know, for there is rest in holy or good work especially when we all work together just as God wants us to.

Now I must close this long letter and I shall wait patiently for the postman to bring me your little letters with your name and address in them.

I send you much love and my good wishes.

Lovingly yours

HARRIET LINCOLN COOLIDGE.

Letters From the Children.

Indiana, March 11, 1901.

DEAR FRIEND: I thought I would like to write to you. I am a little Christian Scientist. You have asked me about my two kitties. The big kittie is Tote, the little one is Aggie. I cut out the leaflets; I have thirty-four of them. I let my little playmate take them home and read them. I would like to tell you all about my thought. I was thinking one day that when I am a Christian Science man like Colonel Sabin and go out in the world I would show people how to live the Truth, that is, God.

I will tell now one of my demonstrations. When I was at my Grandma's, last summer, she had a claim of rheumatism in her hand. She said it hurt her, so she asked me if I couldn't demonstrate for her; so I did. I said, "Grandma, God is all in all; God don't know pain or sickness of any kind; Fear came up and told you your hand hurt you when it didn't; it is not true, it don't." In a half hour Grandma said, "Oh! my hand does not hurt; it feels good now; God is all; may He bless you."

So now Grandma asked me to write you about my dem-

onstration for her, so I have. She says when I go home she will read the Truth and try to live it, if she thinks her hand hurts her again.

How beautiful Truth is when we know that God is all in all.

Well, I will now send you one of my pictures. My Mamma takes pictures.

Your loving little friend,

R. D.

Oregon, March 10 1901.

MY DEAR FRIEND: I am a little girl twelve years old, and live in Oregon. I enjoy reading your stories in The News Letter very much.

I think the word on the banner that the Shining Child carried was "Love," as Love is the one thing needed in this life to make us happy.

Yours with Love,

C. C.

Pennsylvania, March 4, 1901.

DEAR FRIEND: I cannot write yet, so I ask my mamma to write for me.

I have a dog and I hitch him to my wagon and draw wood, ice and coal with him, and I have two kittens, I call them

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching Christian Science by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does

OR...

Primary Rules of Metaphysical Healing

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the
and sinful. It is written in a plain straightforward way, giving the facts
in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take the
large quantities.

Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH

OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre
of Divine Life, from which any one can control environment
and command Health and Prosperity. Strong Treatment for
Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
(127)

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE,

M. E. & C. L. CRAMER, - - Editors and Publishers

Subscription, \$1.00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street,
San Francisco, California.

PATENTS

ESTABLISHED 1843.

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society of
Mechanical Engineers

McGill Building,
Washington, D. C.

Refer to
Col. O. C.

Feb 17

THE HYMN BOOK OF THE NEW THOUGHT

Size 8 X 6 inches.

Thirty one Original Hymns. } Words by WILLIAM H. WATSON
Beautiful Words and Music. } Music by BERTHA M. SNOW

Single Copy, 30 Cents, } Prepaid.
Per dozen, 25 Cents }

WASHINGTON, D. C.

W. H. WATSON.

512 Tenth Street

NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

UNCHAIN THE TRUTH. IT SHALL BE FREE.

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

- EMMER P. DULIN,
Washington, D. C., 1704 4th St. N. W.
- O. C. SABIN, JR.,
Washington, D. C., 1800 Belmont Avenue.
- JOHN H. TURNER,
Washington, D. C., 512 10th St. N. W.
- MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Belmont Avenue.
- MRS. M. C. SABIN,
Washington, D. C., 1800 Belmont Avenue.
- MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
- MRS. BELLE S. L'PE,
Boulder, Colo., 2312 Hill St.
- MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.
- MRS. E. A. RADCLIFF,
Dwight, Illinois.
- MRS. BERTIE S. THOMAS,
Washington, D. C., 617 Maryland Avenue N. W.
- CHAS. A. BAILEY,
San Francisco, Cal.

PATENTS

Quickly secured. FEE DUE WHEN PATENT OBTAINED.
Send model or sketch with explanation for free report as to
patentability. 48-PAGE BOOK FREE. Contains references
and full information. **Write for SPECIAL OFFER.**
H. B. WILLSON & CO., Patent Lawyers,
Le Droit Building, WASHINGTON, D. C.

EDUCATE FOR A SITUATION.

Shorthand, Typewriting, Book Keeping, English, Civil Service.

WOOD'S Commercial College,

INCORPORATED.

SIXTEENTH YEAR 'PHONE 1738.
311 EAST CAPITAL STREET, WASHINGTON, D. C.

The most prosperous, popular, and best known commercial school for both sexes in the country. The Correspondence Department prepares persons for civil service examinations by mail at small expense. Over 200 students from this school secured Government positions the past year. A full course of lessons by mail, embracing the same questions, criticisms, and general instructions that students receive at the college costs only \$10.00.

Six hundred and fourteen students attended this school last year. Their names appear in the catalogue of the school which will be sent on application.

The course includes six months instructions and five Civil Service Question Books. Send \$10.00 and begin at once.

REFERENCE: All the Banks.

COURT F. WOOD, LL. M., Pres.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz Copies (Postage Prepaid)	10
50 Copies	30
100 "	50
500 "	\$2.10

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and a valuable document for general distribution in the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of the leaflets as possible, thus helping to Unchain the World. There is no one but can send for some and share in this glorious work.

In ordering say which you want, No. 1 or 2.

Address,

NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON

News Letter Leaflet

This is an Eight-Page Leaflet of size NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	-
25 Copies,	-
50 "	-
100 "	-
500 "	-

(Foreign Postage 30c. per 100 additional.)

Every one should send for these leaflets and distribute as many as they can in their neighborhood and thereby help the workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING

512 10TH ST. N. W.,

WASHINGTON

Washington News Letter

VOL. 5.

WASHINGTON, D. C., JUNE, 1901.

NO 9

As We Think.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., April 21, 1901.]

Each of us is the architect of our own fortune. We are the builders of our own physical body, of our mentality, and of our moral character. We are the builders and controllers of our surrounding circumstances, and we can not lay to any person's door misfortune or inharmony of any kind or character, because we alone are responsible for everything that comes to us, whether it be good or bad, and for the purpose of giving you the outlines, and of teaching you the methods whereby you can control your surrounding conditions, I propose this afternoon to talk something along these lines.

Solomon tells us that as a man thinketh, so is he. It has been acknowledged by profound students of philosophy for ages and ages, that the thoughts which are in our consciousness control our minds. The Bible overwhelmingly teaches the doctrine that the thoughts of our minds, the words of our mouths, control us. You see a person going along, the picture of ill-health, from a material view, it matters not what the disease is, that person's condition is no more nor less than the direct result of his thought. The thought is what has control.

God originally, in the beginning, created us and gave us dominion over the birds of the air, the fishes of the sea, the earth and all that in it is, and that beginning is to-day, the day of creation is NOW, and whenever a child is born it has that charter right, and I say this again and reiterate it and impress it upon your minds, that you have these rights, by virtue of God's original grants, so to speak. The reason why you will not use those privileges, the reason why you are not blessed by those conditions, is because of your adverse thought. Now, God never created sickness, never created death. He never created evil in any of its forms; and yet, when we look around us what do we see? We see

the world rushing headlong over the precipice called death; and anyone who has the temerity to stand up and even argue against death, as was read in your presence this afternoon, "Those who believe on me have passed from death unto life," the person who argues that doctrine is ranked as a crazy man. The person who comes up and tells you that your own sickness is but the result of thought, the ignorant, evil, so-called, is ready to put the match to the fagot and burn such an one at the stake.

Now, what I speak here this afternoon, if you will only put it into your consciousness, place it where it belongs, will make you free. Our Saviour tells us we shall know the truth, and the truth shall make us free. He also told us what the Truth was; therefore, in your thinking, in your mentality, clear out the cobwebs and think this Truth.

I said God never created death, and He never did. Death is the direct result of sin, and sin is the direct result of material beliefs. These questions are seemingly contradictory, and to be comprehended we must understand both sides. Here we have the statement that all so-called evil is the direct result of evil thought, and yet, on the other hand, we have the statement that there is no evil. In proof of the last proposition, we quote from the Bible that God is good, and God created all, and all that was created was good, and when the creation was finished, God pronounced everything very good; therefore, everything that is, is good, for everything was created by God, is of God, and for God, and it is good, for God is good.

Now, that is the Bible teaching upon which we sustain the doctrine that all is good, and yet, on the other hand, there is this so-called evil in our material thoughts, that is sweeping the world with death, is dragging the world down in poverty, dragging it down and punishing its people with sickness, evil, want and sorrow of every conceivable character. And yet, as Jesus tells us, all of these beliefs are but the result of sin. This so-called sin carries with it its own punishment.

If I go out and transgress a municipal law, what is the result? I am arrested, taken before the Court, fined, and I am punished. I go out and break one of the natural laws of this so-called material plane, and what is the result? I am punished. If I have a belief in my consciousness that if I sit with my back to a draft my face is toward the coffin, I soon find myself with a cold, and perhaps pneumonia, for it is the thought that controls. The world has become so educated upon the subject of death, by this unwritten law or thought of mortal mind, that our race is being dragged down with it. Unless you have studied along these lines you can not conceive of the controlling power of thought.

Some French students of a medical college were given a man who had been sentenced to death for some crime, to execute in the interest of Science. They had their conversation before the condemned as to what death they would put him to. Some said this form was least painful, and others were in favor of another form, but finally it was decided to bleed him to death, saying that would be the least painful. They bandaged his eyes, bound him, and then made a scratch in the neck, pretending to open a vein. Soon from a little basin above his head a warm stream commenced to trickle down over the scratch. He heard the blood, as he thought, dropping, dropping, into the basin below. The students stood there feeling his pulse, and decided he was in this condition, or in that condition, and they decided that he grew gradually worse and worse, and finally, when the time came when they had said he must die, he passed out. The thought alone had killed him, for he had not lost one drop of blood.

I know of a physician who was sitting by the side of a man, and put his hand over the man's pulse, and said Mr. B., your pulse is awful bad, and if you do not quit this business you will not live two months. The man was in perfect health, so far as appearances indicated, but inside of two months he was dead. He could not quit the business. The doctor's prediction, working on his mind, killed him. It is the thought that kills.

You take a man who has the diphtheria. From a mortal mind standpoint, that is an awful disease. It is considered very dangerous. The patient must be kept in a room of certain temperature, a draft must not be permitted to strike him, you must have

the most perfect sanitary conditions, the house be disinfected and everything made perfect then, if the patient gets well it is considered wonderful; and so it is to material thought confront that disease with the knowledge we have been endeavoring to teach you here these past months, that you are the perfect child of God, that you live, move and have your being in God, that your existence is a spiritual existence, and that you are freed from all the ills of materiality, and that you can bid defiance to diphtheria or any other disease, and nothing can touch you.

The only time I am ever taken sick, if you will excuse me for making the illustration, is when I am asleep. I woke up one morning last summer with as bad a case of sore throat as I ever saw. I believe I have told you this before, but I want to reiterate this thought. My head throbbing with materiality, my heart was pounding with pain, my throat was swollen, and I had what would have been called a violent attack of black diphtheria. I did not say "I have the diphtheria." I did not acknowledge the power of matter. I denounced it and called it a lie. I went on with my work, treating the sick, and I went upon God to bless them and to bless me. I worked for hours in the forepart of the day, and came out that afternoon and lectured upon this platform. The next morning I did my work, and on Tuesday I was still seemingly hanging on, and I told my friends that we would go down the Potomac River that night, and instead of sitting in my room with my temperature at a certain degree, as the medical profession declare essential, I sat out on the deck of the steamboat with the zephyrs of God Almighty blowing upon me, and when I came back to Ocean View the next night the diphtheria had been destroyed.

The mind controls all, and as you think, so you are. If you say to yourself that you have the disease or that disease, and lay down and acknowledge its authority, it will wipe the very earth with you. If you stand firm in the rectitude of your faith with God Almighty, knowing what you are, you can not be sick. It is impossible for as you think, so shall it be unto you. In all of the surrounding life, this same thought controls. Thought is the thing.

Take out beautiful buildings, our beautiful

brary, perhaps the most beautiful building in the world of its kind. It was all created in the mind before there ever was a tracing made upon blue paper. It had its picture in the mind. You take the most complicated machinery, it is first created in the mind, and the working of it is but the carrying out of the creations of the mind. Mind is all, and it controls all.

Now, you will be surprised at the effect of denial of evil—those of you who have never tried it—when a pain comes to your consciousness, if you will just denounce that pain and say there is no pain there, because you are the perfect child of God, a spiritual being living in spirit, and there can be no pain in spirit, and as, for matter, it has no sensation nor causation.

Now, let us talk about this a moment. When you make that declaration in the majority of cases the pain goes away, if you can realize the truth of what you say. Let us talk of this question of matter for a moment. We say matter has no sensation. We say, if you stick that needle in your finger it will not hurt. We say, if you put your finger into the fire it will not hurt; there will be no feeling, no sensation. Now, let us see. I admit that if you put your finger into the fire, so long as your mortal mind, so-called, is in active force and is in control of your body, it has been taught that fire will burn, and in that case it will hurt you. In your consciousness you will feel the hurt, but take this carnal mind away, and supplant your mind with Divine mind, what is the result? You can not be hurt. Go further, and look at the body after the breath of life, so-called, is out of your body, and you can have no sensation in your body. The body is there, and yet there is no sensation. Why? Because life, Mind has left it. Now, of course, it is not necessary to argue that spirit can not be hurt because spirit is ethereal. We almost know what spirit is. We almost know that spirit is nothing but what we call electricity. We know that we can sit down and invoke the power of God Almighty, and that we become surcharged with it, full of this so-called electricity that you are electrified. Humanity names this power Electricity, but this creative power that created everything is God, and when you sit down and invoke His blessing, you will be filled with this electrical current, and unless you stop you will

get so much of it that you will pass out of this dream. Whether you will come back or not, I do not know, but I know people can do this and do it because I have seen it done hundreds of times.

Thought is what controls the body, controls everything. As you think, so shall it be unto you. Suppose you want health, what must you think? You have to realize the truth of what you are; that you can not be sick, and you have to think about health, and have to think about perfection. Suppose you want poor health, suppose you want to suffer, suppose you want to have all of the agonies of so-called material diseases. What is the very best way in the world to get them? A very good way is to sit down with a lot of your friends, or neighbors, and start a conversation by saying: "I was sitting with my back to a draft and I have caught an awful cold; it has settled on my lungs, and I am afraid I am going to have an attack of pneumonia." Your neighbor will speak up and say: "Yes, I was similarly affected, and I was sick for a long time and I have never gotten over that cough yet." Another will take up the story; they all want to beat the other, and the last one will tell you about how he was taken, and he looks to all appearances unhealthy. He has told it so often that he has become to believe it himself, and the disease, apparently, is ready to carry him out. Another excellent way to get sick is to go and hear a sermon (thank God there are very few of them now), and hear the preacher tell you about this hell-fire that God Almighty created, and the devil that He created to punish man. We are told God made all, and all He made was good. Now, I ask, who made the devil and hell? If God did not make them, who did? Our church friends want you to acknowledge the existence of a devil and existence of a hell, and that the creator of them is God. Our friend, Dr. Buckley, of New York, a few days ago, helped to turn out of the Methodist Conference a preacher because the offender did not believe in a personal God and a personal devil. Buckley is a good man. I have known of him for more than thirty years. Now, that is a very good way to get sick. Whenever you get into your consciousness that your God, that the God you worship, is hungering and thirsting to get you into a hell and burn you there for all eternity, and, if you do not watch out and walk

very straight you will get there. That will create sickness. This question of hell-fire is enough to give you all the diseases known in the catalogue. I think it is the father of all disease. I think it is the father of all sin, of all want, of all wickedness.

I have not the least bit of consideration for that kind of religion. Now, let us reason just a moment. Is God a personal God? What does that mean? A personal God would mean something that could be surrounded by metes and bounds. Take four persons and let each start from a given place, one going north, one south, one east and one west, and let them travel at the rate of a million miles a second for one million years, and then put a rope around the space they have traveled. That would be a pretty good sized space for God, supposing God to be that big, but if we consider those travelers have only commenced, for when they stop there is as much space before them as when they started, for there is no end. They are just as far from the end of space as before they started, for space is infinite. Now, if you are going to have God omnipresent, that is, everywhere, how are you going to rope Him in and have Him a personality? Do you not see that it is absurd? If God is omnipresent, as the Bible tells us He is, then He is everywhere. Now, who made a personal devil? God created everything, and all he created was good, yet, according to the theories laid down by Dr. Buckley and others, the devil is going to get more of us than God will. They say there are more of us going down the broad road to destruction than will go along the narrow path to heaven. I ask again, who made this devil? If it be true that the devil is that kind of a personality, and gets the most of us, then he has better means of conducting his affairs than the Creator of the Universe. But it is not true. God is Love, God is Good, and wherever Love can go there is God; wherever goodness can demonstrate to the wants of anyone, there is where God is; and as we image those thoughts, we image God. Just as we think and get those thoughts into our consciousness, we rise to the dignity of sonship and we know the truth, and the truth makes us free; therefore, if you would have health, think health; do not talk about disease, and do not bow down to disease, do not acknowledge

sickness any more than you would acknowledge yourself to be a horse-thief. It is a sin to be sick, and sickness is always the result of sin, and the greatest sin of all is death. Jesus tells us that the last enemy to be overcome is death. Look at the absurdity of thinking that we have to go through this greatest sin of all, to reach what? Heaven? How absurd that is. Can death come from eternal life? Can you wring a streak of darkness from a sunbeam? Can you make the truth into a lie? Can you turn light into darkness? It is impossible. Therefore think right, think health, think love. Love God with all your mind, with all your heart, and with all your soul, and your fellow as yourself. Carry these thoughts into practice all through your life, and sickness can not touch you any more than can evil of any other kind. When you shield yourself beneath the shadow of the Almighty you are always safe, for God is your refuge and your fortress.

PERSONAL.

Those who wish to confer with the Editor of the "News Letter," or his wife, Mrs. Mary C. Sabin, upon the subject of Christian Science, can call at our new house, 1800 Belmont Avenue N. W., any day between the hours of 10 and 12 A. M., and 2 and 5 P. M.

Our residence can be reached by either system of street railway. You can take the Seventh street cars, which turn up U street, turning again at Eighteenth street, running to Belmont avenue, where you get off right at our door, without change of cars, or you can take the Fourteenth street cars, transfer to the U street cars, and get off at our door. You can also come on what is known as the Columbia Road cars (the other system), or you can take any car of the Metropolitan Railway Company and take a transfer and change at Dupont Circle onto the cars running on Columbia Road, and get off at Belmont avenue, and walk one short block east to our house. You can reach us for one ticket from every part of the city.

These visits do not entail expense to any person coming, for we will be glad to see any person who is interested in this subject of metaphysical healing, or any person who needs help morally, mentally, or otherwise.

LECTURE.

[Delivered by Col. Oliver C. Satin before the Reform Christian Science Church, Washington, D. C., April 28, 1901.]

The subject of this lecture this afternoon is "Christian Science," strange as it may seem. I asked a lady to-day what I should talk about in my lecture this afternoon, and she said: "Christian Science."

There is Christian Science, so-called, and yet there is another Christian Science. We are of the Reform Branch, and we differ from the original church in some things, and a few of them I am going to give so that all may see and know that we practice differently from the other church.

We see the world dying everywhere. You take up a newspaper and you will see that this one, or that one has passed away, and almost every one of those deaths are premature, from a material standpoint. If we even admit the necessity of death, these deaths are premature, and if this doctrine known as Christian Science was practiced, those people could have been cured. But, without stopping to inquire whether Christian Science is wrong or whether it is right, here is a fact that exists, and we have got to take cognizance of it. It does heal the sick. The words "Christian Science," to the ordinary people, the rank and file of the people at large, are heard with derision, and are looked upon with contempt, and they will have nothing to do with it. Now, of course, that feeling is all wrong, and has been brought about by wrong practices on the part of so-called Christian Scientists.

One of those practices is the absolute refusal of these Christian Scientists to have anything to do with any case of sickness unless the physician in attendance is first discharged. Jesus tells us to be wise as serpents and as harmless as doves. Here is a world which, since the days of Jesus Christ, has been depending upon materia medica alone for its healing, for we have no record of any Divine healing, so-called, since about three centuries after Christ's death; and, to come to the people in these ages and these centuries and tell them that they have to drive the physician out of the house or they will not receive the benefit of this God healing, is simply putting up the bars of prohibition against the reception of this truth.

Suppose you had a friend who was sick unto death; suppose that it was your wife, your husband, or your child, and there is a physician in the house, one you have been taught all your life to revere and respect, and you know him to be honest and upright; he had always been your reliance in sickness, and even though he said it was beyond his power to do anything further for the patient, yet we remember the old saying, that "while there is life there is hope;" you could not, nor could I, drive that only trusted dependence I had for the resuscitation of my sick one out of my house and take up some wild phantasy I know nothing about. You could not do that. Your child might die and you would almost feel as if you had murdered him.

The Reform Christian Science Church says, Have your physician if you want him. Of course, I have no confidence in medicine. We know that the system of materia medica is a system of guesswork from beginning to end. We know that we are healing the sick every day, cases that the doctors can not touch, and we know that God's power is omnipotent and will heal everything. We know that, but the people do not know it, and if we say that they shall not have the benefit of this God healing unless the physician is discharged, the only possible hope they have, I say this is wrong, it is cruel. The excuse made that it cheats God is absurd, for I know from my practice that the credit is given. In our practice throughout the world, wherever we have patients, and we have them in almost every part of the world, we never so much as think of asking whether there is a physician in the case or not. The question never comes up unless it is brought up by some circumstance, and I know this to be true, that wherever the healing is done, God gets the credit. The idea that we could do any thing to cheat the Divine Creator is absurd; therefore, in our practice we let them have a physician if they wish to have him. If a person comes and asks me if he can have a physician, I say, certainly, if you want a physician, have him. So far as the person has faith and believes in materia medica, that far it helps them in ordinary conditions. I know that before I came into this thought I had a homeopathic physician in this city, and I would get his medicine and would time myself, and say, Now, in thirty minutes I will be all right, and by,

the time thirty minutes would come around I would feel all right, but there was no more virtue in his medicine than there is in this air we breathe. I could have taken a gallon of his medicine, if I had had the capacity. It had nothing in it but sugar, but I believed in it, and so far as I believed in it it helped me.

This Divine healing not only heals those who believe in it, but it has intrinsic merit, and you can heal without faith on the part of the one who desires the treatment, and I think some of the most beautiful healings I have ever seen in my life have been of those who were infidels to start in with, but when the Divine Love goes down into their mind and heals their body, the skies break away, the clouds roll by, and the beautiful light of God Almighty's love settles down upon their consciousness, and they come out white, whiter than snow.

Another truth which I want to impress is that all the world that does not believe as we do are not heathens. Now, strange as it may seem, there are people in the Methodist Church, in the Baptist Church, in the Presbyterian Church, and Catholic Church, who have really some rights and are entitled to our consideration. Now, in the so-called Eddy churches we are taught that all these other churches are in error, and we must not have anything to do with them. We must stay away from them, keep from among them. The Reform Christian Science Church does not believe in this. We take all by the hand and give them our brotherly love, and if they do not know as much of this advanced thought as we do, they know a great deal, and as an evidence that they are partially right, you have only to look at the world and see those nations whose people teach this doctrine and acknowledge the religion of Jesus Christ and we will find them everywhere the leaders, leaders in intellectuality in power, in goodness; not only that, but those nations that worship the religion of Jesus Christ, control and rule the world, and those who do not, are back in the rear. Therefore, this doctrine of Jesus Christ, even though all has not been taught in all its purity, is the doctrine that has elevated the world, and make men and women great.

The orthodox churches teach the same doctrine of religion we do, only they teach more in some respects and that is wrong. They teach the Old Tes-

tament doctrine, where it says, "An eye for an eye and a tooth for a tooth." We do not believe that. We believe that the Old Testament doctrine of hate has been crucified upon the cross, and when Jesus said "It is finished," hate went out and the doctrine of love God supreme and your fellow as yourself, took its place and is the only doctrine that is binding upon us as Christians and as citizens. Jesus Christ distinctly told us that upon the two fundamental principles—love God, love Man hang all the law and the prophets. We believe everything that contradicts this doctrine of Love is wrong and unchristian, and does not belong to us as our Great Leader has already told us.

Therefore, in our intercourse with the people of the world, let us be cordial, be kind and loving to friends to those of other denominations; let it be understood that if we believe that God does heal the sick; that we do not believe that it belongs to any more than to anyone else. It belongs to all the world, and can be practiced by every person on the face of the earth who takes hold of this truth. We must understand, and so teach, that this God healing belongs to the children of men, and that it does not belong to any so-called church. It does not belong to any clique or cult, but it belongs to all, as we recognize this truth and that God is Love and that we are His children, and that we live eternally in this love, then we will have the power given us to make this realization which heals the sick. There is nothing difficult to reach this understanding, as I have shown you in these lectures. There is nothing difficult in understanding what Christian Science is. It is as plain as A, B, C. It is simply God's love healing the sick, healing the sinners, destroying inharmonies of every kind and character, alleviating sorrow, and destroying all misery. That is what it is. It belongs to every one who can make this realization, and there is nothing at all difficult about it. It is as plain as it can be, and I do not have to be considered a God because I teach it. I do not have to have you worship me because I happen to read these things from some books and learn them. It is God Almighty's work and it does not belong to any human being, a place where any person or persons claim it for themselves or any other person, therein they are wrong, and that is what is making the words "Christian Science" a hiss and a by-word.

Christian Science healing belongs to all the children of God, and it belongs to no one personality, and whenever any person says that you can not be healed because you do not believe in this or that personality, know that that person is laboring under error, and it is wrong, it is cruel, to so teach the ignorant.

Now, ignorance, or lack of this thought, as I have before remarked, is destroying the world. Christ tells us "You shall know the truth, and the truth shall make you free." I heard a little sermon this afternoon. I stopped on the corner of the street for a few minutes and listened to a man speaking to a crowd on the street. He was telling his audience that they were buried in sin and iniquity, and that the devil would get their souls unless they changed their course. That kind of teaching, of course, is ignorance. That kind of teaching is what is engulfing the world in this ignorant thought, and that is what is killing the world. What you must do is to know the truth. It, therefore, becomes important to know what is the truth which you have to know. You must know, first, that God Almighty is Spirit. The Bible tells us that, and if you believe the Bible you can not fail to know that I am right. Next, you must know that man was made in His (God's) image and likeness, and that the image and likeness of Spirit would be Spirit, would it not? Therefore, men, instead of being material beings, as our material senses would indicate, are spiritual beings, and when you are healing the sick you have no thought of the body; none in the world. Supposing I had a patient here I was to treat for fever. I would not go to that patient and say, Yes, you have the fever, and I am sorry for you, and all that; but I would know that that person before me was the perfect child of God. I would not see that body at all, but would see the eternal spiritual child of God, the eternal image and likeness of God, and would know it could not be anything but perfect. When you go that far, then declare the perfectness of that spiritual being, see its purity and deny the possibility of anything else than perfection, and then you have gone as far as you can toward healing the sick. You have nothing to do with the body, whatever. You do not even ask God to heal it. You do not have anything to do with it; not a thing. You

simply make the realization of the perfectness of this spiritual being, and when you do that, that is the end of your work; you do not go any further. God's natural law forces the body to respond to this spiritual realization which you have made.

Now, for instance, suppose the reservoir of this city should burst. Would that water stay right where it is? Suppose some one would put a stick of dynamite under the bank and blow it up, would the water stay where it is? You do not have to do a thing to it. You would not have to tell the water to go out, but by force of natural law that water would run down hill, would it not? Now, you put that dynamite, so to speak, under that manifestation of evil called fever, and when you realized the perfectness of this child of God, that is as far as you can go, and God does the rest, for by virtue of God's natural law, the body is forced into harmony, and the so-called disease vanishes.

I have gone over these things so often in various forms, and have talked so plainly to you at times that I have no doubt but what it seems trying at times to hear it so often, but it is the old, old story, this thought which heals, and you must have the fundamental principles in your consciousness, and then all the world can not prevent you from healing the sick, and destroying inharmony of every kind. It is the truth that makes you free. It not only heals the sick, but destroys inharmonies of every kind and character. It frees you from poverty, from sorrow, from want, and from suffering, and gives you freedom. Now, what does freedom mean? It means the opposite of slavery. A person can not be part slave and part free. The two do not mix any more than oil and water, and you must be either free or slave. You can not tell a lie and the truth at the same time. You can not take a streak of light and a streak of darkness and make a bouquet of them. You have simply got to be either free, or you have to be a slave. If you know this truth which gives you freedom, then you are free. You are free of everything, and all you have to do in the realization of this freedom is to wake up, wake up to your rights, and come to this glorious feast of the Lord. Here is a realm that is perfect heaven, for heaven is within you; a realm where there is eternal health and happiness, where sorrow can not come, where there are no tears,

where all lamentations and worries and troubles of every kind and character, which have cursed the world, have been banished.

Here is this thought, free, and here is the feast of the Lord, and yet, on the other hand, the world comes up and says, This is not for me. Every day of the world, I suppose some person comes to me and tells me that he can not do this or that. Now, what is the result of all this talk? It is putting up bars; it is building a stone wall in front of you, so you can not get free. You are putting up your own barriers, for as a man thinketh in his heart, so is he.

There was a lawyer came to me the other day, came to my house. He had a hand which he thought was very sore. He was nursing it, and apparently thought it was the dearest and sweetest thing he ever saw, and if it had been a little baby the sweetest thing God ever made. He could not have treated it more lovingly. He talked about it, talked sympathetically. I told him that every time he acknowledged that that hand pained him he was pleading guilty. I said, Suppose you had a prisoner at the Court, and you were going to defend him, would you tell the judge that he (the prisoner) was guilty, and expect him to be cleared. I told him that he was pleading guilty every minute that he said that that hand caused him pain. I told him that he must deny that it hurt him, and deny all claims of evil or pain alike.

That has been often the most difficult thing for people to understand, who come into this thought. They say, You say that it does not hurt, when I know it does. That was my difficulty. The lady who was treating me told me to deny the pains in my stomach when they came. I said that I knew that it did pain. She urged me to deny it whenever it comes; take her advice and deny it. Well, I did it, and the pain came all the harder for awhile, and it seemed as though it said, I will show you whether I belong to the devil or not, and whether I am there or not. I would continue to deny it, and after a few times the pain quit coming entirely.

The question occurs, What is this so-called pain? What is it? It is to all appearances a reality to a person, as I have no doubt was that sore hand of the friend I told you about. Now, what was that? This perfect child of God we have been talking

about could not have a sore hand, could it? A spiritual being could not have pains or aches. All we agree that spirit can not have a pain or an ache. Then it is not the child that God made that has pain, because the child God made is in His image and likeness, and is a spiritual being and is perfect as God is perfect; therefore, it is not that being which has the pain or ache. Now, what is it? Is it this body?

Let us see if it is. You take this body, and take the mind away from it. You can give it opium or you can take the mind away by hypnotic power, so I am told; I know nothing about it. You can let the breath go out of the body, and whatever process, when you take the mind away you stick this body full of pins and there will be no sensation; you can burn it, but there will be no feeling. Therefore, it is not the body that has the pain or ache. Now, what is it? Let the so-called pain be severe, and you take enough morphine to destroy the mind, and what is the result? You can cut your hand off and there is no sensation; you can burn the body, and there will be no feeling. Therefore, the root of all so-called material evils, pains and aches is in this material mind, and when you control that mind you destroy the material manifestations of the so-called pains and sickness upon the body. The way we destroy this material belief in evil is through God Almighty. He drives out the material mind and supplants it with the God made with Love, and what is the result? The pains go away, the sickness vanishes, and every kind of disharmony is destroyed. How? By the destruction of material mind, the so-called father of all diseases. A person comes to you and insists right along that he is sick, and you tell him that he is building a wall in front of him. Of course we can not expect people who do not understand these things to say, "I am not sick," when to material thought they are, but teach them through their subconscious mind, through this system of praying to God Almighty, and when their mind is born again, speak, then all inharmony is destroyed.

It is the ignorance of the world that causes pains and aches. If the truth will make us free, what did Jesus mean if He did not mean free complete? It makes us free, not in one thing, but leaves you a slave in another, but frees you in every

thing. You can not be free and be a slave also. You are either free or you are a slave. The person who bows down to materiality and believes in material existence, and the reality of matter is all slave, and has not one vestige of freedom in his thought. Not only that, but as we emancipate ourselves through God's teaching and acknowledge this sunlight of liberty, then we have what our Saviour says is freedom.

I think I have lectured long enough this afternoon, as long as my time will permit, but if I could impress this thought upon your mind, and upon the world, that in order to be free you must know the Truth, and that that Truth is as plain as A, B, C, then this prejudice would pass away from the minds of the people, and instead of the people holding out an unfriendly reception toward those who practice God healing, as I am sorry to say is the truth to-day, all the world will raise its hands in thanksgiving to God Almighty that this truth has been made known to the world. That is our mission; let us Unchain the Truth, and send it out. It belongs to no one person, but it belongs to all, and it is as wide and as broad as God's beautiful love, and belongs to us all the children of God, and as we rise to the dignity, rise to our privileges, then we come more and more into the knowledge of this perfect truth.

LECTURE.

[Extract from lecture delivered by Col. Oliver C. Sablin, before the Reform Christian Science Church, Washington, May 1, 1901.

In our intercourse with our patrons we come in contact with various phases of mortal mind, and for the purpose of instructing some of you who may have been mystified at some of these special manifestations, I am going to give some thoughts along these lines of special manifestations of mortal mind.

One phase which will come often to your knowledge is, that you may be treating a person and he will be doing beautifully and responding to the Truth, and suddenly he will begin to sink, and will get so weak he can hardly hold up his head, and will feel as though he is going to pass on. A month or two ago I received a telegram from a gentleman in New York to stop the treatment. I received a letter shortly after saying that the treatments were actually killing him, and he was so exhausted he could not stand them any longer. In an hour or

two after this letter was received I received another telegram to commence the treatment again and continue. The treatment he had received had so utterly exhausted this so-called material body that he felt as though his very soul and body were going to separate. It was but a short time until he wrote he was well.

Now, the way to overcome these weak spells is that when you have a case of that kind treat against weakness and for strength. It is the universal practice with me of late to treat for strength; treat for strength as well as for your other thoughts, and these depressing manifestations do not show themselves, but the universal outcome is a buoyancy and strength unknown in any other system of healing. You need not have any worry about it, you need not have any fears about it, for it is simply the manifestation of inharmony, and in order to destroy that manifestation treat for strength.

In treating along these lines you will come up against fear. I can not impress this thought too much upon you. Your subject is always in fear. If they did not have fear they could not be sick, or have any manifestation of sickness. All the manifestation of so-called sickness is nothing more nor less than those fears of mortal mind. Very recently, I was taken in the night with what mortal mind would call a very severe pain in the heart. I denied it, and kept denying it. I did not give it standing room. I never agreed to it. I knew it was a lie, and denounced it as such, and by and by, in the course of an hour or two it went somewhere else. Every manifestation of so-called disease is nothing more nor less than a wandering "Tramp thought;" you may call it that. Here is a headache "thought" comes up. It seeks for some victim where to settle. It comes to one of us and settles in our head and says, "I am the headache." And we say, "Yes, I have the headache," that headache thought has had a home granted to it, and it will stay with you until you have paid the uttermost farthing. But if, when the headache strikes you, you say, "Go, get out;" denounce it as a lie, it can not stay, and what is true of a headache is true of every other kind of inharmony and every illness. Every kind of illness that comes up is nothing but wandering "tramp thoughts," and unless you give them standing room, give them a home in your consciousness, they can not come near you. It is impossible.

It makes no difference what the belief of disease is. They are all nothing but mortal mind. Every one of them are lies, and there is not a word of truth in them. They are nothing but "tramp thoughts" going round lying, and when they come up and say, I am heart disease, or I am headache, or I am appendicitis, or I am consumption in the last stages, with the lungs nearly gone, denounce them and know they are false. Sometimes the doctor will say that one lung is gone, and the other is half gone. One man told me, in this city, that both his lungs were gone, and he had to breathe through his stomach entirely. Now, he had as much right to breathe through his stomach as he had to believe in the reality of sickness.

A young lady, who had had the belief of heart disease and locomotor ataxia, and whom God had wonderfully healed while she was listening to one of my lectures, came to my studio one evening some three months after her healing, suffering, as she believed, from a return of the heart disease. Her mind was wrought with fear to the last degree, and from a material view she was in a serious condition. The first thing she said, after the usual greeting, was, "This heart disease has come back, and I am done up. You need not tell me this is not real, for it is." I at once realized the condition of her objective mind, and said nothing to her. I gave her a seat, and commenced at once to treat her sub-conscious mind. I could not have exceeded twenty minutes until I noticed her old-time and beautiful smile had returned, and I knew that Truth had asserted its power. In short, she was well in material thought, as she had been all the time in spiritual reality.

All these beliefs are lies, and unless you give them standing room in your consciousness they can not touch you nor harm you, but when you have a person come to you and say, "You talk about these things being unreal, but I have something that I KNOW IS REAL." What is the result? That patient has passed sentence upon himself. He has plead guilty. Let a man at the bar of a Court plead guilty to a charge, and there is no lawyer in the world that can save him from being sent to the penitentiary. He has dug the platform from under him. He is like a fellow out in Illinois who, they said, got up into a tree to saw a limb off, and got

out on the limb and sawed it off, and fell with it to the ground. There is nothing to be done to a man who pleads guilty. There is nothing that can be done to help him. — Mortal mind will not hold of a fellow who has plead guilty until he has paid the uttermost farthing.

When one of these wandering "tramp thoughts" comes up and says, I am this or that, you must realize what you are. Now, what are you? You are the perfect child of God, created in His image and likeness, and you live, move and have your being in God. God being eternal life, can you have anything but perfection around or about you? Can you have anything but perfection living in eternal life? You can not be sick. I received a telegram from Toronto, Canada, this afternoon, from a man asking for treatment for a gentleman who was suffering. The thought that arrested that disease, and believe it is arrested, is the thought that there is no death. Why? Because he lives in God, and God is eternal life, and in eternal life there is no death, and he can not die. That is the thought, and that same thought annihilates every possible kind of sickness. Why do I not get sick? Because I know I can not get sick. The perfect child of God is perfect, and all these material surroundings can not control him because I am controlled by the one perfect Mind. It is such a beautiful subject I like to talk about it. I like to see the perfection of God's beautiful perfect children. I like to see that perfect realization going out to us all, knowing that we live in perfection; therefore, we must be perfect, and the realization of that truth is what heals every sickness. It is the truth that makes you free, free from every sickness, every "wandering thought" of sorrow and death. Free from everything. God's eternal Love takes hold of you and protects you from every inharmony, and gives you perfect happiness and peace.

Mysterious nothing! how shall I define
Thy shapeless, baseless, placeless emp'iness?
Nor form, nor color, sound, nor size, are thine;
Nor words, nor fingers, can thy voice express;
But though we can not thee to aught compare,
A thousand things to thee may likened be;
And though thou art with nobody, nowhere,
Yet half mankind devote themselves to thee.
How many books thy history contain,
How many heads thy mighty plans pursue,
What lab'ring hands thy portion only gain,
What busy bodies thy doings only do,
To thee the great, the proud, the giddy bend,
And, like my fonnet—all in nothing end. — Par

Lecture.

[Delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Washington, D. C., May 5, 1901.]

The lecture this afternoon will be composed of odds and ends, as I thought it would be well to pick up a few dropped stitches that had been lost during the past ten lectures.

There is one thought I would like to impress on each of you especially, and that is this, that this wonderful power which God gave to man, He gave to all. He did not give it to me alone. He did not give it to you alone. He did not give to anyone more than to another, but it was given to all alike, for we are told that God is no respecter of persons. All equally share alike. Persons would not have to write and telegraph to me from all over the world, as they do, for help in healing their sick if they only knew the truth. It is the truth which heals the sick, and it is the truth which demonstrates over every inharmony. It is this God power that was given to man when he was created in His image and likeness. God said, Let us make man in our image and likeness, and let us give him power and dominion over the fishes of the sea, the birds of the air, the earth and all that in it is, and the narrative tells us that man was created in God's image and likeness, and that this power and dominion was given to man. In order to properly realize this you must understand that the beginning is NOW, that there never was any future, never was any past, and never will be a future or past, but it is always NOW. To-day is the day of salvation; to-day is the day of creation; to-day is "in the beginning;" and whenever a child is born, and into its lungs is breathed the breath of life from God, it becomes a living soul. That is its beginning, that is the creation of that child, and it becomes a living soul when the breath of life is breathed into it from God Almighty. Of course, you understand from my previous lectures along these lines what that means. God works through eternal and fixed principles. The earth circles and whirls in its motion. The planets hold their courses, and throughout the endless system, or endless systems of worlds, throughout endless space, this same creative power controls, God holds

everything in perfect harmony, and in perfect unison with His eternal and fixed laws.

The day of creation and the day of beginning is TO-DAY, AND ALL IS NOW, and when the breath of life was breathed into the nostrils of the child, it becomes a living child through that natural law. The child opens its mouth, the air goes in, and it becomes a living soul, and from thence on to all eternity the identification of that child is perfect and distinct. I do not believe at all in this theory of philosophy, that before we were created man we were something else. I believe that creation is going on now, that the day of creation is NOW, and always will be NOW. We will be always the same, and that when we step forth into the arena of God's kingdom and become a living soul, that from thenceforth we are God's children, created in His image and likeness, and endowed with power and dominion.

On this subject of dominion, permit me to say a few more words. It does not mean dominion over the big things of life only; it does not mean that God takes care of the big things only. I remember that was my idea when I first commenced to study this thought, that of course I would not ask God to do anything little for me. I had a very bad tooth, and it would occur to me that it would be babyish for me to ask God to cure that tooth. It was so simple that I would not be a "calf," so to speak, and ask Him to cure my tooth. If it had been fever, or something touching death I would have thought that it was all right to ask Him. I was walking along one hot afternoon in July, and this tooth was annoying me very much. The thought occurred to me that the very hairs of our heads are numbered, and that not a sparrow falls to the ground without His notice, and the thought occurred to me that if that be true God would heal my tooth, if I would ask him. I breathed the thought and the pain was pulled from me, so to speak; the soreness left the tooth, and has never been sore since. You may take our cares and troubles in this everyday life. Things we call little come up to trouble us, but which we do not think small. It might be threading a needle, washing a dish, or whatever else it may be, and wherever we need assistance we should ask God, and His assistance is sure to be given to us. A few days ago old material mind told me at

the close of the day that I was tired. That is what material mind told me. I at once realized the truth, that I could not even wink my eye, or crook my finger, or do anything at all but what the power came from God. It does not come through these muscles. The muscles have nothing to do with it at all, but the power comes direct from God, and then I reasoned if that be true I could not be tired, for I live, move and have my being in God, and have all the power I can utilize understandingly, and this feeling of so-called fatigue vanished, and I had all the power I could utilize, and such was the truth. If you are troubled with vermin in your house, or inharmony of any kind or character, you have absolute dominion over everything around or about you. Either God gave us dominion, or He did not. If he did not give us this dominion, then, of course, we can not demonstrate; but when we demonstrate it every day of our lives we know that He did give it to us. We know that we have this God-given dominion, and that we control as He intended we should. We know that we are no longer the football of circumstances, but that we can control circumstances and bring them to our will. I know this does not sound very orthodox. To be a very good orthodox Christian, as I was taught, we must be very humble, and very meek, and, to use a very common expression, we must be a very worm of the dust, we must get down and grovel, get down and deny ourselves, say that we are nothing, that we have no power at all. 'Now, what is the philosophy of all such prayers. It is building up before you a stone wall you can not get over, but when you come to understand that you are God's perfect child, created in His image and likeness, endowed with this power and dominion, and having the manhood, or the womanhood to assert it, then you commence to understand and know the footing which God intended you should stand upon. Then you are no longer the slave, and when you call yourself a worm of the dust you are simply blackguarding, if that were possible, your Creator, God Almighty, who made you. You are talking against yourself; you are slandering yourself, and it is not true, and can not be true, and the only thing which gives it a semblance of truth is your own thought, your own mind and your own education along these lines.

Now, remember who you are; remember from

whence you came, and stand up and assert your rights, and God is always ready to bless you. The hand is held out and we have nothing to do but to reach out and grasp it, and He leads; but in order to be led we must grasp.

Another thought that I wanted to mention this afternoon is in answer to a very common question which will come up to you as healers, and you are all supposed to be healers if you have been here during the past ten lectures, and you ought to have been here. I was always here. The question which is referred to is this, You will be asked whether your healing is permanent. If, for instance, you heal a patient of fever, or consumption, or whatever it may be known under material thought, will the healing be permanent? Now, that can be answered, Yes and No, and I will take the negative side and show you wherein it will not be permanent. First, this is a religion; it is not a system of healing *persee*; it is a religion. It is one of God's eternal principles which we are practicing.

Now, when I say it is a religion, I do not mean that it is a Church, I do not mean that it belongs to any one Church, I do not mean that it belongs to any combination of people, or anything in the world, but I mean when I say it is a religion that it is a system of praying to God Almighty, that is what it is. It is an asking, it is a system of asking, it is a system that teaches you to love your brother, it is a system that teaches you to love God supreme, and it is a system that annihilates all hate, all wickedness, all inharmony of every kind and character. Now, when your patient comes to you and you give him this treatment, he may be in your presence, or he may be thousands of miles away; it makes no difference, when you make this prayer to God and affirm that which you have before you ask it, and that realization is made manifest, and it heals that so-called disease by manifesting harmony. Now, it in that treatment this God love goes down and settles in the heart of that patient, the mind as well as the body is healed, and the love of God comes and settles in the consciousness, and that is the perfect healing; but where they fail to get this love of God the disease may come back the same as if they took medicine.

Jesus did not come to this earth simply for the purpose of healing a few people down in Palestine.

That was not the object of His coming at all. The man who had strayed from God, and instead of living in eternal life and eternal love, as at creation, had gone back from God and was going over the precipice of death. Jesus came to show him the way back to the Father. That was His mission. The religion which had been taught by the Jews was a doctrine of hate, "an eye for an eye, and a tooth for a tooth." "He that sheddeth man's blood, by man shall his blood be shed," and all such wicked doctrine. That was the religion which had taken possession of the world and was causing this so-called death, destruction and disease, and Jesus came to destroy that thought and to establish the kingdom of Love, and bring man back to the Father, and in proof of His God-ship He healed the sick in demonstration of that truth, and that is all that we can do, and all that we do, is to heal the sick in demonstration of the truth as a proof that the religion that we teach is true. When you heal a person a few times and this thought does not go down into their consciousness, that person comes into that condition where the Bible tells us the Spirit of God ceases to strive with that person. You can treat them, you can pray for them, and you can do everything you want, but you can not heal them. You have no more effect over them than if there was no such thing as God healing, and if they fail to grasp the Truth they go over the dam called death and are drowned in the sea of materiality; therefore, when the healing is to be perfect, is when the consciousness of the healed one becomes enlivened, when the new birth takes possession of them, and when man knows and realizes that God is Spirit and that man is His perfect child, made in His image and likeness, and that he lives, moves and has His being in God Almighty. When you make this realization you can not be sick, and sickness has no power over you; not a particle. Disease has not one particle of power over anyone who understands the Truth. Jesus says we shall know the truth, and the truth shall make you free. This means freedom from everything, everywhere. Freedom from every kind of inharmony, from all unfavorable environments, perfect freedom and an eternal abiding in the love of God. That is what the truth means when you know it.

Of course I do not believe that any of us have

this truth yet to perfection by any means, but we are growing, and as we study, seek, knock and ask, we grow, and will continue to grow until finally we will do as Jesus said, Do even greater works than He did.

There is another thought which I want to take up this afternoon, which comes up in your practice of this Science very frequently, known under metaphysical parlance as CHEMICALIZATION. It means this, that you may have a patient you are treating, and all at once, without any notice to you, that patient will grow suddenly and seriously worse and it will look as though the very life was going out of him (when I speak of this life I mean it from a material standpoint entirely) and the patient, if he has vitality enough left, and all of his friends become very much alarmed. In treating that case treat against this fear as I have explained to you in my previous lectures, treat against this Chemicalization, treat against this mental weakness, and you will overcome and destroy it. If you have a very serious case, I would prefer in my practice to see them grow worse than to see no change at all. Of course I would prefer to see them grow better at once, and that is the usual course, but I would sooner see them grow worse and see this Chemicalization I mention, than to see no change at all, for then I know that the Truth is taking effect. When they brought a certain man to the Saviour to be healed of the wicked spirit, you remember it threw the young man down and almost destroyed him before Jesus cast it out. This Chemicalization is the last effort of error. It might be likened unto the last wiggle of a snake's tail.

In my own body I declared against a pain that I had had for some time, which the doctors called gastralgia, and when it came up I denounced it, and said, "You do not amount to anything," and it would say, "I don't; I will show you," and then that pain would come on in double quantities, but I kept on denying it all the time, and it died the death. I knew it could not live. That is what this Chemicalization means. Keep right on with your treatments, only give more and additional treatments for lone and more powerful work, and you will be surprised at the result.

There is another species of Chemicalization we meet with very frequently in treating the sick. For

instance, I will illustrate it. I had a class, between fifty and sixty people in the class; I remember that our rooms were full. That was before I commenced teaching in this Church, but our rooms were full, and I remember seven people who came up to me about a special lecture and were in ecstasies, so to speak, about the Truth being developed in them. None of that seven ever came again, and I have not seen them since. There was one man and his boy always sat in the front row in this church, and I have not heard from them since that night. That comes from this Chemicalization. It is this universal error that is going over the world, as the Bible said, in speaking about Satan, when talking about Job. Satan was walking up and down the earth seeking what he might find out. It is this universal error; it is that which Solomon tells us is as prone to evil as the sparks are to fly upward. It is this universal thing called evil. It is that which told our parents in the Garden to eat of the tree and it would make them as Gods. It was the same evil thought that told Jesus if he would bow down and worship him he would give him all the earth. The orthodox churches give this a personality and call it the devil. It is, we remember, all evil, and yet it is nothing, but when it takes possession of the mind of a person it dominates him until he is emancipated by the Truth. I could give hundreds of instances where this evil is bringing people to the very verge of suicide; it is that which causes suicide and despondency, causes every kind of suffering and sorrow, and the name of it is Malicious Animal Magnetism. It is the father of all evil, and yet it is nothing, and the way to destroy it is to realize the aliveness of God, and that God is good, and if God be all and God be good, then there is no evil, and there can be no evil. Make that realization and denounce this belief of evil as nothing, and you are free.

This, perhaps, is the most difficult problem to overcome in this material world, because this Malicious Animal Magnetism is nothing more nor less than this materiality before us. It involves the five senses. It involves our material surroundings of every kind and dominates them, and our only show for emancipation is as Jesus said, "We shall know the truth and the truth shall make us free."

I think, perhaps, this is all I will say this afternoon, as the next thought involves a longer discus-

sion than I can give to-day, as my time is expired, but remember these thoughts, remember dominion, and know that I have told you but simply enough to interest a person sufficiently to make him commence the study and work. They will never get anything without work. They do not come to us without work. They do not come to you, you have got to ask. God never blesses anybody on the face of the earth unless such a person has asked. You have got to ask, seek and knock. I stand at the door and knock, and if thou wilt come in and sup with thee." God never sends His presence or His thought upon anyone who does not image Him in His freedom. He created man, and we are free as God is free; therefore work and study and remember that the victory is to be won is the victory you will win soon. It is that victory which, when you come into the dominion of perfect love, either in this dream world or next, when we will take up our Hallelujahs in eternity, singing anthems of praise to God for His goodness and His love.

FROM THE MOUNTAIN TOP

Dear World! looking up from the highest of heights
feet can attain,

I see not the smoke of your cities, the dust of your
ways and plain;

Over all your dull moors and morasses a veil the blue
sphere folds,

And you might be made wholly of mountains for
my vision beholds.

Dear World! I look down and am grateful that
sometimes may stand

Above our own every-day level, and know that our
is grand

In its possible glory of climbing, in the hill tops that
and bend

So close over every mortal he scarcely can choose but

Dear World! lying quiet and love'y in a shimmering
mer haze,

Beneath the soft films of your mantle I can feel you
beat as I gaze;

I know you by what you aspire to by the look that
face can be

Save in moments of high consecration, you are showing
true self to me.

Dear World! I behold but your largeness; I forget
aught, petty or mean,

Ever marred the vast sphere of your beauty, over
a lover I lean;

And not by our flaws will God judge us; His love is
noblest in sight;

Dear World! our low life sinks behind us; we look
His infinite height!

The "Truth Students" of Chicago.

BY JANE W. YARNALL.

In the autumn of 1894, a number of the teachers, practitioners and zealous advocates of the "*New Thought*" came together in conference to devise some plan by which the various cults along metaphysical lines could be united, and an association formed that would foster brotherly love, unity of sentiment, and wipe out as much as possible all factional tendency; as well as to establish a firm and consistent foundation based upon eternal principles that would bear the scrutiny of all honest and unbiased criticism.

Such was the *united* aim of the founders of our "Truth Students" Association.

A president, secretary and treasurer were chosen by ballot to serve for one year.

At the end of the first year we began to see the wisdom as well as the necessity of urging the development of talent in the various works among us, by appointing different ones to preside at the regular meetings of the association, as well as at the Sunday meetings, which were largely attended.

This plan was accepted and acted upon the second year of our existence as an association, and each one who could be prevailed upon to lead at the meetings would preside in turn. We have found this plan most satisfactory, as it has brought out the latent ability in many that would otherwise have never been awakened, and has developed the treatment; she was very sick, and about to pass out. talent, ability and composure in many, to speak with ease and fluency.

Our association may be considered unique in view of the fact that it differs somewhat from any of the conventional usages of other bodies of the kind.

We have no constitution, no by-laws, no list of members, and no officers except secretary and treasurer. The teachers, speakers, and various leaders together with the secretary and treasurer constitute the executive board, to which belongs the duty of arranging all business matters pertaining to the association; such as leasing the hall, paying rent, and providing for the work carried on, &c. This plan

has done away with all *personal* authority, and *personal* leadership, which so often develops into dictatorship. Our key note is FREEDOM. That is, "*The freedom of the sons of God; not the license so many imagine to be freedom.*"

At the very outset it was suggested that as we taught and advocated a system of healing, we should do something that would tend to convince the doubters of the genuineness of our claim; therefore it was decided to appoint a week for free healing which was announced by circular, and in our organ, "*Universal Truth.*" At the same time some thirty practitioners were found ready to give a portion of their time each day to the work, during the six days in which all needing help were invited to avail themselves of the opportunity.

No charge was made for any service given, but a basket was placed near the door for those who desired to make a voluntary offering.

During the six days there were some fifteen or twenty healers on duty from 10 a. m. till 4 p. m., changing from time to time, some going and others taking their places, and during the week some 250 came in person for treatment and an equal number were treated absently, letters having been received from every quarter asking help.

The power to heal *instantly* by such united effort, and by twenty or more earnest souls at one time and in one thought, was so beautifully demonstrated during that week that none who witnessed it could doubt the righteousness of the cause. Even many of the absent ones sent grateful acknowledgements of the benefit received, and in some cases perfect healing was reported. For weeks the letters bearing grateful acknowledgements and blessings for the workers kept coming, and we felt that the blessings attending our efforts were destined to create a deeper and more lasting interest than we could reasonably expect from individual effort alone, and so it has proved.

The free healing is still continued at our regular meetings, but from necessity is briefly conducted, and yet many bring reports of healing and help in many ways from those exercises.

After the week of healing which brought blessings to all who engaged in it, as well as to those who sought help, it was suggested that a week of free lectures should be held in which something of

the principles by which healing is done (of which so few comparatively knew anything) should be explained, and the idea of superstition cleared as much as possible from minds that would listen.

The suggestion met with hearty approval, and the announcement was to be made by circular and through papers and magazines, and the time appointed for January, 1895.

Then came the question "Where is the talent that can be depended on to insure a continued interest for six days?" "Where are the speakers that can make a creditable address on such a mighty subject?" The occasion demands intelligence, dignity, and soundness of argument.

At first glance, judging by the conventional view, it did not look very promising, but when we took a survey of the home talent we could confidently count upon twenty or thirty earnest souls in whom we could rely for an address that would do justice to the cause. We knew that where eloquence, inexperience and polished utterances were lacking, honesty of purpose and genuineness of sentiment would make up for the lack, and we felt safe to make up our program with no fear of failure. We also extended invitations to speakers from other cities, several of whom responded by being present. Everything began to look promising for an interesting and profitable week. We planned for three addresses each session, two sessions a day for six days. Thirty-six addresses looked pretty large then, but we knew it could be accomplished. We dared not harbor the thought of limitation; we felt assured that much good would be accomplished, and when the time arrived we were more than satisfied with results.

Of course many of us had to speak more than once during the week, but the interest manifested was an inspiration.

The attendance from the opening session to the end was much larger than expected, and grew to such proportions that we found the seating capacity of the hall inadequate to accommodate the people who came.

Many interesting incidents of the week we should be glad to speak of, but lack of space forbids; each incident served to prove the awakening among the people that was most gratifying to all concerned.

Such enthusiasm was manifest that a suggestion

was made that we repeat the occasion in a few months, which was voted upon and carried.

Our next week of free lectures came at the close of the season with increased interest and the increased attendance made it necessary to occupy a larger hall.

Since then there has been no discontinuance of the regular meetings twice each month. For six days, besides class instruction has been given to hundreds under the auspices of the Association by different teachers. The Sunday service has been united with the Exodus Club, making the societies virtually one.

Our meetings are characterized by a measure of harmony, and the attendance has increased to such proportions that we are compelled to move to a larger hall this present spring.

All who attend our meetings feel that they are free of spirit that needs no formal initiation or submission to restrictions and by-laws, and that all are of human origin.

Now, "What constitutes a student of Truth?" is one of the questions that many readers of the NEWS LETTER are liable to ask.

When we come to analyze the term, we find it means a searcher into *all truth*, no matter what source it may come; as all truth is of God, and because every truth agrees with every other truth, there is never any conflict between the statements of Truth.

Truth is God; therefore, every statement of Truth is Godly, and a student of Truth must necessarily be a searcher after Godliness.

There is but one standard by which to judge the truth or falsity of a statement, an incident or circumstance. That standard is as to whether it accords with those eternal principles of Godliness. As we search for Truth, we aim to discriminate between a fact and a truth. A fact may or may not have truth in it. An event may be of the most trivial character, and yet be a fact. In Webster's definition of the word, the statement is made that "fact is a story abounds in false facts." As students of Truth we analyze words, dissect them, so to speak, get at the root, and trace the derivation, establishing the habit of using words with understanding, always aiming to keep the truth in view.

As before stated, we accept Truth from whatever source it may come.

We recognize the fact that every organized system of religion, philanthropy or philosophy must of necessity build upon *some* truth; and whatever Truth is contained in such systems must be recognized and accepted as true, but we aim to judge by the only true standard, and be careful not to accept the falsity that is so often found to contradict such truths as do appear in the various creeds and cults of christendom, and which has been one great obstacle to growth and unfoldment. We feel that it is the work of the "Truth Student" to cull the truths, *and only* the truths, from every system and every source, and weave them into one mighty and harmonious web with such care and such scientific accuracy that every statement, every color and design will augment the beauty and harmony. We aim to take our highest ideals for patterns to build from, and the true statement of being as a foundation. With this firm foundation and a consistent building upon it, we shall be able to verify the foretelling of the prophet, who said: "Judgment also will I lay to the line, and righteousness to the plummet." Then we shall find the vibrations of the spoken word of truth will "Sweep away the refuge" of falsity so many of us have been innocently hidden behind during a great part of our lives upon earth, and in place of limitation, fear and doubt, we shall become conscious of power and dominion, as it was intended by Divine law.

We find, by a study of the laws of life, that mathematical exactness is as necessary to correct demonstration as it is in the science of numbers; and the same loyalty to fundamental principles is as essential in the "Science of Mind as in the Science of Numbers. Then another question arises. Have any students of the new thought become so thoroughly at one with Divine principles as to be infallible in demonstrating its accuracy?

Not one, so far as we know. We are still "*Students of Truth*," and when we reach the point of infallibility we shall be *masters*. We go on with confidence in the possibility of such attainment, because the law of cause and effect works to that end, and we know the law is immutable because it is the law of God.

Any failure in demonstration is proof that we

have not attained to the full mastery, but is no proof against the possibility of such attainment.

We have all been educated so thoroughly on the plane of mortal sense that we find great attachments still drawing us toward the sense plane.

The *mortal* self cries out continually for such indulgence as is gratifying to the senses, which would be all right, if we would not make *sense gratification* paramount to the realization of the higher.

To "*Seek first the kingdom of righteousness*" (rightness) insures the enjoyment and peace that is due to the human nature, by following and obeying that injunction.

We have a right to be happy, joyful and glad, and we want to banish forever from our consciousness the idea of long-faced solemnity being consistent with righteousness. That kind of piety is but a travesty upon religion.

The student of truth (if true to principle) is made free from such false and depressing dogmatism.

We are all *Sons of God and Brothers of Christ* in our real being, so let us rejoice in our inheritance of all that is godly, and be careful to not reject that gift of dominion that will finally open to our consciousness the realization of mastery.

The mastery over *self* is the first and most important thing to accomplish. Then the mastery over conditions and environments is an easy matter. "*Let him deny himself*," which means deny his conception of himself. We have all believed we were flesh and blood, and we need to root out that conception, and discipline the conscious mind to realize the truth of being, which is that we are *Spiritual*, and the fleshly body is but the visible instrument through which we give expression to our thoughts. Any *body of people*, united upon such realization and also upon making such realization a power of good, would create vibrations *high* in proportion to the united conceptions of that body, which effect is, of itself, health producing and life giving, as many have testified. Such is the law.

"Talk health; the dreary, never-ending tale
Of mortal maladies is worn and stale:

You can no charm or interest or please
By hoping on that minor chord disease.

Say you are well, or all is well with you,
And God shall hear your words and make them true."

The God We Worship.

Man becomes like the God he worships. This truth is taught by experience and history. The characteristics of the object we love and reverence impress themselves on the mind and become part of our characters and lives.

The Greeks and Romans were greatly molded by the character they attributed to their gods. The worship of Jupiter, and Mars, and Venus, and Bacchus left its impression on the mind and made them heroic, bloodthirsty, lustful, and sensuous.

The Hebrews were likewise molded by the character they attributed to their god. Although their ideas of the Deity were given to them by inspiration, by visions, by a voice, yet they came through human instrumentality and were mingled with human ideas. They attributed to their god human attributes. How could it be otherwise? Man can not at once divest himself of all preconceived ideas. In Egypt the Hebrews were surrounded with the densest idolatry. They were ever prone to fall into idolatry, and it is no wonder that they conceived of their god as a great and mighty monarch, having many human characteristics. He was a god of war, who gave victory to his chosen people, who took vengeance on the enemies and utterly destroyed them without mercy. He would allow retaliation and slavery and even polygamy. The Jews thought no other nation had such a god, who was always near and gave victory to his favored people. The Hebrew idea of God was perhaps the highest conception that was possible at that age and with that generation. The true and devout Hebrew became assimilated to the god he worshipped. But this was not the highest spiritual attainment that was possible for the human race, and God was pleased to send his only Son to reveal the true spirituality of the Divine Being. Christ came to reveal unto us the Father. He said he that hath seen me hath seen the Father. I am the Way, the Truth, and the Life. Christ said, God is Spirit, and thus taught us plainly that he is without body, parts, or passions, as given in the Presbyterian catechism.

Not a great monarch ruling us with arbitrary decrees and demanding inflexible justice, but a God of infinite love, who will have compassion on erring

humanity. He also requires of us infinite love and compassion toward our fellow-men, that we love one another as He hath loved us. He teaches us that we must not only forgive seven times, but until seventy times seven, and not let the sun go down on our wrath. He teaches us to pray that we may be forgiven only as we forgive our fellow-men their trespasses. Now, if we are to forgive without demanding justice or full reparation for the wrongs committed against us, will not God do the same? Surely man is not required to be better than God. He illustrates this teaching by the parable of the prodigal son. The father was ready to receive his wandering boy as soon as he was penitent and returned. No stern justice demanded anything further. The fatted calf was killed and there was great rejoicing, because the dead was alive and the lost was found.

So it was with the poor erring woman, who was taken in the very act of crime. The law required that she should be stoned to death, but the sympathizing Saviour said to the accusers, He that is without sin let him first cast a stone at her. He then stooped down, and after awhile He looked up and said to the woman, "Where are those, thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee. Go and sin no more." Pity and compassion and not stern justice is the character of the loving Saviour. He says, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven."—Matthew X, 32.

Paul says that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.—Romans X 9, 10.

Peter says, I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is accepted with him.—Acts X, 34, 35.

Christ's mission into this world, and His death upon the cross was not to reconcile God unto man, but to reconcile man unto God. The God that we worship is not a God of love and of wrath, not a God of good and of evil, but, like a pure fountain

that can not send forth both bitter and sweet; like a good tree that can not bear both good and bad fruit; a God that is not afar off but is continually near to each one of us. Not a God that can create a need and then will not supply it; not a God that awakens a desire and then will have no ways and means to gratify it. Our God is all in all, a very present help in every time of need. He does not bring evil upon us in the way of sin, sickness and death, but is ever ready to heal and cleanse us from every evil. He is ready to remove all anguish and sorrow, and cheer the heart with peace and joy and health and happiness. Who would not love and serve and worship such a God? The knowledge of such a God makes us godlike. We can not help but love him and grow and develop into his image and likeness. Love begets Love, for Love is an assimilating passion, and we gradually become like those we love. We realize more and more that we have the mind of Christ, and that Love reflects Love, and that we know that we are His children because we have His image and likeness.

REV. J. ZIMMERMAN.

A Lucky Mistake All Around.

Frank F. Moore tells a significant story of the influence of imagination upon the health in "A Journalist's Note Book:"

A young civil servant in India, feeling listless from the excessive heat and long hours of work, consulted the best doctor within reach. After examining him carefully, the doctor said, gravely: "I will write you to-morrow."

The following day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs.

"Of course you may live for weeks," the letter said, "but you had best not leave important matters undecided."

Within twenty-four hours he was seized with an acute pain in the heart, and, as he grew steadily worse, he sent for the doctor next day.

"What on earth have you been doing to yourself?" demanded the doctor, when he found the young man confined to his bed; "there was no indications of this sort when I saw you yesterday."

"It is my heart, I suppose," weakly answered the patient.

"Your heart!" repeated the doctor; "your heart was all right yesterday."

"My lungs, then."

"What is the matter with you, man? You don't seem to have been drinking."

"Your letter!" gasped the patient; "you said I had only a few weeks to live."

"Are you crazy?" said the doctor; "I wrote you to take a few weeks' vacation in the hills and you would be all right."

For reply the patient drew the letter from under the bedclothes and gave it to the doctor.

"Heavens!" cried that gentleman, as he glanced at it; "this was meant for another man! My assistant misplaced the letters."

The young man at once sat up in bed and made a rapid recovery. The patient for whom the direful prognosis was intended was delighted with the report that a sojourn in the hills would set him right, and started at once. Five years later, says Mr. Moore, he was alive and in fair health.—*The Light*.

RECOMPENSE.

Straight through my heart this fact to-day
By Truth's own hand is driven:
God never takes one thing away,
But something else is given.

I did not know in earlier years
This law of love and kindness;
I only mourned through bitter tears
My loss in, in sorrow's blindness.

But, ever following each regret
O'er some departed treasure,
My sad, repining heart was met
With unexpected pleasure.

I thought it only happened so;
But Time this Truth has taught me—
No least thing from my life can go,
But something else is brought me.

It is the Law, complete, sublime;
And now with faith unshaken,
In patience I but bide my time,
When any joy is taken.

No matter if the crushing blow
May for the moment down me,
Still, back of it waits Love, I know,
With some new gift to crown me.

—Ella Wheeler Wilcox.

The Autobiography of Pain.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

The time of my birth is absolutely unknown, but it is known that Disobedience of Law is my father and Consciousness my mother.

I have for ages been regarded as the enemy of the race. It has been thought that I was the one offspring of the human mind that was without one redeeming trait. "Pain will kill" has been a saying that has frightened more people than almost any other in the language of men. Fear of me has led to the use of more poisons than any other thing in the world. Suicides by the thousands have occurred because the victims thought that they could thus evade my clutches.

You must remember that the Pain family has many members. I and my offspring operate on the physical, moral and mental planes. I am sometimes supposed to deal with diseased conditions alone, but such is wide of the truth.

I am the sting in a guilty conscience, and the shame in duty neglected as well as the suffering in disease and accident.

I am neither as good as a few fanatics deem me, nor as bad as most people paint me.

A few at the present time are trying to elevate me to the station of a god, and to teach that I am absolutely without fault and to be desired. I am regarded by such as a blessing in disguise and the sole teacher of the race. Now, while there is some little truth in all this, it is not wholly true.

I am one of the teachers of the race, and only one. It would be a libel on God to claim that he had no other means of curing disease than surgery.

All the fruitage of ignorance can be correctly called disease, and, if so, I am the mental surgeon who administers to a mind diseased. But God is not dependent on my services alone, necessary as they are at times. Precept, Example, Persuasion, Love of the good, true and pure are all teachers whose various claims are not to be neglected nor forgotten.

But after all this, it is to be noted that all the above operate within the field of the conscious and deliberate. It must not be overlooked that we con-

sciously follow or aspire only after what we dimly perceive.

So these teachers operate in a growing field becoming more useful and of wider scope of action.

Early in conscious life, or in life on the plane, they are narrow in their field of mind. But, as life advances and becomes more and more conscious, and especially as it becomes self-conscious and deep, their field and power grow and all the above fanatics would do well to cultivate the acquaintance of these noble souls, and grow a more human idea of God and his operation.

But after acknowledging all the above in interest of fairness and truth, I must still insist I am wholly bad or entirely useless. In the stages of progress above referred to, I am the teacher of the race. My field of operations confined to the known, to the understood. It is only necessary that life be conscious, when my work commences. It is my office to guard the progress and prevent the traveler wandering astray, where destruction would certainly follow him; besides, if permitted to wander at will, no let or hindrance, progress in any one line would be slow, if, indeed, any progress was made at all.

I am at times compelled to be a little severe, especially when repeated and vigorous attempts are made to fly from the necessary path, but no more severe measures are used than are necessary to turn the face in the desired direction.

It is only necessary that the life can feel its errands and locate them, when they for the part shun that course, and as I guard the progress, it is only necessary to heed my presence in order to keep within reasonable bounds.

You can readily see that the above is really a bad work, but you will say: "Why not turn this to the teachers above mentioned?"

This is a good question and worthy of careful attention, and if some good and sufficient answer could not be given, my work would indeed be vain and unnecessary.

We do not employ a surgeon if other means are known. Surgery is born of our ignorance of other methods of relief, and I have said that I am a mental surgeon. As fast as we learn other means

the surgeon is crowded out. There are two reasons why the above teachers can not take my place in all directions.

First, their operations, as has been already said, is largely confined within the known, while I guard the unknown and stick thorns and brambles along the path of the experimenter, lest he travel too wide afield and fall by the wayside, and all who will heed small hurts and avoid their source, I will guide in a fairly straight and hence shorter path to the desired goal.

Second, there are many minds who refuse to heed all other lessons than mine. If these parties were left to themselves they would soon dissipate themselves to death. This number is so great that the earth would soon become depopulated if they were not forced to do differently and to go the right road whether they wish to or not. Besides, there are many who would never go at all save that I keep prodding them in the rear and keep them on the move.

Thousands would not listen to angels from God himself if they told them to do anything contrary to their own desires. In fact, such angels are already provided in the nature of Love, Purity, Peace, Knowledge, and other souls of like ilk, but while their work is daily growing in importance and effectiveness, they can not as yet dispense with my services. My prod and sting are still necessary. But I am really not as cruel as some wish to make me appear.

I punish only as necessary. One is required to do only as according to development, and the low and ignorant are allowed a wider field for transgressing than are the highly developed ones.

It is well known that the refined and educated are prodded by me for more things and in a more vigorous manner than the lower natures.

Well, I hear some one say: "If this be true, how are we ever to dispense with your services as a surgeon? If your field of operations grows with the advance of the race—what is to stop it?"

Look at physical surgery to illustrate. As we know more of anatomy and physiology together with the results of operations, surgery grows wider in its field of operations, but while this is going on there is another process going on at the same time.

We are learning to cure cases without surgery

that was impossible before, and we can at least imagine a time, distant as it may be, when we will be able to handle without the knife everything that comes up, so with mental surgery.

My field is still growing, but more and more powerful are Love and Wisdom becoming also, so that if the time should ever come when individuals can be attracted from in front, it will not then be necessary to guard the sides so closely nor to prod from behind, and my services will end; but to-day, I am an important teacher, an indispensable teacher in all fields of progress.

So you see I am not an angel, nor am I malicious in nature.

I am not good in myself, but in avoiding me you are driven to the right, so I am good in what results. Surgery is not good in itself, but is better than death. It is the lesser of two evils, but we continue to hope for a time when knowledge will render all outside help useless, save as it comes from the hands and heart of Love.

When this day comes in the self-conscious field of right and usefulness, it will be seen that I was fulfilling a mission in the kindergarten department of the race, in order that individuals might be taught to do as they pleased, but at the same time be taught to please to do right.

The willful and ignorant could in no other way be forced to develop self-reliance, yet forced to rely on the right.

Again my services are far more important in ordinary disease than is thought. I am satisfied that too many sick beds are made comfortable in all sense of the word. How many when children (and I am afraid that many have not outgrown it yet) have played sick to get the extra attention and care sickness brings? My presence here is a blessing. I should be permitted to make the sick bed at least uncomfortable, and then I am certain that quite a percentage of those lying comfortably on them, with every desire gratified, would get up and get out.

I am not claiming that my presence should be unnecessarily summoned, but I do claim that there is a possibility of excluding me too entirely from the sick chamber, so that it is really a place of ease for ambitionless ones who love anything better than to tackle the hill of life.

As an aid to recovery from many troubles, my services would be of inestimable value.

Suggestionists would do well to study my biography, and see where my offices could help them in their good work, and they would see that I have been too entirely ignored in these latter days, under the assumption that I am the Devil himself.

So, when I am asked why I need exist at all, I reply that it is because there are so many who would never enter the gates of Heaven save as they do so running from the Devil; because so many people would never enter into the outstretched arms of health and happiness, save as they do so for protection from sorrow and tears, and millions of the race would never see the land of promise except they are fleeing from poverty flat. So I deem myself a respectable member of society, an educator of no mean note, and one whose acquaintance more people should be allowed to cultivate.—*Suggestion.*

"Where Art Thou?"

C. JOSEPHINE BARTON.

Read before the regular weekly meeting of the Unity Society of Practical Christianity, Kansas City, November 7th.

Success is the aim and aspiration of every human soul. It is an inborn, natural characteristic, and though the soul may not understand the meaning of this longing, it is *spiritual truth* that ever inspires onward.

For centuries learned teachers have tried to point out the *way*, and worldly people have unwisely believed that through cunning or shrewd business management they might find the fulfillment of their hopes. Men have gathered wealth, presidents have gained positions, and emperors mounted thrones, yet they have shown at last that they are *restless* and longing as before. It is because they did not find the true way of success. Some of the most unhappy people on earth are those who have great possessions.

One of the wealthiest men of this city said to me, "Money does not bring happiness. It is a good thing to have when one is in need, but too much of it brings more care and worry than anything else." It is because great fortunes are accumulated at the

expense of many suffering poor people, and therefore can not be the result of true and lawful measures.

It is not success itself to which I now call attention, but the Perfect Way, the right attitude for any just achievement. We are not seeking the Universal, for that can not be lost or found, but the true method of Elohim, the *way* of Life. Truth and Love is the goal of our quest, the inspiration of our seeking.

The human soul has been considered a pilgrim and wanderer in a world of probation where trials are more prevalent than benefits and pleasures. It has been common for people to try to excuse their shortcomings on account of evils that beset their path. Paul found himself out of the way enough to make this excuse, "When I would do good, lo, evil is present with me." Evil is not an entity, not a power; and if Paul had temptation, he did not resist; or sickness, he had not overcome; it was not the fault of evil; and by affirming the presence of Truth instead he might have banished the appearance of evil and might thus have exclaimed, "Lo, Truth is with me," and by thus letting his light shine the perfect way would have appeared. The Spiritual Self is the *way* to the Truth, the Life.

There is nothing in the realm of nature *arranged* for the production of suffering. Troubles come only when excesses are indulged or when there has been unlawful employment of agencies. Distress is the lawful climax which follows unlawful attainment. God never punishes any creature. Universal Goodness and Love could not do other than bless and protect. Goodness is the basic principle of all substance. Man is free-willed, because he is the Image of the Infinite; and to put himself in league with the Infinite renders it necessary that he disclaim utterly all connection with or belief in evil as a reality or power.

Nothing is ever gained unlawfully, that does not have to be given up. For this reason that which we would keep we must seek for in a certain and logical way. The process of getting must be according to classified and arranged knowledge, which means by the method that accords with the Science of Being. This is the secret. Science is exact. It is true that the angles of incident and of reflection are equal. God did not make it so; it is a

basic truth. It is naturally that way, and God could not make it otherwise. Law is invincibly unchangeable. The people who for ages tried to persuade God to do that which it is impossible for God to do—to change divine law to suit the people, and so render the way of progress easy—might have saved time by first seeking the *perfect way*, and then living the life.

Seek and find. "Knock, and it shall be opened unto you," or to him who knocks. By seeking you *shall* find the way; and when found, when you perceive the true way, you then have only to knock. By knocking is here meant speaking the true word. The true words are those that are true of the Spiritual Self or Christ-self. For instance, the Spiritual Self is one with the Invisible Powers. Then let the *soul* speak these words, "I and the Elohim are one," and so "put on" the Christ. This is getting into the right path. This is what we are in the world for. *Where are you to-day?* Are you afraid of the Lord's voice and trying to hide from it? To-day if you will hear the voice of your Lord and repeat the words, you will not want, but will at once enter into the perfect way and move peacefully forward, for the true way is the way of pleasantness and all its paths are peace.

You must build yourself. In this you differ from the lilies of the fields and the gems of the oceans, because you are a *conscious thinker* and made in the Image of Elohim. This means that in man all the powers of the universe are individualized and made ready for use. The lilies outpicture man's idea of beauty and symmetry already inherent in nature. The lily may not be intelligent, but it is moved into formation by the Infinite Intelligence, all-powerful at every point. Hence the marvelous perfection of tint and the unerring mathematics of outline of every part.

Self-conscious man, the image and substance of Elohim, must prove the greatness and power of Infinite Mind by lifting himself as soul up to the plane of the individual self. The life that has seemed clothed in flesh must clothe itself with the Christ consciousness. There is a certain course that must be taken. You can not force a blossom out of the orderly and scientific way of portraying the divine idea. They never oppose the perfect law, so are subject to perfect methods only. Man must

become lawful through his own effort by *appropriating the power*.

A soul born into this world is here for the purpose of growing into the perfect likeness and becoming a *self-made* man in Christ, the self that abides in the true way. In order to overcome, and be self-made conquerors, it must have something to overcome, something to struggle with, and so strengthen its moral muscles for bolder steps.

In the abstract there is no inharmony between Principle, expression and manifestation. They are in truth *one*. But in the objective, men have called the manifestation the man. Body is innocent, but it is not the man. It is only the extremity or demarcation of the limit of his *idea* of himself. The body is the outer court, the soul the inner temple for the Christ-self. This is the natural process of the soul's unfoldment into the higher consciousness—to *put on* the Christ, by adopting Christ-words day by day.

Belief has in its constitution the element of doubt. This doubt is good, because it institutes *inquiry*. It looks within and makes comparison with the objective, and thus discovers the counterpart or complement of its sense-knowledge in consciousness. Then the soul begins to awaken, to quicken and to illumine. It quickens with its own quality and illumines with its own perception or consciousness. It begins its growth in grace, which means in mathematics according to accurate system. It has found the *true way*, and now fears nothing and has nothing to hide from its Lord.

I might talk to you of the goodness and love of God and of Jesus until you could but adore and praise, but this alone can not awaken the soul's highest consciousness. It must find these attributes in itself and speak them into manifestations. It is in the harmonious palace of Mind the soul finds the beautiful Christ garments. Worldly strifes there give place to spiritual aspirations. The one who has striven for a high place above his fellows, finds the humblest place in spirit a richer, happier answer to the aspiration.

Jesus was in the perfect way when he uttered the matchless beatitudes. "Now are you blessed, for I have shown you the way, and the pure, the merciful, the peace-making qualities in you now shine."

Paul was walking in the full consciousness when

he exclaimed, "Neither height, nor depth, nor principalities, nor powers of this world, nor tribulations, nor trials, shall be able to separate me from the Love of God." (He meant that the Great Love was his love.)

Job knew where he was when the people were forcing sickly advice upon him. He had to be very positive with them, and said to his Lord, "Though thou slay me, yet will I trust in thee."

I tell you the true attitude of the soul is; I will do what is right and I will not worry about results. I will pursue the true way if a cabin in the woods is the outcome, so utterly do I trust results to my Lord. But this attitude brings abundance.

We hear about people seeking the Truth. Let us remember that Truth is ever omnipresent, and always ready for the awakening consciousness. It is the method, the way of Truth the soul is seeking. Everything the heart can wish is in waiting for it. The reason why you have not full supply, you have not known what you wanted, have not been in the right place, and have not been scientific in your asking.

God's work was finished without the creation of evil. This is the seventh day, the time of manifestation, crowned with blessing and sanctification, and man is the *only speaker of words* by which manifestation is possible.

Let the one who worries about his destiny remember his origin, and so begin the perfect work to-day. Happy is he who has found his true office.

In the true consciousness there is no element of darkness. The fruits of the perfect consciousness are love, peace, joy, patience, righteous motive. If you find within that your heart is free from worry, fear, prejudice, jealousy, strife, and full to overflowing with confidence in the Good, patient with those who do not yet know the true way, earnest love of all true nature, and with a singleness of purpose to be the loyal child of Infinite Purity, Strength, Wisdom and Rightness, then have you awakened in the true likeness and may have that blessedness forever.

Example sheds a genial ray
Of light that men are apt to borrow;
So first improve yourself to-day,
And then improve your friends to-morrow.
— Valentine Vausden.

The All Pure City.

BY SARAH CROSSE.

The centre of this city of perfect pureness begins now in the midst of the World Immortal. It is not sizable—only infinite. There is no creature so small, however, that this city does not comfortably fill it; nor is there any so large that this city less than fills it.

For this city is the Kingdom of Heaven within one. Therefore, within this city the Majesty of Immortality is ever breathing through its own unchangeable life that breath which creates life eternal for man also, hereby infinitely strengthening the heart of God's creatures unto a universal quickening of thought for themselves. For the heart of the creature is the Father's Own heart, the pulsation of which is the quickening of the Holy Spirit in both the Creator and the created forever.

Therefore, within this Central Source the heavenly universe has its beginning, as also its ending. For every pulsation of life is herein being strengthened by Love Eternal—the Love that needs no sustaining other than that which is ever being supplied by an atmosphere that is self-existent, because of radiating the warmth and the blessedness of an inward peace through all that hath been made. Accordingly, this light of love—the clear atmosphere of unselfish being—results in the pureness of that sight which will never fail one.

But this sight is self-constructive, and is therefore constantly employing itself with that creativeness which images all there is of life forever through its objective, as well as its subjective, world. Through this pure city the reflection of Being is God's Own reflection of Himself, which reflection, in order to bring abounding joy to the creature, must therefore be seen by the creature with the constancy of the heart ever delighted. Hence the sole desire of the creature's heart must be to appreciate its own unity with all creatures through their equal knowledge of the kingdom of Soul. For only by the complete understanding of the Spirit of All-being can one know that peace which is essential to perfect happiness.

Certainly so soon as one comprehends life to be that mentality which is reflecting itself indivisibly

through each creature, one then feels only the blessedness of his own unity with the infinite strength—the infinite comprehension—of the universe. Therefore this city of Soul becomes to one the divine congregation which is ever glorifying the Kingdom of God within one. Hence neither the brute nor the human pictures of life repel one. No longer does an apparent spell of sorcery dominate one's senses, until for the pity of such manifest wretchedness of being would he far rather die than be compelled to witness its unwholesomeness.

Instead, how gladly he welcomes the strength and power of that intelligence which enables him to dissipate the gloom that has seemed hitherto to encompass him like a black cloud, since he is now aware that the same intelligence belongs to all—that the Truth of Being is ever employed in manifesting itself in its own splendor through each living thing. And how it gladdens one's heart to know that the sight and the hearing of all that is visible to him is everlastingly vested in Soul Immortal! For one now rejoices in the knowledge that he can repeat the true message of life within the silence of his own thought with the surety that his inner communing is being heard, not only by him to whom this loving word is addressed, but, furthermore, by those also who are ready to respond gladly to its revealing of the true Selfhood of God's children.

Whenever one admits to one's self that the Kingdom of Heaven is within one, that instead of its being a world of finite sense, it is ever the world of infinite revelation, and, furthermore, that it is his own true being to-day, his thought then in its spontaneity becomes, as it were, transformed. For he now feels the vigor of deathless, changeless life. Nor does one believe that this established consistency of thought restricts him in the least, and that it is, therefore, tedious because of its bondage to a few set terms of expression, though this thought certainly contains nothing for him or any that is at all expressive of varying moods—nothing that is expressive of the restless, sarcastic, envious, jealous, suffering, unhappy qualities of human temperament. On the contrary, one feels that his own thought is now being resistlessly carried through the inner consciousness—through the pure, white field for the natural harvesting—even faster than

he has yet learned to think. Still it is not so swiftly carried that one does not perceive for one's self precisely how the sowing and the harvesting are the result of the same thought.

For here one thinks his good desire, and immediately the even-abundance of heavenly life fulfils itself in him. So quickly it comes that perhaps the old temptation to loiter, to slumber for a little while, leads one a captive for a second, while one's thus blinking sight temporizes with some habit of intolerance. But one arouses one's self, and, lo, the Kingdom of Heaven has not vanished. It is still here, the pure city of one's own Christ-consciousness.

But one's momentary infidelity certainly has not quickened one's self-respect. This confidence, however, in one's own manifestation of spiritual power one must have, or one will surely believe in some sense of separation within one's own soul. He will, moreover, be forced to believe in this division because of his own necessities, if for no other reason. But one may be inclined to argue that he is partly here and partly there, after some season of unfaithfulness, while he is still struggling to find his spiritual guidance, *here* perhaps denoting an indeterminate condition, and *there* the heavenly sense which should be easily regarded as one's own, since it is naturally one's essential thought. But with every fresh attempt to receive the kingdom with the grace of Heaven unto one's self, one is evidently adding something to his knowledge, whereby one intuitively feels all that Paul's words should mean to one respecting God's giving the increase.

Sometimes, however, one apparently seeks to approach this kingdom within himself from afar. And often, though one acknowledges theoretically that it is within himself, yet he still suspects himself of being an alien so far as his own conformity to its true government is concerned. At other times it doubtless seems to one that one is being propelled by such overwhelming force in his attempt to make the joy of heaven his own, that one's only return is keen suffering, the sole result of that acute misery which obviously comes from some form of reaction or other.

But if one be sincere, and therefore in earnest, in his attempt to know the Source of Wisdom, then the understanding of real life soon gives him the

ease of true expression. And now he perceives that the Kingdom of Heaven has another name for him—God's Will. But he has nevertheless learned that he can not know the delight of established being without an unvarying firmness. Moreover, he has doubtless already learned that the human will is untrustworthy. But now comes this swift-revealing, that, were he to accept God's Will absolutely as his own will, he would surely be carried henceforth and forever by the Might of Heaven alone unto all good. He furthermore perceives that the Absolute Will is the All-pure City within him—even the New Jerusalem of John's revealing. —*The Moments View.*

What the Doctors Say of Medicine.

No one pretends, whose pretensions are worthy of decent respect, that *materia medica* is a science or approaches any of the principles of science. It is absolutely devoid of every element that enters into science, and this is admitted by the most gifted and learned men of the medical profession, and to prove this position we will now give the testimony of a number of the most learned and gifted men of that profession in Europe and America.

Dr. J. W. Nevel, one of the most distinguished physicians in London, says in a lecture before the college of physicians and surgeons, June 27, 1867: "I have been practicing medicine for twenty-seven years. I have devoted to it all of my ability, and I must say that to-day I feel that I absolutely know nothing about *materia medica*. It is uncertain, unsatisfactory, and the most unreliable of any subject I ever investigated. It is well known that the remedies we use upon one patient with satisfactory results will have no effect upon another, when the symptoms are precisely the same."

Dr. Covisart, at Paris, lecturing to his students, says: "I wish to impress upon you that the practice of medicine is nothing but a succession of experiments, and one person is just as liable to have success as another. There is no such thing as science in the practice of medicine, and no one knows it better than the regular practitioner. Why

throw obstacles in the way of anyone with intelligence in the use of what is called *do* remedies? I have used them, and been as successful in giving relief as I have with drugs. Medicine is a collection of uncertain prescriptions, the chief of which taken collectively is far more fatal than useful to mankind. Water, air and cleanliness are the chief articles in my pharmacopæia."

Dr. Talmage, F. R. C., of London: "It can be denied that the present system of medicine is a burning reproach to its professors. How do our medicines do good. How often do we make our patients really worse. I fearlessly assert that in most cases the sufferer would be safer with one physician than with one. I have seen enough of the malpractice of my professional brethren, the regulars, so-called, to warrant the strong language I employ."

Prof. A. H. Stevens, of New York College of Physicians and Surgeons, says: "The old physicians grow and the more attention they give to the subject of *materia medica*, the more skeptical they become of the virtues of medicine and the more they are disposed to trust to the power of nature."

Dr. James Johnson, editor *Surgical* says: "I declare as my conscientious conviction, founded on long experience and reflection, that there was not a single physician, surgeon, medical druggist, chemist, or drugs on the face of the earth, there would be less sickness than now prevails."

Prof. Barker, New York Medical College, says: "The drugs which are administered for scarlet fever kill far more patients than the disease does."

Dr. Cogswell, of Boston: "It is my firm conviction that the prevailing mode of practice is probably of vastly more evil than good, and if it were completely abolished mankind would be infinitely better off."

Dr. Trall: "What do persons who call themselves reasonable do in the midst of one hundred different medicines, each claiming his own as good and all the rest bad? Do they reject them all? No. They swallow them and generally die."

Dr. Marshall Hall, F. R. S.: "Thousands are annually slaughtered in the quiet sick room

attending physician, and it is attributed to Providence."

Prof. Davis: "The vital effects of medicine are very little understood. It is a term used to cover ignorance."

Dr. Abernathy, of London, England: "There has been a great increase of medical men of late, but upon my life, diseases have increased in proportion."

Dr. R. M. Davis, Chicago, Ill.: "I have practiced medicine here in this city for thirty years, and I state to you that I have no confidence in it. No man can tell when he gives a drug whether it will bring relief to the sufferer or hasten his death. I regret that I have practiced medicine, when nine times out of ten our mis-called remedies are absolutely injurious to our patients suffering from diseases of whose real character and real cause we are helplessly ignorant. You can not see the chemical changes in the acids in the system; and every one knows that that is absolutely necessary to determine the effect of drugs."

Dr. Geo. M. Sternberg, now Surgeon-General of the U. S., in the American Journal of Medical Science for July, 1882, page 71, gave the world the somewhat startling result of experiments in blood poison, with which he had been occupying his time to fit himself for the high position he now fills. He says: "I have demonstrated by repeated experiments that my saliva injected into the subcutaneous tissue of a rabbit invariably produces death, usually within 48 hours. I think I am safe in stating that I have repeated experiments at least twenty-five times with my own saliva."

A helpful affirmation *for realization* suited to any one, any circumstance or condition.

I IN MY REAL SELF am the perfect expression of God Almighty, and as God is Life I AM the perfect expression of life.

As God is health, strength and peace I AM the full expression of health, strength and peace.

As God is power I AM endowed with power to make life, health, strength and peace manifest in and upon my body, and in all environments.—J. W. Y.

FREEDOM.

BY ALWYN M. THURBER.

Freed m!—word with magic meaning!
Key to every sacred longing.
Down the ages long forgotten
Men have loved and cherished thee.
Ma tyr-, chained in mortal bondage,
K n- and peasant, maid and lover—
All the world is seeking, seeking
How to set the spirit free.

E'en the babe within its cradle
Seeks the Mecca known as Freedom.
Through the world of thought we travel
With our fervent hearts aglow;—
Who would not be lord and master
Over self and all disaster —
Princes of our chosen kingdom,
Since our God hath willed it so!

When we Linger, that is Nature
Urging on our souls to conquer;
When we love, that is the heaven
Which is boundless as its source.
What with all our gifts and fondness
For the things that God hath given us?
What with all the vast creation
Moving on its mighty course?

Aye, indeed, with man's domin'ion—
Steadfast, single-eyed, undaunted,
Should the human soul wear fetters
In this universe of space?
Freed is man from fear and shinking;
Freed is he from error-thinking.
Should he not as God's own image,
Fill indeed his chosen place?

Every ill and test of patience
Brings us nearer unto Freedom.
Wise men seek the storied godless
In the wondrous realm of Mind.
Every thought that lifts us higher,
Every word of courage spoken
Makes the way to conscious freedom
Easier by far to find.

Have we patience? have we fondness
For the truths that aid the fallen?
Listen to the voice within you;
Freedom's knocking at your door.
Lift the latch and bid her enter,
Smiles like hers have taint of heaven:—
With a radiant soul she brings you
Love from out th' eternal store!

Speak the truth, oh, man of iron!
Live the truth, unfettered woman!
There is love within, around you
Which no mortal eye can see.
Falter not, ye child made holy
By thy sorrows met and conquered,
For the spoken Word shall cleanse you,
And "the Truth shall make you free!"

Will You Pay the Price?

"In the sweat of thy face shalt thou eat bread" is the edict of God and no man has ever been able to escape it without paying a penalty that causes infinitely more grief than to have willingly obeyed the mandate. The lesson is taught in all nature that work must be done if improvement is desired. Motion and action are types of life. He that would have the best results must use all that is given him. There is no truer axiom ever fell from the lips of Wisdom than that "Where much is given, much is required." How beautifully and clearly is this illustrated, not only in every day life, but in the bestowal of the talents by our blessed Savior. He that used his Lord's money with wisdom and discretion was blessed by seeing it bring forth abundant fruit and he that refused to labor had the grief and remorse visited upon him that is ever due to the idler and the sloth. The worker not only had prosperity and the smiles of the loving Master, but won an immortal fame that shall last not only through all coming time, but will ever be held up as a worthy character to be imitated by the good of all ages, while the idler gained an unenviable notoriety and will ever be referred to as one deserving censure and condemnation.

Jesus Christ is the world's ideal of personal power and greatness and usefulness. He shows us the way to the highest attainment and is the one that ever lived who was fully occupied in performing deeds of kindness and of love. He willingly and gladly took upon himself any labor, any sacrifice, to achieve a noble end, and with alacrity paid the price of the world's redemption and never once thought or complained because of the great price imposed upon him. Between every soul and its throne of attainment there is a wilderness to pass through, a desert to be watered and made perfect, and this can not be done by folding the hands and refusing to toil. Every one begins at the A, B, C of knowledge, of experience, and achievement, and finally, when we see the philosopher, the scholar, the statesman, and the man of high scholastic attainments winning admiration from his fellows, honoring God and glorifying man, it is because he heard in clear and distinct tones the words of the living God, "In the sweat of thy face, shalt thou

not only eat bread, but thou shalt not achieve victory, obtain any good, without labor." is it that works the most? The one who is sensitive to the appeals of a tender conscience whose great aspirations of soul leads him the best to the example and life of the great Way Teacher. The man of letters not only consumes the night oil, but literally consumes himself in the laborious and wasting studies by the aid of civilization has risen from the dead level of ignorance and barbarism to its present exalted and attainments. The man wins in the line, who toils and thinks. The miser gets his gold by working for it. The politician wins his election by working after every detail at the primary election developing public sentiment in favor of his position. The scientist is a great worker, and gains knowledge by using all the means at his command. The great general who commands an army is most vigilant and the hardest worked man in entire service. The president of a great corporation puts in the hours at work while the ordinary laborer sleeps. The man who makes the highest attainment in the Christian life is the one who works the most, who cultivates every talent of faith, love, of obedience, and perfect consecration. He loves God with all his mind, might and strength and his neighbor as himself. Think you, that the attainment of this victory costs nothing? or is the result a mere accident? No, indeed; he has proved his talent of grace, and of faith and of love. He has listened with patient ear to the voice of God and caught the minor strain of his commands and holy teachings, and with glad and willing heart has obeyed. And when one victory has been won this only gave him strength to win another. From one truth is learned it gave him wisdom and power to win another. And the sweets of victory and love has lured him on until the bright light shines upon his heart and soul and life, and as only the wise can behold, the matchless glory surpassing beauty as made manifest to those who toil up the rugged heights that lead near the home of God. These achievements give him superhuman, and give him "dominion over things" for it is this that has been given as a reward for his obedience and the development of his talent that God gave him. And when he does

which is impossible for another to do, it is only because he has worked more, trusted more, and loved more. For Christians do differ "as one star differs from another," all are rewarded alike for the work they do, but all do not work alike, therefore the difference. The great legal tender and the currency of heaven, is labor and love. No curse is greater and none punished more promptly than he that idles away his time, and has an idler's hate of good and truth in his heart. The man that cultivates all of his nature is the one that receives the great blessing. Therefore, when one claims to have power, in the name of Jesus Christ, to heal the sick, and to cast out devils, it is only because he has by faithfully obeying the commands, developed himself in the spiritual life, and as a reward and as a proof of his ministry, God gives him these signs "that the sick shall be healed, and he shall have power and dominion not only over the things pertaining to the earth, but over the ailments of the body, and the grief of the soul and heart. The great blazing, burning truth is ever shining before him, as it falls from the lips of a loving Savior, 'that it is as easy for Him' to heal the body as the soul "or to cast out devils" and he hears echoing down through the centuries the blessed words, "Arise, take up thy bed and walk." It would be just as fair, and just as reasonable, for the ignorant dolt, who has wasted all of his time, to complain and criticise the philosopher, who knows the strains and calls them by their names, weighs the earth in a balance, and tells with correctness, its motion and weight, or for the idle tramp to condemn and censure the prosperous and happy business man who by labor has won a competency in life, as for the idle, lazy, dolees, (professing Christian) who has given but little if any of his time to real Christian work, to censure and complain, and ridicule the followers of Christ, who, by constant and unceasing toil, has developed a faith that will not tremble "on the brink of any earthly woe;" that will not murmur or complain beneath the weight of any load, but with a faith born of love, rises in the majesty and splendor of his own divine nature until "on Pisgah's top" he stands and views the heavenly landscape o'er, and beholds his Father's face shining upon him, wreathed in the smiles of heaven." And by reason of such faithful toil and

patient labor, he has strength given him to put all error beneath his feet, and in His name to heal the sick, to cast out devils, for God says to him "Thou hast been faithful over a few things; I will make thee ruler over many things;" for it is your Father's good pleasure to give you the kingdom and to make thee ruler over the whole kingdom, not a little corner of it, filled with noxious weeds and hissing crawling serpents, and aches and pains of body, but the whole kingdom of life, clean and beautiful, freed from pains of body or mind or soul, and He will crown him with honor and glory and power, and put a new song in his mouth and establish his young and let him see as only those can, whose eyes have been opened to behold spiritual things, and unstop his ears by putting out unbelief and fear and hatred, and letting in the voice that comes from the musical whispering of truth, in the breath of divine love. He will not only give him a victory in the possession of the kingdom, but the power to hold it against all enemies of the soul and body. He will not let the devil of rheumatism, of consumption, of gastritis, or any other inharmonious element disturb his peaceable and quiet possession. He gives him all the rights, emoluments, and hereditaments, and appurtenances pertaining to the well developed, and splendidly built manly man, which is God's noblest work. He has earned this "in the sweat of his face; he has paid the price, and has been rewarded. Any one can achieve victory who will work for God. He is not only the great loving Master, but He is the only paymaster that never reduces wages, raises rents, extends the time to long hours, or in any way takes advantage, of those that work for Him. But always pays with the liberal, generous hand of love, and rewards those who diligently work for Him with crowns of victory, palms of glory, life immortal, joy unsullied, and gives them a life bright as the star of Bethlehem, beautiful as the bow that spans the vaulted sky, musical as the song of the white winged angels amid the hills of glory, singing the sweetest, clearest notes that ever fell from the lips of the sacramental host of God's elect.

Up, ye, like men. "Work while it is day." And receive the great reward of a faithful servant.

Be wise to-day; 'tis madness to defer;
Next day the faithful precedent will plead;
Thus on till wisdom is pushed out of life — Young.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Eleven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 25
Oriental Asia, with postage additional,	1 00

SINGLE COPY RATES.

One copy,	10
100 Sample copies	8 33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

We have the pleasure to report progress in the work of Unchaining the Truth throughout all the world during the past month. Several branches of the Reform Church have been organized in various parts of the country, and the church in Washington was never in so prosperous a condition as it is at present.

The second series of public lectures given this year, teaching how to heal the sick, closed the second Sunday in May, and during this series of lectures more than one hundred persons were taught how to heal the sick through Divine methods.

We must all bear in mind that this system of healing is God's system, and it belongs to us all; it belongs to no one person more than another; it is free: it is God's gift, and must be given free. Of course, if any person employs another to treat him, the person employed is entitled to pay for the time expended in the treatment, as "the laborer is worthy of his hire;" but no one who heals the sick could charge for the healing, for that is of God, and from God, and is free.

Washington City is fast becoming per- thousand persons, or more, who have been by the Reform Christian Science Church heal the sick, and they are doing their work admirably. They are doing this healing and are still members of their various churches is the truth which heals the sick, and a church organization amounts to but little, it is simply means to the end; it is not the end as is too thought. A person may be a member of the or the Methodist or the Presbyterian church, other evangelical church whose members believe the doctrine taught by Jesus Christ, and be Reform Christian Scientist. All we ask of to believe in the doctrine taught by Jesus Christ is our pattern, our way, our life, our truth, and from Him and through Him that we are taught way to God.

THE NEW BOOK.

At the date of this writing, May 20, the new is all in type, and our publishers promise the book shall be ready for distribution by the June. There is considerable work yet to be done on the book, but the firm which has its publication is very able, and has a large force working on are pushing the work, and I hope and believe the book will be ready for distribution very after the NEWS LETTER for June has gone world. It is natural, of course, that everyone should consider his own book the best. I think I hope I do not overrate my ability in anything furthermore, whatever ability I may have share this book was given me by God in answer to prayers. The book itself is written by inspiration. I mean by inspiration, that God inspires us to speak and to write as we ask Him, in answer to prayers. There is not a line in this book but was written in answer to prayer.

The book is plain and simple, written in the simplified way that was possible for me to write and yet, at the same time, dealing only with central thoughts which control, and filling in the

there in order to illustrate the one great thought of how to heal the sick. The book might be termed a book of "How to Heal," because that is its object from cover to cover. In detailing these thoughts of how to heal the sick, we have been constrained, of course, to illustrate along the line of philosophical reasoning and logical conclusions where such were necessary, in order to elucidate the text, and the book I believe to be the plainest, simplest, and most perfect one that has ever been written upon the subject of how to heal the sick since Jesus Christ preached His sermon on the Mount.

We want this book to have a very wide circulation everywhere. It will do the work of the Master, it Unchains the Truth, and gives it in plain language. The book should have a very wide circulation, and to this end I hope and trust that all will make it a point, not only to buy the book themselves, but to obtain as many others as possible who will take the book. It is better than all the doctor books ever written on the subject of healing the sick.

AGENTS WANTED.

Those who can take the agency for this book, and give their time and attention to the work and will write to the "Washington News Letter Company," or to me, for an agency will receive a liberal contract and exclusive territory, as it is the intention to sell through agents rather than commercial houses

ONE COPY GRATIS.

To those who wish to send in a few names without giving their time and attention especially to the work of an agency for the book, may send us ten dollars, and we will send them SIX copies of the book, that is, one copy will be sent free.

COLLEGE COURSE.

The idea must not be formed that the book supplants the college course, because it does not, and it is not intended to do so. The book gives a great deal that is taught in the college course, and, of course, gives it in plain and simple language; but

the course has this advantage, it is given under a system of teaching, and the student when he gets through with the college course and gets his diploma, has the standing of a graduate and always understands the subject perfectly, because he cannot get through the college unless he does, and where in the study there is anything that is difficult of understanding, is instructed by special instructions in correspondence. It is gratifying to know that the college students are increasing during every month. We have students now in nearly every civilized country in the world, if not all; in fact, I cannot call to mind any place where they are not. Of course the great body of our students are in the United States, but we have them in Canada, and a great many in England, and other countries.

THE NEWS LETTER.

During the past month the NEWS LETTER has received a great many new subscribers, and it is to be hoped that this work will never lag. It comes twelve times a year to a subscriber, twelve books of sixty-four pages each for the sum of one dollar, and it is unquestionably the best magazine in the United States along the line it purports to work. The special mission of the NEWS LETTER is to UNCHAIN THE TRUTH, and God has blessed us through this work of the NEWS LETTER, because wherever it has gone it has been as a beacon light, set on a hill, and it has redeemed thousands, yea, tens of thousands, from the bondage and bigotry of church tyranny. Every month, every week, and every day, we receive letters from somewhere, from some of those who have been chained in bondage and in the bigotry of a so-called church organization, and who had been forbidden to read the NEWS LETTER. They are coming with this Divine thought. There are perhaps a to us, and we are receiving them with open arms and thankfulness that God is giving them the light to see, so they can stand up and worship in accordance with the dictates of their own conscience, and not in accordance with the dictations of any human society or human personality.

The trouble with any religion which seeks to exalt a human personality into deification is, that it always develops selfishness, and destroys the great truth for which it may have originally been contending, and all history shows us that where a religion has been started and degenerated into a personal worship of those who started it, that such religions have been false and untrue, and not Godlike in their actions. This has been the universal rule, AND NEVER CAN FAIL; therefore, it is a pleasure to know that the Truth is being unchained, and the world is getting it free. Persons may belong to any church, and go whenever they want to, for they are responsible to God alone for their actions and their conduct, and it will be by their own acts and their own thoughts that they will be controlled. If we have thoughts of righteousness, carry out good thoughts in good actions, then happiness, contentment, joy and peace, the fruits of the Spirit, will be ours. But, if on the contrary, we are led by selfishness or wickedness or mercenary motives, the fruits of such a tree is bad. We alone are the dictators and architects of our own fortunes. We either build ourselves up, or we build ourselves down. As we act are we measured, for as we sow, so shall the harvest be.

May God in His Love bless us all, and lead us all, and protect us all, and keep us all in this heavenly, holy work, is the prayer of your brother in love and truth.

Oliver C. Sabin

The end of life is to be like unto God; and the soul following God will be like unto Him. He is the beginning, middle, and end of all things.—*Socrates*.

We live in deeds, not years—in thoughts, not breaths—
In feeling, not in figures on a dial.

We count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—*Bailey*.

Fine Fields for Agents.

Special territory and liberal commissions allowed to general agents and sub-agents for handling "Chr'stology—Science of Health and Happiness."

Extensive and remunerative fields open to energetic canvassers.

The text of the book speaks forcibly for itself as to its practical worth.

To be seen is to be appreciated.

Containing carefully formulated rules for the healing of all maladies, its valuable instructions prove an ever-present help in times of trouble as well as a welcome friend when emergencies arise in homes.

Every well-regulated family can be greatly benefited through securing an early copy of this valuable book.

For territory and terms apply to WASHINGTON NEWS LETTER COMPANY, 512 Tenth Street northwest, Washington, D. C.

CHANGE OF RESIDENCE.

On the 15th of May we changed our residence, and consequently my place of work, from 1800 Wyoming avenue northwest, to 1800 Belmont avenue northwest, which is just two blocks north of the old residence on Eighteenth street.

This change became necessary because of the absolute demand for a larger house in order to accommodate my work and the numerous visitors who come to see me from all parts of the country. Our new home is very commodious, and has every appointment necessary for comfort and convenience.

Our friends are at perfect liberty to call on us, if they live in the city, between the hours of 1 and 5 p. m., each week day, and those from a distance are welcome at any time. Where our friends from a distance can write ahead and let us know the day they will come, it would be a pleasure and might insure a more ready reception.

OLIVER C. SABIN.

Telepathy and Thought Transference.

[Lecture by Prof. W. H. Watson at the Reform Christian Science Church, Pierce Building, City Square, Boston.]

At the request of several members of my classes, I will speak on this subject. Those members have taken instruction in Theosophy, Spiritualism and Christian Science before I came to Boston, and are well versed in the occult sciences, and it gives me pleasure to speak on a subject which has been misunderstood by accidental Theosophists, as the inner or esoteric thought of the Hindoos, is simply an advanced Christian Science, without arrogance or pride, and more in accordance with the teaching I received in Europe, and with the thought advanced by the Reform Christian Science Church.

Archbishop Thompson wisely said that "Inspiration is the direct communication of Divine Mind with the Seer." St. Augustine said this: "Whatever is not matter, and yet has existence, is properly called Holy Spirit." St. Luke says: "He healed them that had need of healing."

Thought can easily be transferred from one person to another. "Evil communications corrupt good manners," and as we have our life and being in God, the Great First Cause, we must conclude that He can and does communicate with us, when our ears are open enough and when our pure minds can say: "Speak, Lord, for Thy servant heareth." We can also hear the promptings of evil, arising from the general cry of distress from the lips of suicidal humanity, who allow themselves to be crushed by that enemy of Truth, the Carnal Mind.

We must cast out devilish impulses by the virtue and honest motives, and the voice of error can not offend us.

Send a pure thought to yonder poor man, unasked and unsought for, wishing the Lord of Truth may claim His own, and that the man may see himself as God sees him in His own image—perfect, healthy and sinless. Be a good Samaritan, with your rich mind the storehouse of all good, and freely give what you have freely received in your instruction of Divine Science. Do this of your own free will. Pass not the cripple nor the forlorn, without a kind glance, a kind regard for the soul steeped in what you have escaped by your knowledge and understanding. Be thankful for

that, and by virtue of which you can accomplish great good by simply thinking well with good thoughts towards the afflicted, and they, as well as yourself, will receive untold benefits. The seeds of your mind will bring forth abundance, and Divine Principle will reap the harvest of your sowing, as it can not return void to the Giver of all life.

A calm, pure mind has a soothing influence on a patient at all times, when the patient is asleep or awake. The spirit never slumbers and never feels pain, and its subconscious thought is cognizant of the healer's thought, and both must be in harmony. The disease is unfelt during sleep. Its pains are annulled by sleep, and the opportunity is offered the healer, for he must say with Jesus: "She is not dead, but sleepeth."

If your treatment is based upon the Divine Principle of Love, and your prayer for the sick uttered with pure motives, the patient will awake refreshed and happy to find himself better. The dear spirit has communed with God, and where two or three spirits commune thus, telepathy is affected, or thought is transferred, and Truth is in the midst of them, leaving no place for the presence of Darkness (disease) where the Light (health) exists.

Although there are promises to heal in all ancient literature, and when a truth is spoken, that truth must command the respect of men, even if written long before Moses walked the earth, but when we read promises to heal twenty-nine times in the Bible, it enables us to confer with our *orthodox* Christian friends, who are beginning to practice what they preach. In Psalms, we read: "Who forgiveth all thine iniquities, who healeth all thy diseases." Iniquity and disease are synonymous terms, for Jesus, after healing the people, said to them: "Go and sin no more." There is no difference between sin and disease, for one is the result of the other, and both must be healed by the supplication of the healer, whose prayer is answered. "He shall be thoroughly healed." "And God healed Abineleck and his servants." We see that the whole household is affected when one member is sick; indeed, the sickness of one person may be felt by a whole community. Pythagoras long ago made that statement, and John Ruskin repeated it.

We have entertained the phantom of death long enough, and by asserting that God is all, with intel-

ligence and humility, we bid good bye to both sickness and death. To say the least, that black shadow of death will be a long way off, as it can not have any connection whatever with the light of Truth. There can be no harmony between them, so there is no death, there is no disease, only a perverted untruth grown in the imaginations of men, a cancer-worm that eats us into premature old age, which is invisible and non-existent in the atmosphere of God's perfect creation.

Sickly conditions in a sickly man bring forth repulsive, weak and mediocre results. Men are known by their works. The highest philosophy supports this assertion, and the best authority in all ages have averred that a man in perfect health and perfect mind will produce works of inspiration and genius. A mere physical disorganization does not affect the mind or the health very much, but it does place a cog in the wheel of perfection, and the lame man will place his lameness somewhere on his works; like begets like. The works will be marred and sullied by our defective organizations. Illiteracy is known in a moment. Affection and all human passions are depicted. Antipathy and anger blur the finest work.

These facts are fundamental in the human race, and Reform Christian Scientists endeavor to grapple with all these sad conditions of human failure.

Despondency is the worst of all evils. It arises from failure to accomplish results begun wrong. The fault is in the person himself, and we look for the cause and find it. Where? It is conceit, ignorance, apathy, bigotry, pride, selfishness. Treat against these things and your despondent patient will rise to success, health and happiness. Your pure thought, which knows not these things, will be transferred to that of the mental cripple, who has failed through his bad thoughts, which will disappear one by one, or flicker out like the flame of a candle, as Tertulian said diseases did long ago.

How can we begin to transfer our thought to another? The receptivity of the patient is immense, as the healer is the only hope left. So the healer must exclude from his thought all business or negative elements and prepare himself for the work, and he must address his patient thus:

"I and my Father are one. You are God's child.

He desires you to be free from sickness, but not, and never did, cause anyone to be sick. trouble has been brought on you by your some way you have overlooked or been ignorant of. Your life and mind is part of His divinity and you are well. His thought is your thought and you are well. Think of the angels well and happy, and their desire is for you well. God and His angels are guiding you. Picture in your mind the beautiful country in heaven, and then you can easily make a picture on earth, for you surely hear that voice which always says: "The kingdom of heaven is within you."

When a patient is deaf, speak these words the same, for the spirit is not deaf; it hears. He knows of the healer's presence, and will rise from the chains of error in proportion to the faith of the healer who inspires it. (This is the lesson of the antinician fathers.) When there is a quickening of life, a renewal which can not lapse, for the voice of God speaks, and you have heard the cry of the afflicted spirit; therefore always answers prayer when prayed in spirit. Truth, through the silent thought in the chamber of the chamber.

You can transfer your good and noble thought to the spirit of the poor patient, but never to the disease, nor examine the canker of the carnal mind. Turn your attention to the patient. He knows nothing of that disease which you are looking for. See nothing but God's image in the patient. Deny all error and disease, and the disease will soon disappear to where it belongs nowhere.

Telepathy is the sending of thought over distance and land to a poor patient, and God does not prevent that thought, or a message of love from reaching the patient, for the wings of truth are under messages of healing. You can utter the word of healing, naming the name of the patient, carrying him in your mind. Do not entertain doubt as to the goodness of God, or think that your treatment returns to you void. If there is an obstacle it is in your selfishness or moral weakness which prevents the message from leaving your own self as good can not possibly emanate from

can not allow obstacles to prevent the going out of God's Word, for that "Word" heals the sick and casts out devils, and gets there quicker than a flash, even before the prayer is uttered. Telepathy is beautiful in the treatment of disease, when thought out by a healer of grace and one who has a pure heart.

This question of telepathy was discussed by members of the Monday Scientific Club, of Boston, and they came to the logical conclusion that if good thought brought good results, bad thought must bring bad results. That if a person's pure thought could heal the sick, another person's bad thought might be the means of creating sickness, and it was also asserted that some evil minded persons, whom they knew, brought bad thoughts to bear upon their supposed enemies with evil results, but I say that all the machinations of the devil and his followers can not hurt those whose thoughts are pure.

Reform Christian Scientists are not narrow enough to admit that good can come out of evil, and we take our Bible, which requires no text book, and act according to the Scriptures therein, for we have found that people who seek to destroy reap a fearful whirlwind.

I know a lady who made inadvertent remarks in condemnation of Reform work. Her blindness clouded her mind, and her impaired physical condition became more apparent, and to-day she is a miserable cripple, having repudiated our help, thus proving that bad thought brought bad results.

It is noticeable that Boston is divided on the subject of healing. The old scientists of many years' standing have laid away the literature of early days and are now studying the works of the writers of to-day. We, of the Reform Church, are a sort of magnet, for we are always willing to take on new and better things, and our liberal thought is very attractive to poor lost souls, who have been deluded by the illiteracy and mediocrity of the old scientists and healers. The most cultured of Boston scientists are identified with Reform Work, and the good thought sent from Washington, D. C., has found a ready response. Telepathy is the wings of thought, the beautiful wings, which are now overshadowing Boston. It is the light upon the darkness of superstition, and the crumbling wall of early error is sinking to the ground, and Re-

form Christian Science has come here to say, because it is of God, and the Truth can never again be chained, for we give it without money and without price in this hall, and our castle is invulnerable to the assaults of the devil and his minions, so, therefore, it is only the good thought that we cultivate, knowing that evil minds bring their own destruction, and such minds have been renewed in this hall. The moral dwarfs who came to destroy became docile as lambs on hearing the Truth preached from the Bible only, with the voice and tongue of edification.

To show how the poison of evil can be injected through telepathy, a certain lady asked me to treat her husband, who was a confirmed drunkard. I did so, without him knowing it, and in three weeks he positively became a total abstainer and hated the drink, much to the lady's pleasure and happiness, but some person cast reflection on the Reform movement, in her hearing, and she went back to the old methods and was led away from the Truth. Since then failure has fallen on her husband, and she, in her misery, has sunk low enough to be an object of scorn and pity for all her neighbors. She is now recovering from a severe claim, and I give her my good thoughts unasked and pray to God that her sorrows may cease and that she may return to the advanced methods of Reform Science. The person who spoke ill of our church was a member of another church which practices healing, and which is fast losing the grace of God by exercising the bad thought in the form of envy toward their brothers.

There is happiness in freedom, and misery in servitude. The former is the key-note of Reform work, hence the success of our plea, although we respect all thinkers of good. We can not be classed among the "hero-worshippers," who think that inspiration comes only in the form of caligraphy, expressing certain ideas, when we know that inspiration is diffused in all the arts and in all nations.

Healing by metaphysics started with man, even in the stone age, and we are following in the footsteps of Jesus and His apostles, and by naming His name—as we are commanded to do in the Bible—when we heal the sick and suffering. There is a continued telepathic communication between all living entities on this earth and in heaven, and we

covet earnestly this "gift" of healing, for the sin and sickness of the carnal mind is like the devil, a roaring lion seeking whom he may devour in imitation of Jesus, we order him to get behind us, for he has no place in God's universe, and is a horrible nightmare which we bring on ourselves by our ignorance and prejudice, to be dispelled by the study and methods of Reform Christian Science.

Pardon me for mentioning a case of pure telepathy which came under my personal observation. I stayed at home one day, and wrote four hymns of different metre and upon different subjects; the young lady pianist, who was my collaborator in composing the melodies, went to Lynn that day to teach her class in music. When she came home that evening, she brought with her four new melodies, numbered 1 to 4. I gave her my words which I had also numbered 1 to 4, and marvelous to relate, her melodies exactly fitted my lines in the same consecutive order. Each melody suited the words of the hymn. These four hymns are to be found in "Glad Songs of Praise."

Telepathy is beautiful when thought is pure, yet Mrs. Annie Besant declares that she had no idea how fearful and destructive thought could be when used in a wrong direction; she speaks from a Theosophic platform, and I only pray that we, Reform Scientists, may remain pure in thought, in word, and in act.

NATURE'S BOOK.

And Nature, the old nurse, took
The child upon her knee,
Saying: "Here is a storybook
Thy Father has written for thee."

"Come, wander with me," she said,
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe.

And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvelous tale.—*Longfellow.*

"Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power."

HEROISM.

It takes great strength to train
To modern service our ancestral brain,
To lift the weight of the unnumbered years,
Of dead men's habits, methods and ideas;
To hold that back with one hand and support
With the other, the weak steps of a new thought.

It takes great strength to bring your life up square
With your accepted thought and hold it there;
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is so easy to drift back, to sink;
So hard to live abreast of what you think.

It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose,
To bear the pressure and succeed at length
In living your belief—Well, it takes strength.

And courage. But what does courage mean
Have strength to help you face a pain foreseen;
Courage to undertake this life long strain
Of setting yours against your grandfathers' brain;
Dangerous risk of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above.

But the best courage man has ever shown
Is daring to cut loose and think alone.
Dark as the unlit chambers of clear space
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they tumble through;
And our rich wisdom, that we treasure so,
Shines from the thousand things that we don't know.
But to think new—it takes a courage grim
As led Columbus over the world's rim.
To think, it costs more courage, and to go—
Try it. It taxes every power you know.

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow is not small,
Is not for one or two, but for them all.
Love that can wound love for its highest need;
Love that can leave love, though the heart may bleed.
Love that can lose love, family and friend,
Yet steadily live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force—to give
Love, Strength and Courage; Courage, Strength and Love
Heroes of all time are built thereof.

LOVE.

God is the love within my heart,
The wisdom of my mind;
Of Him, in Him—I do my part,
And all perfection find!—*William Brewster*

CASES OF HEALING.

It would be easy for us to fill the NEWS LETTER each month with evidences of treatment and healing, but we do not deem it necessary.

Another case which might be mentioned is one of a remarkable healing which occurred in this city during the past month. A lady came to my house one Wednesday evening, and asked for treatment for a young lady who had been consigned to death by mortal mind because of consumption. I put her case under what we call continuous treatment, and gave the case into the hands of nine healers besides myself. At the end of two weeks the same lady called and asked that treatment be stopped. The patient had gone to work at the end of the first week. She is perfectly well, and is perfectly restored.

Another case of healing of some considerable interest was that of a young man living in Leavenworth, Kans., whose mother wrote for treatment. About two weeks after treatment commenced, his mother wrote as follows: "Words are inadequate to express my thankfulness to God and to you for the treatment of my son. The doctors said it would be three months before he would be able to go to work at all. Oh! the torture they subjected him to with their medicines and their knives. His wife and her people would be displeased if they knew he was treated by Christian Science, but I know it and my son knows it. He thinks he could not have lived if God had not healed him through your prayers for him."

Another case is that of a lady living in Nebraska. Her father is a methodist minister, living in Iowa. He wrote for Christian Science treatment as a last resort for the life of his daughter. He writes as follows: "You can stop treatment of my daughter. The last letter she wrote me she was well, I send the letter to you. My daughter writes me she feels real well; walked ten blocks Monday. I do not think that she needs any further treatment. With love to you all."

A lady living in Tacoma, Wash., writes and gives the subsequent history of a case which had been taken from us by the persuasion of some of the members of the other school of Scientists, they holding to the thought, or so representing to her,

that she could receive no possible good from anyone who did not believe in the "Mother" of their church, and she stopped my treatment. This lady writes regarding that case as follows:

"Please excuse my taking up your valuable time, but I have been thinking some time about writing to you for the News Letter, and tell you about my friend, Mrs. Wood. I will be as brief as possible. I never saw such a change in anyone as there was in her after you took her case, and every one who saw her looked at her in amazement. They could not understand it, but they never told anyone that she was being treated. When you first took her case, her husband had to carry her in from the buggy to the house, but before three weeks went by she could get in and out of the buggy smarter than he could. Finally she was persuaded into the notion that she ought to have present treatment, and they heard of a great healer in California, and they moved her there. She seemed to suffer everything to mortal sense, and died in three or four weeks. I know that if she had staid with you she would have been here to-day. I thought I would write you this, if you had not heard it."—(She had an internal cancer.—E.D.)

I received a letter from a lady in the same State—Washington—asking for treatment. She had ovarian and kidney trouble and excessive pain in the back, a claim of headache that had been with her since her childhood. After two weeks' treatment, she writes again as follows: "I seemed to get well at once; my maladies yielded to the Truth, and do not need any further treatment. Thanking you for all you have done, I close with love."

A lady who had been sick for a great many years, writes from California, under date of April 9, 1901. She says: "I now do almost all of my housework, and I thank God that He has given me strength."

I received a letter from a lady in this city, under date of the 4th of May, in which she writes: "I wish to say that my mother has recovered from her recent illness. Her recovery began when your treatment commenced. I thank you very much. You need not continue the treatment, as she is all right."

A gentleman writing from northern Illinois regarding the sickness of his wife, says: "You need not treat my wife any more, as she is all right. My

expenses have exceeded my salary, or I would send you a donation. You have our heartfelt thanks for the splendid service rendered, and we sincerely hope you will be enabled to continue your good and efficient work to suffering humanity."

A gentleman writing from Alamosa, Colo., who was afflicted with many beliefs of illnesses, writes as follows: "At last I am well, and how I thank God for His answer to your prayers in my behalf, in restoring me to perfect health."

A lady writing from California, says: "I never paid money more cheerfully than for the treatment you gave my daughter and myself, and I shall ever be grateful to you. We are both well. I want to spread this Truth."

A mother writes from a little town in Illinois, asking for treatment for her little daughter for a belief of deafness. She writes under date of May 5th as follows: "I am so thankful to God and to you, for my daughter can hear once more. We can speak to her in an ordinary tone and she hears us. I do not think she will need further treatment. I have been reading the News Letter to-day, and I feel very grateful for the words of Truth that it contains. I was advised to drop the News Letter a years ago, but I would not do it. We all like it too well."

A lady living in an interior town in Kansas writes: "A short time ago I wrote you for a week's treatment because of my excessive weakness in the back. I now report that my back was made well in the week. Yours in truth, _____"

A lady living in Edinburgh, Scotland, who had been under treatment for a disease she had had for a number of years, writes as follows: "Dear Col. Sabin: I rejoice to say that there is a marked improvement in me. I have had no manifestation of my illness for three weeks, and I seem to realize as I never did before how the spiritual thought reflects on the material body. Many grateful thanks to you and yours. Some day, perhaps, I can do some service for some of God's little ones. Very gratefully yours, _____"

A gentleman writing from Montana, who has been under treatment for some time, suffering from a belief of almost total deafness, writes under date of March 30, 1901: "I am getting along very well.

My hearing is very much better. I do not wear ear-drums. I went out the other day with no ear-drums, and was surprised that I could hear very well. I thank you for your help and blessing. I am sure that my hearing will be as it was before. God is healing me and leading me into perfect harmony and perfect health. Yours in truth, _____"

Another letter is from a gentleman living in Buffalo, N. Y., who writes as follows: "The month's treatment is up, and I feel that I owe a great deal to be thankful for. The progress of renewing my hearing has been so wonderful that I can hardly find words to express my thanksgiving for the relief, and I thank you in the name of God for the help you have given me. If I find in future any drawback I shall call on you. Thanking you again, and may God bless you for the work you are doing, I beg to remain, your brother in love and truth. _____"

A lady in Texas writes us for treatment of her son, who was suffering from a belief of deafness. She writes me as follows: "My son is now proving right along, working every day. Thanking you for your kindness, I remain, Yours in love and truth. _____"

A CARD.

Rev. W. J. Vinall, one of the earliest reformers and an old student of the Christ Ideal, now pastor of the Emanuel Church, Reformed Christian Science, of Brooklyn, N. Y., is a successful minister and teacher. His absent treatments are of great power.

Mr. Vinall is willing to form classes in the east of Washington, D. C., for the study of Christian Science, as presented in the NEWS LETTER. In these classes you are taught only the truth of God.

Patients received and classes taught at no expense.

Address all communications to

REV. W. J. VINALL,
393 Lewis Avenue, Brooklyn, N. Y.

We shall be sifted till the strength of self is changed at length to meekness.

—LONGFELLOW

Encouragement.

BY M. E. CRAMER, IN HARMONY.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. iii, 16

"And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi, 16.

"Keep silence before me, O islands; and let the people renew their strength; let them come near; then let them speak; let us come near together to judgment."

"They helped every one his neighbor; and every one said to his neighbor, 'Be of good courage.'"

"So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, it is ready for the soldering; and he fastened it with nails, that it should not be moved."—Isaiah xli, 6, 7.

Encouragement means the act of giving courage, or confidence of success; incitement to practice; incentive. That which seems to incite, support, promote, or advance, as favor, countenance, or to practice.

One who encourages may do so by teaching Truth or by practicing it. He may arouse to action and cause others to help on in any good work; he may give direct assistance, financially or in any other practical way, in the on-going of a good work. Thus it is seen that he may not only set an example, but may do practical work by thought, word or deed.

One may be a natural encourager, through cheerfulness. The following is an example in this direction: Charles C. Haskell, author of "Perfect Health, by One Who Has It," in speaking of a friend who was inclined to be melancholy, and whom he was to visit, said: "On my way to his beautiful summer home I was impressed that if I would do him the most good I would carry a smile on my face all the time that I should be with him. I did this, and then the thought came to me that I should do it always; that it was healthful, and one of the means to be used in bringing one's self back to youth. This proved to be a most valuable lesson to me, and has been very healthful in building into perfect health. The highest cheer of mind is essential to perfect digestion."

The spirit of God dwelleth in you. A knowledge of this Truth, with a realizing sense of it, is the very basis and essence of all true encouragement. It encourages you to know that the very best there

is, is within you; that the highest and broadest and deepest Truth is not withheld from you; that the good things you have hoped for are not afar off; that there is no good thing but what is yours, *now*. It enables us to speak with certainty and to put an unwavering enthusiasm into our claims and life of affirmation.

The highest, the holiest, the best, even the All-good being within, encourages us to act with faith, certainty and power, and to support any good work we are interested in; to promote its cause and show our interest in practical ways. How much better one feels to know that the spirit of God dwelleth in him than he does to suppose there is a spirit of evil that dwells there. Man can never find it in his real nature to agree with the false supposition that there is an evil presence, and it only confuses to claim to be of a nature the reverse of the All Good. Error of belief has made idols of false suppositions, and opinions formed therefrom of sin, sickness and death; but we may ask, with St. Paul, what agreement have you—the temples of God—with the idol of sin? How can you in whom the spirit of God dwells agree with conclusions that fall short of the Truth of *what you are*?

We have failed, yes, for ages, to find any way by which we could harmonize ourselves with disease; we have failed also to find a satisfactory way by which we could agree with, or consent to, what is called death. We are told in the Scriptures that there is a new and living way, and in a living way there are no idols; no way that leads to death; no way but the way of life—Life's own way. Old things are truly passed away and all things are become new. In this way it is known and experienced what is meant by the promise, "I will dwell in them and walk in them, and I will be their God and they shall be my people." The promise is that God in us shall be our good.

"Keep silence before me, and let the people renew their strength; let them come near, then let them speak." Listen! "'One' is the number of Unity;" you are ONE; then you are whole, for a unit is an undivided whole. Is not this the encouragement that one needs to overcome all seeming idols of belief, such as belief in sin, sickness and death?

All the Scriptural promises are for the present, so the fulfillment of the following is ours:

"Fear thou not; for I am with thee. Be not dismayed, for I am thy God; for I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness." The encouraging words of the scientists are, "I am strengthened; I am helped; I am upheld; there are no laws against me; the Truth of my Being is revealed in my words."

There are many ways to uphold and encourage the work of Divine Science. It is upheld and encouraged by those who are interested, showing their interest by attending the science meetings regularly. You can advance the work by working for the science meetings and classes in exactly the same way that you would work for and show any interest in lodges, and clubs, and classes for other studies. Then be just as eager and enthusiastic in circulating literature, cards, or programs for Science as you have been for any other cause.

The patients and pupils usually encourage the teacher and healer when they begin to acknowledge the Truth of Being, Supreme Being, for themselves, and when they show a willingness, and make an effort to correct their former habits of speech, and former ways of thinking. When they begin to say: "That is not what I should have said; I must speak from a higher plane; I want to acknowledge Truth constantly." A lady patient encouraged herself today by saying: "New light opens upon the science daily, and I am sure that reading treatments from Basic Statements daily has enabled me to accomplish much good work that otherwise I could not have accomplished." Another encouraged herself by her willingness to acknowledge that through her studies of Divine Science she had just found "I am."

The encouragement that science teachers and healers give to their pupils and patients ought to be received with joy and gladly made their own by acknowledgement, for nothing is practically ours to sense experience that we do not lovingly acknowledge and recognize with pleasure. Our encouragement is the highest and best. We understand that we can accomplish, and as we cease to use negative statements we find ourselves possessed of that courage that is beyond all failure. It says, "I can not feel afraid; I can not doubt. I do not hesitate, but know to a certainty what is right."

"A Lucky Mistake All Around," published in April Harmony, should be read understood. We can reasonably conclude that the doctor's previous opinions had discouraged and weakened the case he mistakenly encouraged by sending the wrong letter.

We are encouraged with the general course of the Divine Science movement. The centers that have been started are radiating their light, and people are seeing their good work and are coming in with them. We are encouraged that we are sending for manuscript lessons to students in view of entering into the work. We are encouraged that so many are blessed individuals in all parts of the world, through reading our literature. We are individually encouraged, sustained, and upheld by understanding the Truth of Being, which is constantly proving itself to be sufficient to meet the demand and to be the only power working in our bodies, and that it is working altogether for good. The following, by Horace Mann, is suggestive:

"To pity distress is but human; to recognize Godlike."

More true teachers are needed that will encourage people along the line of health, peace, and happiness. People need to be encouraged to know that it is natural to be healthy, to be prosperous, peaceful and happy.

Every word spoken and every act done in the work encourages and helps to establish success. When we come to see the unity of the universe and the unity of man, we know there is but one spirit (One All), and we are what it is. We come to realize there is but one judgment, one will, and we begin to search into the will of the Father, so to speak, to see what value we place upon our possessions, and to ascertain how much we are worth, and every one who ascertains the good to his neighbor.

As Isaiah says: "They helped every neighbor, and every one said to his brother, 'I have good courage.'"

So the carpenter not only encouraged the tinner, but he encouraged the goldsmith, and the goldsmith encouraged the blacksmith, and the blacksmith encouraged the tinner. They recognized perfect unity of interest, however diverse the professions.

Now that we know our unity with the All Good, we should do everything to encourage each other and to advance our cause, the work of Divine Science. Let nothing stand between you and it. Be it. There is no religion higher than Truth; no truth more sacred than self; no Being more holy than what "I am." This work, including healing, must go on, for Divine Science is Truth, and we are right, and there is no power or law against us. Our success is in being right. Then let us work with a live enthusiasm. Say over and over:

I am the "Living Bread;" I am wholly divine; I am immortal Being; I am the health that I am demonstrating; sickness has no power or place within me; I can not imagine evil for myself or anyone else; I am the power that works singly—altogether for good; my nature is divine and universal love, in it are no torments; I am peaceful and satisfied.

The-Life Line.

LILLIAN ANGELA.

"I absolutely *refuse* to see anything but good!" Think it. Say it. Mean it. Never let it go. "I absolutely refuse to see anything but *good*." No matter how cruel the trial, how keen the agony, how heart-breaking the disappointment, determine that you will cling to these words.

Oh, it seems hard, well-nigh impossible to keep to this thought in the midst of such turbulent conditions on the external plane. It seems so desperately hard to fight off discouragement—that treacherous condition that paralyzes effort and keeps you from your birthright. But do not give discouragement a foothold. Thrust the thought of it from you. Refuse to see anything but *good*.

Think of the millions of people who profess to believe in God. Do they? Do you? Do any of us thoroughly believe in the *good*? So thoroughly that we never grow impatient, doubting, despondent? But that is what it really means to *believe* in God.

Those with whom you associate may be worldly, self-seeking, superficial—utterly antagonistic to all your higher, finer aspirations. Don't despair over it. Refuse to see anything but the *good*. Take your experiences in this way as training. Some one very near and dear to you may misjudge you and cruelly misunderstand your motives. One you

thought unswerving in loyalty may prove unfaithful. All your cherished ideals, plans and aspirations may seem to be crumbling into an ash-heap at your feet—but do not let go of these words. The failure is in *seeming* only.

"I absolutely *refuse* to see *anything* but *good*."

It is the golden life-line thrown out to you, struggling helplessly in the waves of despairing mortal thought. You feel the storm beating restlessly about you; your soul quakes at the sight of mountain billows, at the fierce flash of lightning, at the deafening roar of the awful tempest; you cast hopeless eyes upon the wreck of your life's ship—all, all is gone! So you wail in your despair. You are drowning! drowning! You cast up desperate hands from the waves, and lo! the life-line—"I absolutely refuse to believe in anything but *good*. All is *good*."

Cling to that golden line. It will save you. It will draw you from the wreck and ruin and disaster, and lift you safely out of all danger into a realm where storms are hushed, the waves are stilled, and your soul is bathed in sunshine and in peace.

All Is Mind.

WALTER DE VOE, IN UNITY.

The universe is one vast mind, expressing itself in all the manifold forms of vitality and intelligence. There are two poles to this great mind, positive and negative, for it is a mighty magnet of living attractive force. And if we gain a comprehension of the law of attraction that radiates out from the positive pole of life, holding suns and systems of suns, as well as man and every atom of created life, in obedience to its one law; if we understand this law of all life, we shall know how to fulfill the law in order to progress to the highest attainments, and overcome every obstacle in the greatest success in all of our endeavors.

The sun of our solar system is the positive pole of attraction, which holds the negative planetary spheres subject to its controlling influence, and radiates to all the vibrations which we sense as light and heat. This sun in turn is negative and obedient to the influence of some more positive sun of mag-

netic force, a mightier center which regulates the movement of solar systems.

And yet this vast physical universe of created worlds and suns is, as a whole, but the negative pole of the mind of God. It is the lowest degree of expression of that Great Mind. It is the most inert or negative condition of mind possible. The name matter does not apply to this universal physical substance because the word is used to express the idea of deadness or absence of life; but there is not an atom in all the universe utterly devoid of vitality or intelligence. It is all mind, an intelligent mind evolving and expressing more and more of its dormant energy in all substance, so that progression is natural to all life.

So much for contrast, and we turn to the positive pole of mind. We have been long enough identified with its negative pole, growing to our present state of positive intelligence only through long, hard experience, so that it is well for us now to acquaint ourselves with the aspect of the positive pole of mind, the source of all happiness, health and prosperity. Therefore we turn our attention from the plane of forgetfulness to the plane of endless consciousness.

The positive pole of mind is the individualization and revelation of all the qualities and attributes of the Eeternal Being. It is the Great I Am, the increasing affirmation and expression of all the love, wisdom and power of the Infinite Unknown. It is the Great Sun of God, forever radiating intelligence and life to all planes of mind, to all worlds and all beings.

These radiations of mental energy proceed out from their source through the heavenly realm, passing through all states and expressions of Divine Mind, until they reach the limit of the orbit of involution, when they commence to individualize, evolve and progress back through crystal, vegetable, animal and human forms, until the human mind and Divine Mind blend in conscious unity, and the mortal realizes the immortality of the Sons of God. So we see that the origin of all is God, and that all forms and minds are manifestations of God, evolving slowly but surely the latent possibilities of vitality and intelligence within them until they become gods with the conscious ability to mold their

life and destiny as they will, thus manifesting the will of God.

Now for the practical application of these thoughts. We are compelled to progress from negative to positive continually through the experience that we gain in the battle for existence, but if we are willing to learn the laws of mind and apply them constantly in working life's problem, we will develop more rapidly in intelligence, and escape many of the mistakes which in our ignorance cause so much trouble and take so much time to rectify, and we will realize the happiness and success that comes from fulfilling the divine laws.

The positive pole of the thinking individual is that controlling power of the mind which affirms, I am, I will. This is the magnetic core to which everything of the nature responds.

Man is a magnet, an epitome of the Great Magnet, and through his positive pole he can appropriate and individualize all the qualities and powers of the whole, for this power of affirmation unites him to the positive pole of the Divine Mind and enables him to appropriate from this Radiant Center everything that he may need for the expansion and growth of his own nature.

There is no limit to the supply. It is equal to the demand, and manifests for man's use when he understands how to appropriate through the exercise of the magnetic power of his mind. He must know that the positive pole of all being is the real center of his own being, the Image into whose Likeness he is gradually growing. By identifying himself with the qualities which radiate from this mighty center, and affirming them for his own being, as the qualities that belong to all intelligence, latent or developed, he will build up the positive forces of mind which will overcome every negative condition of body or affairs.

Failure, sickness and misery are not real forces; they are not positive elements, but the lack of such; they are the result of negative conditions of mind, and are indications of a lack of vitality or knowledge.

The intelligence in the nature strives of itself to overcome diseased conditions, to remove irritating obstructions, and eliminate poisons from the system. This is recognized by physicians who give remedies merely to aid nature in her work.

If the intelligence of the nature can produce health, then if this bodily intelligence is intensified, greater healing powers will be the result. The mind can polarize the needed vitality and intelligence and draw it into bodily expression from the radiations that fill the mind of the world, by the mental affirmation, I am Life, I am Intelligence, I am filled with the Healing Power of the Mind of God.

The clouds of miserv, fear and discouragement can likewise be dissolved from the mind by lifting it from these negative thought currents into the positive currents of joyous life, strength and unfaltering courage through affirming, I am, I know I am, and there is nothing greater than I am. My mind is filled with the sight and happiness of true thinking, and I inspire faith and courage with every breath I breathe.

The mind can in this way be educated to a strong and substantial faith in its own powers; it will realize that success is a positive attribute of intelligence, and will work and study unceasingly to individualize intelligence by this mental culture until the whole character will be renewed and revitalized with a divine purpose so that it will feel the strength and power to carry all its designs into successful execution.

Prosperity must attend the mind that realizes and cultivates the abilities natural to it and which knows that all material things are subject to the influence and attraction of mind. This will be demonstrated as the mind casts out all beliefs of lack or want, and is trained to know that I am success; I am prosperity; I am a mighty magnet for money; I draw to myself everything that I desire to make my life comfortable and complete; I will manifest the vitality and intelligence of God, and enjoy health, happiness and prosperity in all my ways.

The Bible does not create religious truth. Truth existed long before the Bible, which rather registered pre-existing truths. So long as God is God and so long as man is man, it will be wrong to kill and to steal. . . . Truth exists apart from creed and dogma. Creeds must be constantly changing, just as man is constantly changing. The church that is sufficiently dead not to need anything new in its creed is dead indeed. In God's name let it rest.—*Rev. N. D. Hillis.*

TELEGRAPHIC INSTRUCTIONS.

I beg to call the attention of our friends who telegraph me regarding treatment for the sick, to the following instructions:

First. Give the name of the person for whom treatment is asked, and also the name of the belief of disease as near as possible.

Second. If the patient is a child under ten years of age, give also the Christian name of the mother.

Third. Write a letter immediately, giving the full particulars of the case, and send it to me at once.

Fourth. If the disease is one involving the belief of life or death, and any change occurs for the worse, telegraph at once that fact.

Fifth. When the patient is well and the urgent treatment is no longer desired, telegraph and have it stopped.

Sixth. Never trust to mail to give information where immediate assistance is desired, but telegraph. Often times patients have died before the letters reached us, which asked for treatment; therefore, telegraph the information at the earliest possible date.

Our friends should always bear in mind that in all telegraphic cases urgent treatment is given, and by urgent treatment I mean continuous treatment, where the cases are very bad from a material standpoint, and this treatment is continued until we have evidence of a change. Sometimes the evidence comes in one way and sometimes in another. Of course this treatment involves more time than any other class of treatment; therefore, we should be notified at the earliest possible moment of the recovery of the patient.

It is not necessary to tell us whether you have a physician or not. The physicians have no objections to us, for they know that prayers to God cannot hurt their patients. We, of course, trust absolutely in God Almighty. Please adhere to these rules.

We do not answer telegrams unless so requested, and always commence treatment as soon as we receive word.

OLIVER C. SABIN.

Give me matter, and I will explain the formation of a world; but give me matter only, and I can not explain the formation of a caterpillar.—*Kant.*

CASES OF HEALING.

A Story by Telegraph, by Oliver C. Sabin.

FIRST TELEGRAM.

Rapid City, S. Dak., May 4, 1901.
Col. O. C. Sabin,
Washington, D. C.:
Treat for severe pain in bowels and back.
Mrs. _____.

SECOND TELEGRAM.

Rapid City, S. Dak., May 8, 1901.
Col. O. C. Sabin,
Washington, D. C.:
Right; stop treatment.
Mrs. _____.

LETTER OF EXPLANATION.

Rapid City, S. Dak., May 8, 1901.
Col. O. C. Sabin,
Washington, D. C.:
Dear Brother: I am again called upon to thank you for timely help. I feel that through you the lives of my dear ones have been spared. This last illness in which my husband was taken so suddenly and severely that it seemed to me only God could save him, and he asked me to telegraph you as he had the remarkable demonstration of the healing of my son in a few hours still fresh in his mind and I am happy to write you to-day that he is as well as can be; went to his office and remained the greater part of yesterday and I telegraphed to stop treatment yesterday. We are very thankful to you, and pray God to bless you and the grand good work you are doing. Please send your bill and we will remit at once. Very sincerely, your sister in Truth,
Mrs. _____.

TO THE MOTHERS AND CHILDREN.

As Mrs. Coolidge will be away this summer, it has been thought best to suspend the publication of the "Mother's Department" and "The Leaflets for the Little Ones" and to postpone the formation of the "Rainbow Club." She sends much love to the children and thanks them for responding so promptly to all that she has asked of them.

OLIVER C. SABIN.

THE RETURN TO CHRIST

A wonderful new life is stirring in the hearts and minds of men and women to-day. It is the revelation of the Christ.

For many centuries the death of Jesus has been emphasized. To-day the essential is the life.

For many centuries men have sought to save souls. To-day the watchword is service, unselfish and unselfish labor for the betterment of humanity.

Once men were frightened by the fear of hell, warned against the temptations of Satan. Now they are inspired by the glorious possibility of life on earth, while Satan has been discovered as a human selfishness.

Once emphasis was placed upon dogma and ritual. Now, in these remarkable days, turning interest in the gospel narrative, so laid upon the spiritual life, the simplicity of the message. Thus the great transformation goes on, and are they who can tell how far the change has come or how quickly it will reach the hardhearted and the intellectually cold.

The day of mere liberalism is passed. It is no longer in order for the liberals to hold love feasts and pat one another on the back because they held liberal views for forty years. To-day it should not be, "Behold, how advanced we are." It should be, "Behold, the harvest is plenteous, but there is no time for mere liberality."

Very soon the liberals will be the conservatives unless they, too, begin to serve.

For the great movement of our time is the return to Christ, the social Christ, the Elder Brother. The gospel is the salvation of the poor, the oppressed and the afflicted.

It is wonderful to see how many have felt the human touch, this new and practical Christ.

The critical onlookers say, "Oh, these men have gone back to orthodoxy: let them alone." But something far different from orthodoxy has come. They have gone back to the Spirit. They have become weary of agnosticism and dry metaphysics. Their hearts are warmed once more. They have been longing to help humanity, and so humanism has taken the place of supernatural theology.

When a man feels the social touch, he wonders how he could have spent so much time on matters of minor importance.

The day is coming when no man will be called a Christian unless he lives for humanity as Jesus lived.

Jesus was, above all else, a man of sympathy, of love. He freely and promptly responded to any and all calls for help—the opportunities which were closest at hand. He did not stop to investigate scientifically. He did not stop to argue. *He did something.* He gave himself fully and freely.

If you would be free, if you would be well, if you would be happy, get out of yourself, go and live and serve. Unselfishness is the only sovereign cure. The Christ life is the only free life.

Do not postpone the day. Begin now.—*The Higher Law.*

REWARDS.

F. STUART VOWILL.

There are many good and beautiful things which we do naturally, without hope or thought of reward; do them because it is our nature to do them; do them for the same reason and by the same law that a duck swims—we have grown to that place, and there is no need to hold out hopes of reward to lure us on.

How are we to become lovely and of good report, profitable to ourselves and others? Narrow is the way and straight is the gate that leads to that path; true enough few there have been that found it in the past. It seems too easy to trust our desires, to hold on to our fairy castles built far up in the air, and yet that is the way, unless we prefer to be whipped along by that hard schoolmaster, the law, which is to bring us to Christ. This law is no Mosaic one, but the one universal law which made the universe. It is the stone which the builders refused, but has now become the headstone of the corner. See that ye go with it, my friends; see to it that it fall not upon you "and crush to powder." Affirm long and perseveringly that you *are* the fruits of the Spirit—love, joy, peace, etc.—*against* which there is no law. Affirm on through thick and thin, and then in due time you will have *become* what you now affirm for and long to be. You will ride triumphant on every wave. You will sing the song of the Lamb. You will know the power of the Christ within you, and your joy will be full.

Working Up a Sickness.

"A nervous man recently called on me," said a New Orleans physician, "and asked, 'In what part of the abdomen are the premonitory pains of appendicitis felt?' 'On the left side, exactly here,' I replied, indicating a spot a little above the point of the hip bone.

"He went out, and next afternoon I was summoned in hot haste to the St. Charles Hotel. I found the planter writhing on his bed, his forehead beaded with sweat, and his whole appearance indicating intense suffering. 'I have an attack of appendicitis,' he groaned, 'and I'm a dead man! I'll never survive an operation!'

"Where do you feel the pain?' I asked.

"Oh, right here,' he replied, putting his finger on the spot I had located at the office. 'I feel as if somebody had a knife in me there and was turning it around.'

"Well, then, it isn't appendicitis, at any rate,' I said cheerfully, 'because that is the wrong side.'

"The wrong side!' he exclaimed, glaring at me indignantly. 'Why, you told me yourself it was on the left!'

"Then I must have been abstracted,' I replied calmly; 'I should have said the right.' I prescribed something that wouldn't hurt him, and learned afterward that he ate his dinner in the dining-room the same evening. Oh! yes; he was no doubt in real pain when I called," said the doctor, in reply to a question, "but you can make your finger ache merely by concentrating your attention on it for a few moments."—*New Orleans Times Democrat.*

There are many persons who will never have good health until they put themselves through a course of mental discipline. With some, one faculty or group of faculties of the mind are too active; with others, another. One is too ambitious for his means and strength, another worries himself sick; another poisons her blood with constant fear; another has morbid approbation, and is looking for slights; another is frequently angry—and all of these unbalanced states produce morbid physical conditions.

Such persons must balance up their brain action if they would be strong physically.—*From Hygeio-Therapy.*

Delmar, Iowa.

Oliver C. Sabin, Washington, D. C.

Dear Sir: Some one sent me a copy of the WASHINGTON NEWS LETTER, Vol. 5, No. 6, and marked therein "Secret Thought," by Ella Wheeler Wilcox. Would say I heartily agree with the writer, and she expresses the sentiments in a much happier mood than I am able. I would thank the sender and return a few lines in thanks.

* * * * *

MUSINGS.

When I pass the winding river
Or the sounds of life's wide sea,
To return unto the Giver,
This mind He gave to me.

May my soul rest on in joy
As life's sunlight slowly fades,
With no fears then to annoy,
As I meet with life's dark shades.

May sweet twilight dawn in heaven,
As the parting ways unite,
And the cheering hope forgiven
Shine through the deep dark night.

Then hope's bright star will glimmer
And life's weary way grow bright,
And our hold on life grow dimmer,
As bright heaven greets our sight.

Respectfully,

E. B. PARKER.

Love.

Love is the best lubricant, the only one that keeps friction from wearing out life's machinery. Love will draw the world towards you and surround you with an atmosphere of success. It will bring you all the good things that make the joy of living. Its opposite will drive them away.

Do you wish to lessen the burden of others, to make light your own, and to increase your power for good? Then you must enlist under love's banner. It will always lead you to victory.

The secret of Christ's power over men lay in his great love for them. As flowers are drawn towards the sun, men were drawn towards him by the love which radiates to the utmost bounds of the earth.

The reservoir of love is inexhaustible. The more you give, the more you will have to give. It multiplies at the fountain and returns to you tenfold. By trying to make others happy, you increase your own happiness. By trying to lift the burden from others, your own grows lighter. You can not love without attracting it to yourself. This is the natural law. The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe without which life would be a desert waste.

Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing heart. It will lift you above the petty, grinding cares that corrode the mind and sap the energies. It is the golden key that will admit you to the palace of true life.—*Success*.

It is pathetic to see people striving to understand some obscure mystical doctrine when the truth to seek is clearly stated in the New Testament. I once listened to a Buddhist monk laboring to make plain the meaning of "Nirvana" to an admiring throng gathered under the pines at a certain Sunday school. "Kill out desire," the monk was saying, and other back-handed expressions followed. No one ventured to quote plain Christianity: "He that loseth his life shall find it."

There are three times, especially, when we should not worry—past, present, and future.

Do not worry over what happened in the past, for, if only yesterday, it is as far gone as if a hundred years ago. You could not bring it back, so you should try. Do not worry over what is to happen to-morrow; for you will by so doing unfit yourself to meet what must be met. Do not worry about what is happening right now, for there is nothing to prevent its happening if it does not suit you.

Do not worry at all.—*Exchange*.

The test of immortality is the present and immediate sense of oneness with God. That man is united to God; that he is an immortal and potentially immortal being is so true that no one can fully realize the best expression of existence until he realizes the profound truth and lives from this noble conception of himself.—*Boston Daily Advertiser*.

Lecture.

(Delivered by Col. Oliver C. Sabin, before the Reform Christian Science Church, Washington, D. C., May 12, 1901.)

In giving the closing lecture of this series, I feel as though I had not been working for naught, for I have absolute knowledge that a number during this series of lectures have been taught how to heal the sick, who did not know before; and if but one had reached this pinnacle of God's blessing, it ought to be, and is, sufficient pay for me. We are laying up treasures, treasures in heaven, treasures in harmony, treasures in perfection, and for every good seed we sow, the harvest will be reaped in kind, and I say that I am thankful that so many have received this blessing during this series of lectures.

Here is a great truth, something wonderful. It is God handing down to man a system whereby we can master the material things, whereby we can, instead of being the slave, become the dictator, and it is given to us in such plain, unmistakable, beautiful thoughts that "He who runs may read." There is nothing intricate, there is nothing difficult.

I have the desire to impress one thought to-day upon you which is left for the ending very properly, and that is, that if we would do God's work, we must live a Godly life. I do not mean to hold up to you the hobgoblins of a hell, that for every sin you commit there is a record made, and that at a final day of judgment which is to be held somewhere and by somebody, we know not and under some conditions, you have to meet this sin and be punished for it. I hold up no such thought, but I hold the fact that the day of judgment is to-day, the beginning is NOW, and for every sin you commit, it matters not whether it be this, or that, every departure you make from the rules of strict morality, integrity, honesty, righteousness and holiness, we suffer for such sin, and every time we fail in love toward God or love toward our fellow-men, we have sown the seed of discord, we have sown the seed of materiality, and for that sowing we shall reap in kind.

We do not have to die to get in to heaven. Death is a sin and we do not have to go through sin to get into eternal happiness. That upon its face is ab-

surd, nor on the other hand do you have to die to get into hell. You have your heaven, and you have your hell now, which ever you make, which ever you choose, you have it now, and when I say now, I mean the never beginning, never ending, eternal and forever NOW, and you reap as you sow. If you sow the seeds of kindness, love meekness, gentleness, strew sunshine, happiness and smiles along your path, and let them radiate out from you, for every beautiful shining thought you send out, it comes back into your consciousness and nestles there and you reap reward, and the reward is heaven. The reverse is also true, for every time you hate your neighbor, tell a lie, cheat, slander, backbite, or practice any kind of meanness, you suffer, and you suffer in the NOW, for as you sow, you shall reap; therefore, in going out as Reform Christian Science healers, you must understand that you are God's child, and that **YOU MUST LIVE THE LIFE.**

Let us see if that is difficult. For instance, I take my own case and you can apply it to yourself in your own way. Suppose I were to take it into my head that I was going to commit a sin. What would be the result? As I am, I am perfectly happy. God showers His blessings down upon me in every conceivable way, I have not a pang nor a heart-ache or worry of any kind or character; I do not fear or strive about financial affairs nor worldly affairs any more than if such was not in existence; but on the other hand, I live in God's beautiful sunshine, and walk in the leading He leads. Now suppose I should conclude to leave this life of holiness; it is not hard to do; suppose I conclude I wanted to cheat somebody, or do something mean. What would be the result? God would turn His back upon me; I would reap as I would sow. I would cease reaping God's blessings and be paid in the wages of sin.

Do you not see that you have the biggest kind of a reward to be good, and you have not any possible reward for evil. I used to think before I knew what this thought was, when talking about this "holy life," I can not live that kind of a life, I preferred to go out and have a good time, and all that, and if I saw a sharp corner, "cut the corner and go across lots," as you call it. If you want to do a fellow up in politics, or in business, it is legitimate business, just so you do not commit murder or

absolutely steal. Now do you suppose I want to go back into that material life, into the life I used to live? Do you suppose all the money in the world would tempt me in the slightest degree to go back into that life? That life was hell, and here we are in heaven. We live in perfect harmony, God's love covers us, and no harm, nor injury, can come near us in any way, shape or manner. A thousand may fall at your side and ten thousand at your right hand, but you will not be touched.

That is the practical result of this God thought, that is the system God has given to the world. Is it difficult do you think, to live a good life? Now you must bear in mind that you can not come into this thought and say that you are going to live the holy life, and understand this holy thought instantaneously, that is impossible. Remember I am talking from my own experience. You can not dictate to your own self, when you will make the start, but when you get far enough in and become interested, and see others happy, and others enjoying these blessings, you can do this, you can say that you will study and try and learn of and about this thought, and will follow in the path of that study until you learn the truth. When I came into this thought, I had no idea it had anything for me; I was not seeking anything for myself, but was simply curious; but a young friend of mine who was working for a corporation of which I was a member had been healed of the morphine habit in a miraculous manner, as he asserted. It was a wonderful healing: I asked him who had cured him, and he said in substance that a Divine Healer had done it. I do not know that I had ever heard of such work before, but I determined to learn how they had done it. I did not think but what he was imposed upon, but I knew he was not telling me a story and knew that he had been healed, and I determined to find out how they had done it, and I commenced to study. I bought all of their books, and I bought every book I could find on the subject; I not only did that, but I studied a theological library, which I happened to have, and it was a very good one, and I run every thought down to its beginning and continued this study about eight hours a day from May till along into February, and in that month four years ago last February, when I was sitting in my library after I

had closed my studies for the night, about half past one at night, I was smoking a cigar and thinking over what I had studied, and this Healing Truth came down into my consciousness just as plain as daylight; there was nothing miraculous about it, there was no extraordinary thing which came into my mind. But I could see the parting line, the absolute parting line of the material from the spiritual. It put the goats, so to speak, on one side, and the sheep on the other, and I saw down the line into God's Kingdom of love. It was as plain as A, B, C, and was so plain that I actually laughed, and the thought occurred to me why I had not known it all my life.

That vision of Truth came in answer to prayer, in answer to hard study, and in answer to hard work, it came through asking, seeking and knocking, and it does not come and will not come unless you work, labor and strive. These persons we read of as having miraculous and instantaneous conversions do not know the Truth; it is impossible. The ordinary Christian, after they are converted, so-called, do not know how to pray; they get down on their knees and pray to God a prayer that doubts God from the very first to the last. They do not know why their prayers are worthless, and that their conversation is nothing. This so-called conversion in the orthodox churches is very often the most intensely nonsensical thing in all the earth. When you pray, you are told to pray, knowing that you have that already for which you ask, before you ask, and that is the prayer that heals the sick; that is the prayer that brings you into the realization of you perfection and into eternal harmony, and when you get down on your knees and ask God for that which you already have, you cast a doubt upon the words of Jesus Christ, and your prayer is a prayer without effect, for you have no faith, and from that basis you can have none.

The line in which to pray is as plain as A, B, C. Here on the one hand you ask and you know that you have that for which you ask before you ask; on the other hand, you ask for something, you know not what, but it is a doubt, and in ninety-nine cases out of a hundred, if such worshipers received an answer to their prayer, they would be astonished, if it did not actually scare them. The thought is very plain, the prayer that heals the sick is very

simple. You are God's perfect child, created in His image and likeness, and endowed with all power and dominion, then if you are the image and likeness of God, with all power and dominion, have you not got all? Then when you pray to God to give you that which you already have, what is such a prayer. It is a doubt. We are told that when we pray with a doubt that our prayers are worthless, and never are answered and can not be answered, and that is why the Christian world can not heal the sick with their prayers. They pray in doubt, and their very prayers are an indictment against God's word from beginning to end. Understand me, I am saying nothing against the motives of those good people in the churches. I love them dearly, and all my family are in the churches, and there is not one of them that believes as I do, I mean outside of my immediate household, my brothers and sisters none of them believe as I do, and they have no doubt but what I am on the high road to a burning, endless, hissing hell, "Where the worm dieth not and the fire is not quenched," and I have just as much faith to understand that those poor people are in that hell now when they believe in it.

I do not want my remarks to be construed to mean that I am against Christian people and the churches, because they are the very salt of this earth; they have built up this country, built up this world, and wherever the religion of Jesus Christ is taught it has left its mark of intelligence and power and grandeur, but they do not come up to the standard of their privileges. They have to step up upon a higher platform, take an additional step, and know that God Almighty gives them that which they want, and that they have it now.

The weapon, or instrument or thought which is used by the metaphysician to accomplish all of his undertakings is spelled with four letters, and it is a word that you have heard during all your life, known as soon as you heard your mother's voice, and had intelligence enough to open your eyes and smile; you heard that word and have heard it ever since, and yet you never knew its power. That word is LOVE. Love absolutely conquers all, and gives you all, all this which you are seeking. Now if Love does that, hate, of course destroys, being the opposite of love.

You take a person who is filled with hate, and that person is always sick; they never live long, as a rule, and everybody shuns them, and they shun themselves worse than everybody else shuns them, for they know how intolerably and intensely mean they are themselves, and this internal hate destroys the body, destroys the digestion, fills the blood with acid, and absolutely annihilates every particle of godliness in the person who has it. That is what hate will do, that is only a few things that it will do. A person does not know how awful it is to get mad. You do not know what a terrible thing it is when you get mad. It is not half as terrible to everybody else as it is to yourself; it settles down into your consciousness and destroys you, it destroys your body, destroys your happiness, and binds you more and more to materiality, drives out from the spiritual thought and makes you material and gives you the thought that makes you sick.

Now that is what that one thing will do, but if you have your heart filled with love, it simply conquers everything. Suppose a person is mad at you, I am going to give some practical illustrations. How are you going to get rid of that anger? Are you going to him and quarrel it out with him? Not at all. But sit down in your room at home by yourself. You say "John Smith," or what the name is, "I want to talk to you." You go on and tell him how you love him, and what a beautiful thing Love is, that God is love, and that you love him; that his life is a life of love, which is true, and that all this inharmony, madness, is but material thought, and that Love alone is real. Affirm that he loves you, and that you love him, and keep at it. A young lady told us here one evening that she repeated the same thing over and over five hundred times. Sit down and say I love, I love, I love, I love, and keep on. You may hate that person when you commence, but when you sit and say I love, I love, I love, and keep at it, by and by you will feel the beautiful God love go down over you and in you, till everything about you, in you, or around you, will be permeated with God's beautiful love, and then God blesses you and makes you lovely, and He always destroys the enmity that is against you. Thus you conquer by love.

Here is the thought that you must remember; that God works through natural law. When I say,

that God does this, I do not mean that God does especially that; I do not mean that any more than if I threw a bucket of water in a down hill drain, the water goes down the hill without my asking God to make it go down, does it not? Everything that God does is done by force of natural law, and miracles only exist in the mind of the ignorant. Nothing is a miracle; there never could be a miracle, for from all eternity, everything has moved in perfect order, and in perfect unison and perfect harmony, and it would be impossible for God to work otherwise than in perfect harmony; therefore everything that is done you must receive in accordance with God's fixed principles. If you commit a sin, the fixed principle is that, that sin will bring its own punishment, you receive your rewards or punishment in accordance with the seed you sow. If you sow, as I before remarked, seeds of happiness, love, gentleness, and kindness, you receive those things in return; but, if on the other hand, you sow discord, you will reap the whirlwind; therefore, remember that as you sow you shall reap; always remember it, and then when you want to be happy you will not be blaming God for not making you happy. You will not be cursing God, as I have known people to do, because you are surrounded with inharmonies. God has nothing to do with it; nothing to do with your happiness, or your misery; it is you alone that is responsible; you are the architect of your own life, your own happiness, or your own misery, and if you do not recognize this principle but expect miracles, or something you do not know what, as a stroke of lightning out of a clear sky, to come to your rescue you will never get it. When you get ready to learn how to think right, to act right and do right, with your heart filled with love, the universal conquerer, then every inharmony, every disease and every pain and ache will leave you, and you will not only be free yourself, but God through this very same law endows you with the power to cast that freedom over others.

We do not have to die, or to go through this sin called death in order to get into heaven. When God made man, He made him perfect; He made him in His image and likeness, and when man bowed down to materiality, he lost the one thing which he had before, and that was eternal life. I

am speaking of this body, of course, as the perfect child of God is perfect and always was perfect. This body is nothing but a spiritual manifestation of God's law. Some people will say, that they know this body is real, and yet you can put the X-Rays on it and look through it and there is nothing, there is no body at all.

There is a gentleman who has written a book upon the Soul's Electricity, and he may not have known how true his book is, but the time will show, and the only specimen of God we have, or know anything about in this material world, is something that comes to us and electrifies us from the crown of our heads to the soles of our feet, and you take this same electricity, so-called, and you can look through materiality; you can look through iron safes, you can look through everything whatever, and it shows you the nothingness, absolute nothingness of matter. You can take this same thought, seat yourself in silence and go into communion with God; soon you will become electrified from the crown of your head to the soles of your feet. You do not know what it is nor do I know, only it is God and His power. God is omnipotent, everywhere, and that we live in Him and He in us, that we live, move and have our being in this God, He covers us as does the waters of the sea; and yet we being environed by this materiality can not understand what Spirit is; but we know that God is Love, and when we invoke this principle of love it gives us everything; gives us power and dominion, it makes us the conquerors of everything and nothing can withstand it. Form the most infinitesimal insect that makes itself a nuisance to you, by this declaration of principle of love it will leave and will go away from you. If the army worms were taking this land, robbing it of every vestige of green thing, you declare the principle of love, and they will leave, or when they approach declare love, and the line will be protected and they will not cross it, so much as by a hairs breadth; love protects all. These things have been tried and tested. It makes everything perfect, and when you bring everything into the general harmony of eternal love, all is well. Love, my children, is the key that unlocks all these beautiful thoughts, then let me invoke, you in the name of God Almighty to seek this love. You have it if you

realize it. Then affirm that you have that realization, that you are filled with God's love, and Oh, the beautiful sunshine and bright blue skies that will come into your vision, eternal happiness, more than tongue can depict, and then all inharmonies will vanish, your tears will all be wiped away and God's eternal love will settle down around your hearthstone and you will be His perfect child in reality, and you will realize it then. May we each be filled with the beautiful love.

Cutting Out the Past.

BY ALWYN M. THURBER.

Certain prudent Scientists have discovered, literally, that the human heart finds anything but rest dwelling upon things that are past, and which have been lived out, fought out, and worn out, and have had their day. The careful philosopher will say to himself: "That by-gone experience, whether of joy or grief, had its certain message for me; so far, well and good. To-day another experience is filling my life, like or unlike that of yesterday. Shall I cling to the old memory and thereby waste the forces which I so much need this very moment?" Surely not. Cut it out—it is something that can not by any known law be made to fit into the present. The awakened Scientist can successfully disown the past; the old-time follower of theology must of needs cling to it indefinitely. Why? Because the ethics of worship laid down in rituals and church formulas are binding, and church sanctity points its warning finger at us and silently bids us beware.

Treading a path the other day, beside a flower bed, through the spring-drenched turf of which tiny green shoots were already appearing, the thought came to me something like this: Must those wholesome entities of a living God which we call plants be in the least disturbed because some calamity befel the flowers which grew in this identical bed the year before? What possible hindrance can that be to the growth of this year's vegetation? Easy enough, isn't it, to observe Nature's positive denial of every vestige of the past? The wisest philosopher of earth can kneel by the side of these tiny green shoots and see God and Truth in their smiling faces as they peep up out of their earthly coverings. The child and the philosopher

can alike find healing in the newness of spring, when the birds return and sing for us their yearly carols. All can behold Nature with true soul worship if there is not a vestige of the past to adulterate their contemplations of the present. The child is in the great measure free; the philosopher must indeed be a philosopher to live in the present and be free also.

"But," says the collegian, "the past is rich with scientific discovery; history affords us a wealth of knowledge most sacred, and men and women have lived whose memory we venerate hourly." Well and good. But let your veneration stop in its early stages. Do not hang the weight of past teachings around the neck of the youth and expect him to swim against the rushing current of conflicting public opinion. Every passing year puts a greater premium upon the individual—the heart that is brave enough to think and act independently and live the life which our present and not our past civilization has made necessary. The good things of every past period were for that period alone, and as such they were heaven-sent. To improve on them we must strike out into new waters and use the wisdom of the past only as a foundation or starting point for present upbuilding.

Recently a noted preacher was heard to send forth a wail almost startling to his hearers. "Where in our midst can we find another Emerson, a Voltaire or a Franklin?" said he; and the silence which followed his words was livid with an aching void. Not a soul present was able to reply. Must we without an Emerson lose our prestige in the intellectual arena? without a Voltaire be strangers to religious and civic freedom? or without a Franklin shall we cease to forge ahead in ethical discovery? The works of these men were noble and inspiring, but upon the words of every notable personage of the past we can rear structures vastly better for our times, and by so doing yield gracefully all credit due to past heroes and the worthy causes they championed. An age like ours needs very little of the past teachings outside of what is to be found in our school text-books. The master mind of him or her who has the will to soar into the ether of social and religious freedom, can find plenty of material upon which to build a superstructure. Yet such an one is only a passing hero of his day, one

whom we can scarcely afford to trouble ourselves much about a generation hence.

Take the subject of our putting aside this fleshly covering. In the past men called it death. To me it is a birth, merely, and a beautiful proof of natural law which outpictures itself in all phases of evolution. I wish it were possible for all men and women to fully realize, as do some of our leading minds, the utter futility of this mistaken idea. It can be done—it is done by occasional persons who have caught glimpses of the inner light. Why, there is no more need of believing in death than there is in combating the fact that we live. Occasionally we come across some queer personal contradictions. A well-known Scientist, and one who teaches the Truth of eternal life and healing quite successfully, was once known to put on a garb of mourning for a deceased relative. Such things make us wonder if absolute freedom is not a myth. Still I am moved to think kindly of such an one, for do not past customs cling to us all in one way or another? That is just what I started out to say. They do cling to us and drag us into all sorts of inconsistencies. I meet my friend and her sombre garb says to me in silent words: "A life has been lost, a heart is troubled, a flood of tears has come and gone." Such is the incessant language of widow's weeds. Seeing above and beyond all earthly conflict I say to myself: "Here is a soul who for some inscrutable reason prefers to advertise its distress for a period of time prescribed by society usage! Why does she do it?" A creepy feeling of some kind comes over me, and rather than smile I involuntarily give my friend in mourning a look of pity. She meets another friend and the same sad thought is again given her. And so on down the entire line of this bereaved friend's acquaintances. What quality of thought ought she to expect from others? Consult her own words, will you? She has told you that she believes in eternal life? Yes. She has told you that thoughts are things, and that their quality determines the effect they have upon others? Yes. She has made a strong point by telling you that there is no loss in the heavens or on the earth, and that even the visible atom cannot be destroyed? Yes. She has even gone so far as to tell you that every outward symbol finds its expression within, and that the birds

of the air are free from the very moment they burst their shells and enter God's daylight, because there is nothing to forbid their freedom. Still, notwithstanding all these beautiful truths, our friend, the teacher, will and does put on mourning out of respect for some relative who has been translated to a higher and better life.

Were it a custom for people to perpetrate their moments of joy by wearing highly colored turbans and laughing immoderately in the presence of everybody, would we not call them silly? To encourage vain repetitions of any kind, whether of joy or grief, is indiscreet; for, when a thing is past, it is forever past. The child in its love for sensation will seek a repetition of some chance enjoyment; yet that same child will forget a grief, because it belongs not to childhood's memories. It is after we grow up and become so intensely human that we permit griefs to overshadow us.

Just as I write this sentence I glance at my morning paper and read of a poor mistaken creature who, stricken with grief, prostrates herself upon her husband's grave and sobs herself into unconsciousness. The inclement weather benumbs her, and in a few hours she breathes her last. Suppose that when she enters the borderland beyond only darkness enshrouds her, and the lower-life thought which goaded her to self-destruction has been the means of wholly blinding her to God's beneficent light? Has she through unbridled grief unloosened the fetters of her past memories? She may rather have forged another link in the chain that held her down, and it may be an age before she gains the freedom that one month of wholesome, positive thought in her earth life might have yielded her.

Thus from our observations of everything about us can we draw ceaseless conclusions of profit. This is our God-derived method of evolving from the lower to the higher. We should never ignore even the pratings of the child, for now and then its lisping words may contain a priceless text, one fit for a whole day of Christian living. We should never fail to give a cheery word to him or her who needs it, for even an act so slight may turn the tide of an entire life into better channels. If we are not busy poring over our past memories and mistakes, we can find ample time to speak words of approval right and left. So much like a dissected

up are our lives that this piece of work matches, that this duty fulfilled suggests another, and a great border made up of the hues of the rainbow surrounds the career of him or her who makes each little detail match into its proper place.

True, it requires stout hearts to advocate new principles, great perseverance to combat the mistaken teachings of the past; but the world moves as truly as light descends from the heavens. There is none of us but can bear witness to the changes that life works within us. I have a friend who, so near to him were the scenes and incidents of his boyhood, that for thirty years or more they were the burden of his dreams. Now that he has become a student in the Science those memories and their attendant dreams have vanished; the present furnishes him plenty of material for both his sleeping and wakeful hours. Does it not follow that when we behold more clearly the magnitude of creation, our little human affairs pale into insignificance? Not that each separate event in our lives does not have its place in the grander whole; it does, and the heart which loves its work must reap rich harvests after every season of activity. If we cling to the past, deep lines find their way into our faces, for the thoughts that have come and gone are so out of favor with the exigencies of the present, that we must of necessity grow old trying to make them match into our lives at all.

I go back to the town of my early boyhood. I meet face to face the remnants of my friends of long ago. Once there was vigor and hope in their countenances; to-day they pause listlessly upon the street corners, and the gusts from the street sweep past them with an unpleasant chill. Their footsteps are plodding and their eyes downcast. During the years that I have been facing daily the recurring dawns of an active career, they seem to have remained motionless in their tracks, and their skin has become bronzed with weary waiting and disappointment. So completely have they lived in the past, that now their spirits as I once knew them have vanished, leaving only sodden souls of worn-out memories to move their bodies about.

Is it not best to draw the curtain upon a picture so dispiriting? Let us do so, and forget if possible that such things be. It is anything but pleasant to think about. We do know that the tide of better

things is now sweeping us onward, promising us infinitely greater illumination and hitherto unknown powers for doing and thinking. Need we recall the errors of our past lives, when, if we cut them out of our memories we involuntarily make use of them as stepping stones to better things? Somewhere in the chambers of our being dwells a recording angel who secures for us a mead of benefit from every past mistake, as well as for every victory we achieve over the passionate self. Then are we not in good hands, and ought we not to seek the light of heaven rather than the shadows and forebodings of darkness with their memories worn threadbare? Theoretically the question is a superfluous one. Its answer need not be put into words; we can but *feel* it in the response we get to every kindly and redeeming act and thought of our lives.

A TESTIMONY.

Chicago, Ill., May 3, 1901.

In the second half of the summer of 1900 I was led to consider what our dominion in fact is, and must say that I could not answer this question satisfactorily, and thoughts came and changed with others to the worse until I came to the thought, "Is all they believe error?" "What is man's domain?" Dominate means to govern. "What do we govern?"

After a hard struggle the thought came to me, "You never tried to govern." I went over the whole field again, and found some proof of dominion; they were before too little for me, and proofs of the correctness of the Word, the Bible. This drove me to an earnest trial. We were bothered with bed bugs, whose activity was bothering us. This plague I chose for an object to prove to myself whether I have dominion, or whether it is all error. The right of the bugs to trouble God's children I disputed, and demanded that they walk right off, and in a short time my tormentors were all gone, and I have not seen any since.

This testimony is given in support of the teaching on page 462 of the WASHINGTON NEWS LETTER, and I wish that every child of God may know that we actually have dominion, and profit by it. Great is God! Glory to His name!

L. A. HILDEBRAND

Lecture.

[Extract from lecture delivered by Col. Oliver C. Sabin,
Wednesday evening, May 8, 1901]

The remarks that the sister made that the man had been treated for several months without any effect must be corrected. The truth is that every word of Truth that was spoken, and every prayer that was made in his case for the healing of that belief of paralysis had their effect, but the effect was not apparent until it all came at once, as she said. Sometimes in the healing of disease, the healing takes months and months, as in the case related, of hard work, and apparently there is no healing effect. In my own individual case, after I had been treated eight months by a Scientist, had I stopped the treatment I could have said that I had received no benefit; that Christian Science was a humbug, as perhaps many say now. But I continued and reached the realization of the Truth, and when that realization came it was Truth that made me free and in that freedom, all the other beliefs of diseases left me.

Now in our work as healers, we have very wonderful experiences, and this afternoon I had as remarkable an experience as I ever knew. A lady came to see me, apparently suffering from many kinds of afflictions, and to culminate it all her mind was affected with melancholy. She did not feel as though her life was much to her. I commenced treatment, and after perhaps ten minutes, she commenced to yawn. I kept right along with the treatment, and directly she gaped and stretched her arms. This seemed a little singular to me, as I was a stranger to her and had never treated her before, and did not know her habits. I walk all the time I am treating; I have a long rug all the way across my library on which I walk while giving treatments. She got up and said "I am going to let you sit down and I am going to walk; I am going to shout, for God Almighty has healed me, and I am going to shout. I never felt so good in all my life; I am perfectly well." She made so much noise I had to stop the treatment. Two ladies who came with her were waiting in the parlors below, and she said she had to tell them she was healed; she had to tell everybody that she was healed.

Now that is what is called instantaneous healing. I have found one other thing to be effective in this healing, which is contrary to the thought of all other metaphysicians I have ever heard of, and that is this system of cumulative treatment. There was a case I know of, a lady in Indiana, who was in the last stages of consumption. They wrote to me for treatment; she was very weak, and about to pass out. My treatment apparently helped her some and gave her strength, and enabled her to get up and sit up occasionally, but I could not give her power enough to destroy the error. I put a number of our best workers on that case with me. Five of us treated her, and in less than a month from the time we commenced I got a letter from the old lady saying that she was perfectly well, and that treatment could be stopped. Now that shows the benefit of this cumulative treatment system. Some cases we put under treatment and kept them under constant treatment from six in the morning until ten at night, perpetually pouring the Truth on the error to destroy it. I do not know why this is so effective, unless it is that error must be destroyed by the Truth, and in order to be destroyed it must come in contact with the Truth, and when error does come in contact with the Truth it is annihilated; the Truth absolutely annihilates error.

"WAITING."

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

What matters if I stand alone?
I wait with joy the coming years;
My heart shall reap what it has sown
And gather up its fruit, or tears.

The waters know their own, and draw
The brook that springs in yonder height.
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal waves into the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

"Yet more and more this truth doth shine,
From failure and from loss,
The will that runs transverse to Thine
Doth thereby make its cross
Thine upright will
Cuts through me still,
Through pride and dreams a-dross."

ready to-day if they dare to nail the hands to the cross, and run the spear in the side, because error and evil have always been the same, and has always been the enemy of the Truth, and it will ever be until Truth triumphant shall sweep the earth and make everything before it, and then we can realize the Prophet's vision of the little stone that was hewn from the mountain without hands and rolled on and on and on until it covered the whole earth and help us to know the Truth, the Truth that makes us free.

LIFE'S MIRROR

There are loyal hearts; there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those that mourn,
You will gather, in flowers again,
The scattered seed from your thoughts outborne,
Though the sowing seemed in vain.

For life is the mirror of king and slave
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Anonymous.

NOTICE

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and what it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street N. W., Washington, D. C. DO NOT SEND ANY SUCH LETTERS TO JOHN TURNER. Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 300 Wyoming avenue N. W., Washington, D. C. In following these instructions it will simplify our

work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

"Evil is only that which seems to be; good is that which is"

"One thing accomplished is of more value than a thousand but half accomplished."

Every man is valued in this world as he shows by his conduct that he wishes to be valued.—*La Bruyere.*

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—*Chesterfield.*

"If there is anything that can not bear free thought, let it crack," —*Wendell Phillips.*

JUST PUBLISHED:

The Builder and The Plan.

A TEXT BOOK OF THE
SCIENCE OF BEING

By URSULA N. GISTEFELD.

This book is the ONLY ONE among the many belonging to modern Metaphysical Literature that presents A POSITIVE SCIENCE as exact and unvarying as the science of numbers.

It contains no Opinions; it states Principles.
It embodies a COMPLETE LOGICAL SYSTEM of Thought.
It EXPLAINS; it never Asserts.
It offers LOGICAL PROOF OF HEALING and the conditions under which it is accomplished.
It shows the difference between a Positive Science and a Religious Faith.
It shows the difference between HEALING and HYPNOTISM.
It teaches SELF-PROTECTION and WHY THERE IS NEED OF IT.

PARTIAL TABLE OF CONTENTS

The Builder and the Plan—Creator and Creation—Expression—Active and Passive Aspects of First Cause—The Composition of Man—Body—Environment—The Influence of Environment—Susceptibility to Impression—Mortal Senses—Mortality and Immortality—Original Sin—To Create and to Form—The Immaculate Conception—The Origin of Evil—Duration of the Human Person—The Relation of Person to Embodiment—Indestructibility of Matter—Sin, Sickness, and Death—Therapeutics—Curing and Healing—The Use of Auto-suggestion for Healing—The Limitations of Hypnotic Suggestion—Hereditry—The Responsibility of a Healer—The Use of Material Remedies—Science and Religion—The Relation of the Bible to the Science of Being—The Difference between Christian Science and the Science of Being

It will place you on your feet and make you independent of mental manipulators, for it will prove to you your own power.

SEND FOR IT.

Beautifully printed from new plates, on Dickerman antique paper, well bound in Holliston lined cloth, stamped with special cover design.

Price, \$2.00 net, Postpaid.

THE GISTEFELD PUBLISHING COMPANY,
Pelham, N. Y.

Complete Descriptive Catalogue of our publications free on request.

OUT EARLY IN JUNE!

A NEW BOOK - A GOOD BOOK - A VALUABLE BOOK.

ENTITLED—

“Christology,”

—OR THE—

Science of Health and Happiness.

BY COL. OLIVER C. SABIN.

Price, Two Dollars per copy. Sold by subscription only. Edition Limited.
No extra charge for mailing.

Price of the book may be remitted by letter,
at risk of the author, addressed to THE NEWS
LETTER Publishing Company, No. 512 Tenth
street N. W., . . . Washington, D. C.

“Christology” IS THE - CLEARST - AND - MOST - COMPREHENSIVE - WORK
ever issued from the press upon the subject of Pure, Primitive, Metaphysical Healing as taught
by Jesus and His Disciples. This intensely interesting book, elaborately bound in cloth and
well printed in large, clear type on heavy paper, contains over three hundred pages, and presents the
absorbing subject in plain but convincing language. Nothing dubious, confusing or uncertain as to
actual meaning appears within its covers. Carefully formulated rules for the healing of all maladies are
tersely set forth, and may be easily mastered even by the most ordinary intellects, as the text is not
written above the heads of the people to mystify and confuse. Its valuable instructions prove “an ever
present help in times of trouble,” as well as a welcome physician when emergencies arise in home
requiring prompt and effective action.

As a clear, concise and comprehensive exposition of the principles of Metaphysical Healing the
book is absolutely free from all sectarian bias, and may be advantageously read and carefully studied by
persons of all Christian denominations who are anxious to benefit themselves and others through the
healing power of Divine Truth.

The present edition being limited in point of numbers, subscriptions will be listed in due order of
reception, and the books promptly mailed in accordance therewith, the publishers assuming the payment
of all postage thereon.

ADDRESS:

Washington News Letter Publishing Company,

52 TENTH STREET N. W.,

Washington, D. C.

Persons sending the name of five subscribers at one time, with cash accompanying same, will be
entitled to an extra copy free.

General and sub agents wanted in every city, town and hamlet in the Union. Write for terms
and territory.

A PREMIUM TO SUBSCRIBERS.

WE have made arrangements with the Photo-Jewelry Manufacturing Company of New York City for the reproduction of any picture that our subscribers may desire to have perpetuated, to be manufactured and sent to our subscribers as follows: Any person sending us one dollar during the month of May for one year's subscription to the WASHINGTON NEWS LETTER will have a photograph made from any picture which the subscriber may desire, and have the photograph hand-painted and framed in the form of a brooch or breastpin, sent to the subscriber free. The pictures will be similar to the illustration herewith published. The work as represented to us is very fine, and the frame is gold-plated. We make no guarantee of representations along these lines, but if they are as good as the samples sent us the work will be handsome and creditable. This offer is for every person who complies with the terms during the month of May, and sends us a letter with a dollar and the photograph or picture they wish reproduced. The picture sent will be returned if so requested. Send in your dollar and your picture during the month of May and have your brooch made.

Address,

NEWS LETTER PUBLISHING CO.,
512 Tenth street N W,
WASHINGTON, D. C.

I WILL BE GLAD TO FREE ALL

Those burdened with CARE, or heal any troubled with diseases, no matter what form they may take.

Price within the reach of all,

Address:

Mrs. EMILY P. HANNON, Divine Scientist,
EAST WINDSOR HILL, CONN.

(m-r 2)

"THE A, B, C
OF
SCIENTIFIC CHRISTIANITY."

BY

HON. J. R. CLARKSON,

450 Bee Building,
Omaha, Nebraska.

PRICE, 50 CENTS, - Postpaid to all places.

FICTION BY A NEW THOUGHT WRITER
—FOUR BOOKS—

ALWYN M. THURBER.

Zelma, the Mystic; or, White Magic versus Black.

This story, so filled with timely metaphysical teachings, has brought the author into prominent notice among the foremost minds of the day. The drift of the work is humanitarian, while the characters in it are such as we see about us in everyday life. Its scenes are laid in the midst of one of our largest cities, and it deals with powerful subjects in a masterly manner. The book is printed on elegant antique paper, is handsomely bound, and is illustrated with full-page half-tone engravings by two of the ablest artists of our times. The cover is stamped in gold and black in original design. Only by special request of the author, whose purpose in writing the book is purely humanitarian, is it sold at its present price. It is deservedly a two dollar book. Sent postpaid for \$1.25.

Nothing Ever Happens.

A new novel on new lines. A beautiful conception of Love, Circumstance and Philosophy, interblended with pleasant humor and life like pictures of people as we know them. It is full of sunshine, and written in the author's happiest vein. While its writer does not commit himself to any fixed theory as to whether things do happen or not, there are none of the characters in the narrative but that express themselves very ingeniously upon the subject. The story carries much weight with it, and is extremely interesting from cover to cover. Issued in two bindings: sent postpaid, cloth, \$1; paper, 50 cts.

The Hidden Faith.

A story having altogether a different trend. It is most logical, and its power of reasoning lies largely in its terseness and simplicity of motive. Two earnest souls—a man and wife—have become estranged, when the beneficent counsel of a mystical mind intervenes and sets all things to rights in time. The Hidden Faith is a work calculated to stimulate every lover of home to lead a better and more earnest existence. Bound in cloth and sent postpaid for \$1.

Quaint Crippen, Commercial Traveler.

A happy-hearted story of the period. The amusing adventures of a rough diamond Christian, ready of heart and a foe to conventionalities. A book to sweeten life and encourage us to better endeavors. Bound in cloth and sent postpaid for \$1.

The four books, in cloth binding, sent,
postpaid, to one address for - \$3.40.

ADDRESS: UNIVERSAL TRUTH PUBLISHING CO.,
87 - 89 Washington Street,
CHICAGO.

SPECIAL NOTICE.

Subscriptions are solicited for the Washington News Letter at publishers' rates. Every reader who will send for one of our

NEW SOUVENIR BOOK CATALOGUES

Will learn of something greatly to his or her advantage. Kindly mention the News Letter and address as above.

TRY SCIENCE HEALING....

This Principle of Life! This Truth!

HEALING is for
ALL PEOPLE.

If you want to be well and happy you CAN be.
Absent treatment to any part of the land.

Address: R. C. HANNON, D. S.,
212 Asylum street,
HARTFORD, CONN

JANE W. YARNALL'S BOOKS.—A gentleman of the legal profession writes from the East: 'After reading over and over that matchless book, 'Practical Healing for Mind and Body,' I sent for 'The Good Time Coming,' and found it quite as helpful as the former. Between the two, as studied in our family, there has come to us a perfect transformation that is so satisfactory I feel that our most hearty thanks are due the author.'

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—357 pages. Price, cloth, \$1 25; paper, 50 cents. This book gives a satisfactory, because a self-evidently rare, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose, For Big Folks.—179 pages. Price, cloth, \$1 00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Heilbrunn, or Drops from the Fountain of Health—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs.) **FANNY M. HARLEY,**

1653 ROSCOE BOULEVARD,

CHICAGO, ILL.

The New Treatment.

The proper name for this treatment is **THE VIBRATING TREATMENT.**

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,

512 Tenth street N. W.,

Washington, D. C.

THE BOOKS OF JANE W. YARNALL.

"Practical Healing for Mind and Body."

Is a book universally accepted as the clearest and most concise treatise on the subject of healing yet published giving, as it does, a full explanation of the causes for diseased conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied to every situation, circumstance and condition in life with profit. Price, \$1 50.

Testimonial.

"The Good Time Coming or The Way Out of Bondage."

Is a more recent work which deals more with the higher and more advanced ideas of the laws of life and being, and is as its name implies, a guide to "The Good Time Coming," when all shall know the truth of being from the least to the greatest.

The e books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, **Jane W. Yarnall,**
2450 Michigan Avenue, Chicago, Ill.

Dr. and Mrs. Yarnall also take patients either present or absent. Classes are taught on application, and private instruction can be arranged for by correspondence. Hours for receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL

Patents Secured.

Have you an Idea of a Good Thing?—Get it patented. It may bring you a fortune.—Terms reasonable. Personal attention given to your claim.

ALBERT O. McLAUGHLIN,

PATENT LAWYER

Attention also given Pension Claims.

Address, 943 Mass. Avenue, Washington, D. C.

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means **Unchaining the Truth** so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching **Christian Science** by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,

Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities. Address,

JOHN H. TURNER, Sec'y, R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH

OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment for Success given to each subscriber.

PRICE, \$1 00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
1621

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE,

M. E. & C. L. CRAMER, - - Editors and Publishers

Subscription, \$1 00 Per Annum

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California. 11.

PATENTS.

ESTABLISHED 1843

KNIGHT BROTHERS

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers

McGill Building,
Washington, D. C.

Feb 17

Reference:
Col. O. C. Sabin

COLLEGE OF FREEDOM.

MRS. M. J. THAYER, } METAPHYSICIANS.
WALTER DEVOE, }

Present or Absent Treatments for
All Diseases.

Mind Culture taught by correspondence.

6126 Ingleside Avenue, Chicago, Ill.

OBSSESSION SUCCESSFULLY TREATED.

1891

THE NEW YORK
PUBLIC LIBRARY

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

UNCHAIN THE TRUTH, IT SHALL BE FREE.

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

O. C. SABIN, JR.,
Washington, D. C., 1800 Belmont Avenue.
JOHN H. TURNER,
Washington, D. C., 512 10th St. N. W.
MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Belmont Avenue.
MRS. M. C. SABIN,
Washington, D. C., 1800 Belmont Avenue.
MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
MRS. BELLE S. L'PE,
Boulder, Colo., 2812 Hill St.
MRS. LIZZIE SEELY FLEICHER,
Boulder, Colo., 2504 Hill St.
MRS. E. A. RADCLIFF,
Dwight, Illinois.
MRS. BERTIE S. THOMAS,
Washington, D. C., 617 Maryland Avenue N. W.
CHAS. A. BAILEY,
San Francisco, Cal.

FICTION BY A NEW THOUGHT WRITER —FOUR BOOKS—

BY
ALWYN M. THURBER.

Zelma, the Mystic; or, White Magic versus Black.

This story, so filled with timely metaphysical teachings, has brought the author into prominent notice among the foremost minds of the day. The drift of the work is humanitarian, while the characters in it are such as we see about us in everyday life. Its scenes are laid in the midst of one of our largest cities, and it deals with powerful subjects in a masterly manner. The book is printed on elegant antique paper, is handsomely bound, and is illustrated with full-page half-tone engravings by two of the ablest artists of our times. The cover is stamped in gold and black in original design. Only by special request of the author, whose purpose in writing the book is purely humanitarian, is it sold at its present price. It is deservedly a two dollar book. Sent postpaid for \$1.25.

Nothing Ever Happens.

A new novel on new lines. A beautiful conception of Love, Circumstance and Philosophy, interblended with pleasant humor and life like pictures of people as we know them. It is full of sunshine, and written in the author's happiest vein. While its writer does not commit himself to any fixed theory as to whether things do happen or not, there are none of the characters in the narrative—but that express themselves very ingeniously upon the subject. The story carries much weight with it, and is extremely interesting from cover to cover. Issued in two bindings: sent postpaid, cloth, \$1; paper, 50 cts.

The Hidden Faith.

A story having altogether a different trend. It is most logical, and its power of reasoning lies largely in its terseness and simplicity of motive. Two earnest souls—a man and wife—have become estranged, when the beneficent counsel of a mystic mind intervenes and sets all things to right in time. The Hidden Faith is a work calculated to stimulate every lover of home to lead a better and more earnest existence. Bound in cloth and sent postpaid for \$1.

Quaint Crippen, Commercial Traveler.

A happy-hearted story of the period. The amusing adventures of a rough diamond Christian, ready of heart and a foe to conventionalities. A book to sweeten life and encourage us to better endeavors. Bound in cloth and sent postpaid for \$1.

The four books, in cloth binding, sent postpaid, to one address for - \$3.40.

ADDRESS: **UNIVERSAL TRUTH PUBLISHING CO.,**
87 - 89 Washington Street,
CHICAGO.

SPECIAL NOTICE.

Subscriptions are solicited for the Washington News Letter at publishers' rates. Every reader who will send for one of our

NEW SOUVENIR BOOK CATALOGUES

Will learn of something greatly to his or her advantage. Kindly mention the News Letter and address as above.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c per 100 additional)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Uplift the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,

NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	25c.
25 Copies,	40c.
50 "	65c.
100 "	\$1.10.
500 "	1.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W. WASHINGTON, D. C.

CHRISTIANITY, And Great Men of the Christian Era.

[Copyrighted by Oliver C. Sabin, 1901.]

CHAPTER I.

One who desired to extol the greatness of England wrote of her that

"Now post to post, and fort to fort repeat
The warning challenge from her sentry's beat,
And round the green earth to the church bells
chime,
The ceaseless rumble of her drum keeps time."

Although not written for that purpose, yet no words could more impressively indicate the far-reaching expansion of Christianity, for they declare that an imperial domain on which, as claimed by its rulers, "the sun never sets" is co-extensive with the summons to worship that sounds in all known lands from the spires of Christian churches. The benign religion that is now diffused over a large part of the habitable globe in all nations, and among all races of men, and whose spread defines the boundaries of civilization itself, was founded under circumstances that brought but little hope to the hearts of those who were first commissioned to make known its divine precepts to mankind.

Its founder not only sprang from a despised race but his lowly birth, his poverty, his humble associations, and above all the place in which he was reared, made him an object of contempt to the higher classes of that race. Not only was Jesus a native of Galilee, which was known to the Jews in general as "Galilee of the Strangers," because of the large number of Gentiles who inhabited that section of Palestine, but he dwelt in and hailed

from Nazareth, a small town built upon white limestone cliffs near the northern shores of the sea of Galilee, whose population was composed chiefly of fishermen and their families, who were evidently in disfavor with the Jewish people at large, as it was a popular saying in Judea, "Can there any good thing come out of Nazareth?"

The Jewish people had passed through greater vicissitudes than any known to history. They had eaten the bitter bread of exile in many lands, held in bondage for centuries by Egypt, Assyria, Persia, and Babylon, and at the date of the birth of Christ they were vassals of the Roman Empire. No nation had ever risen to such a height of imperial splendor, and none had ever fallen to such a depth of degradation.

During the reign of King Solomon, his court surpassed in magnificence any in the known world. Mighty monarchs, and the renowned Queen of Shebā, visited Jerusalem to pay him homage and reverently extol him for his wisdom, and the gorgeous East showered down barbaric pearls and gold upon his throne.

The term "Glory of Israel," used by Hebrews of that day to express the grandeur of their country was not then an empty phrase.

The Greeks, who claimed to hold primacy over the world in architecture and sculpture and in all the fine arts, did not scruple to borrow from the Temple at Jerusalem, reared by King Solomon, its most distinctive features and embody them in their noblest architectural structures, notably the Acropolis at Athens. The plan on which that temple was built was revealed from heaven, and is fully set forth in the Hebrew Scriptures, where the dimensions, form and proportion of the peerless structure are minutely detailed, and the great architects of modern times have declared that in view of that plan and the material of which it was composed, it was worthy of the title, "The Excellency of Beauty," as it was proudly termed by those who

worshipped within its walls. That the Greeks copied it as the most superb, and a faultless architectural work is clearly proved by the learned architect, Wilkins, in his essay entitled "The Temple at Jerusalem the Type of Grecian Architecture."

But the Jewish nation was great only while it adhered to the teachings of the Bible, and when they abandoned those teachings it sunk down into the depths dug by its own vices, as it did Tyre and Sidon, Sodom and Gomorrah, and "Babylon the mighty the Excellency of the Chaldees."

On that book Christianity is founded, and, being true to its teachings, it has triumphed over obstacles that must have overwhelmed it had it not been upheld by the power of the Almighty. Against those teachings during the lives of those who were first commissioned to proclaim them, the powers of all states, kingdoms and empires, of the priests of every temple and all schools of philosophy were arrayed. It derived no adventitious aid from the station of its founder, and that of its earliest teachers. It was not born in the purple, but derived its name from one who wore the seamless cotton robe of the despised Nazarene and died upon the cross, that was its recognized symbol, by virtue of a judicial sentence, while those he charged to disseminate the principles he taught, were rude, unlettered men, taken from the lowly life of the toiling poor.

They were commanded by their Master, "Go ye into all the world and preach the gospel to every creature" but they were at the same time endowed with the power to furnish visible proofs that the gospel they preached was of divine origin, by healing the sick.—Mark xvi, 15-20. They proclaimed Jesus Christ, as he had declared of himself, "the light of the world," and as the divine one, who had "brought life and immortality to light," and had come down from heaven to earth for "the healing of the nation." His teachings were as novel as they were unassailable, in so far as they laid down rules for the regulation of human conduct, the foundation on which they rested being love—love universal to God and all mankind. That benign principle of love He illustrated in His life being a perfect example of what He taught. What in the following command, He charged His followers to do, He did:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

"That ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matthew v, 44-45.

In the supreme moment of His agony upon the cross, He mingled with the fierce revilings of His enemies a prayer to God to "forgive them," and was thus like the sandal tree, nature's truest symbol of Jesus, which breathes fragrance on the axe that fells it. His illiterate apostles, while faithfully expounding His doctrine, and doing His "works," were not aware of the fact that they were portraying the character of the very being whose coming to earth had been predicted and hoped for by the wisest philosophers of the ancient world, many centuries before His birth-star shone over Bethlehem.

Socrates, when about to drink the fatal glass of poison, in obedience to the command of his unjust judges, uttered these words:

"Oh! Athenians, you must wait to learn the truth until a personage appears upon earth to teach you how you ought to conduct yourselves toward God and toward man."

When asked by Alcibiades, "Who is he that shall thus instruct mankind?" the dying philosopher answered: "It is He who is now concerned for you and takes care of you." Aristotle, termed "the Great Stagyrte," after the city of Stagira, in Greece, where he had his birth, was the most profound explorer of nature's laws and the greatest writer upon natural history—the world's fauna and flora—of whom we have any record, bitterly felt, in his last moments, the need of such a divine teacher, exclaiming, in the last hour of his mortal life: "I have lived in ignorance, I die in perturbation; all is uncertainty beyond this life. Oh! when will the teacher of the truth appear? Cause of all causes pity me!"

It is not surprising, therefore, that the most profound thinkers and learned scholars who have come into historic notice since the crucifixion of Christ and the apostolic era, have declared themselves firm believers in His teachings and confessed Him "Lord of all."

The most notable exception in modern times to

the long line of illustrious men of learning, who added lustre to their renown by being earnest Christians as well as great scholars, was Voltaire. It must be conceded that he stood among the foremost scholars of his time, and surpassed all of his compeers in the brilliancy of his genius, as shown in his dramatic writings and essays, and notably in his "Philosophical Dictionary." He may properly be termed "The Great Apostle of Infidelity," for all agnostics own him as their master.

Voltaire transcended all the bounds of decency in his assaults upon Christianity. He raged against it as if he were possessed by a spirit of demoniacal hate, and when referring to Christ he would habitually exclaim, "Crush the wretch!" How that spirit narrowed the range of his mental vision is strikingly shown in his criticism upon Sir Isaac Newton's "Commentaries on the Prophecies of Daniel, and on the Apocalypse."

Newton, in that work, expressed his belief that so further the universal spread of the gospel God would so enlighten the minds of men that "they will ere long discover the means of passing from place to place with unwonted speed, perhaps at the rate of fifty miles an hour."

Voltaire scoffs at this suggestion, the verity of which is more than realized in the railway locomotive that has been driven by steam at the rate of one hundred miles an hour, and many of which have a daily running schedule of sixty miles an hour.

While acknowledging Newton's invaluable services to science and philosophy, and especially the grandeur of his astronomical discoveries, he ridicules the present suggestion, as opposed to common sense and sound philosophy, and instanced it as a convincing proof of the entangling and beclouding influence of Christianity on the mind of a great man.

Yet, behold the end of this chief of all infidel scoffers.

The following facts are attested by unimpeachable witnesses:

On Voltaire's last visit to Paris, he was publicly crowned with a laurel wreath at the theatre, as the honored idol of France.

On the day following that splendid popular ova-

tion to his genius, he was seized with the hemorrhage of his lungs that proved fatal to him a month later.

A few days after the attack he sent an earnest message for a priest to come and attend him, saying: "I desire to be reconciled to the Church, and to implore the pardon of God for my attacks upon Christianity."

He was attended to the last by two learned priests, the Abbe Gaultier and the Abbe Mignot, the latter his own nephew, and they, together with his friend, the Marquis de Villeviel, certified to the instrument in which he recanted his infidel principles, saying: "I die in the Holy Catholic Church, in which I was born, trusting that divine mercy will pardon all my sins."

It was duly signed by Voltaire and authenticated by the hand and seal of M. Monet, a notary at Paris, on March 2, 1778, three days before his death. The Abbe Mignot, in his verified account of the last days of the great infidel, states that Diderot, Marmontel and Condorcet, fearing a recantation, entered the bedchamber of the dying man to prevent it, and Voltaire, observing them, rose up partially and loudly exclaimed to them, his leading disciples:

"Begone! It is you who have brought me to my present miserable condition. Leave me, I say; begone! What a wretched glory is this which is come to me through such as you are."

It is needless to state that as compared with Voltaire, the modern promulgators of his pernicious teachings are mere intellectual weaklings, and we devoutly trust and pray that all now living who believe in his blasphemous creed of human despair, may come to exclaim with perfect faith in their final salvation, as he exclaimed in the last moment of his life:

"Oh, Christ! Oh, Lord Jesus, save me!"

Even profane history teaches us that the most learned men, and the profoundest thinkers in the first five centuries after the crucifixion of Christ were earnest Christians, and upheld His sublime doctrines in their voluminous writings, which display such a vastness of erudition, logical reasoning, and splendid diction as to astound the modern scholar.

Among those early forerunners of the world's

great leaders in the realm of thought, who held to "the faith which is in Christ Jesus" were Origen, Usetius, Porphyry, Jerome, Chrysostom, Tertullian and Augustine, the greatest of Roman lawyers, who was known as the "Apostle to the Anglo-Saxons," he having been the first to preach the gospel in England.

CHAPTER II.

Before citing further the names and achievements of the great men who proudly own before the world that they were earnest followers of Jesus of Nazareth, we deem it due to "our friends, the enemy," to refer to others of the most eminent scholars and profound thinkers, who used their vast learning and splendid intellectual powers to discredit Christianity. The chief of those was Thomas, Hobbes, the English philosopher, and political writer who died in London in 1672, when nearly ninety years of age, retaining his mental faculties in full vigor to the last. He was the prototype of Voltaire in his method of assailing the evidences of Christianity, though the great French infidel surpassed in his bitter sarcasm and unbridled malevolence.

Hobbes was distinguished in his early manhood as a teacher of youth, and was the tutor in France of the exiled Prince of Wales, who became King of England with the title of Charles the Second, and proved himself by his dissolute life, a fit pupil of an infidel teacher, who, in training him to scoff at all religion, deprived him of the greatest of all moral restraints. After writing many able treatises on philosophic and scientific subjects, Hobbes published his work entitled, "Leviathan, or the Matter, Form, and Power of a Great Commonwealth, Ecclesiastical and Civil."

It was a high-sounding title, indicated the confidence of the writer in his work. But truth will always vanquish error on a fair field, and he was effectually answered in every particular in which he assailed the Christian faith, by several eminent theologians, who thoroughly exposed the fallacies coiled up in his subtle reasoning, and hidden from a casual view by his splendid diction. In addition to the malignant attack upon Christianity,

and, indeed, upon all religion that forms the warp and woof of that work, Hobbes maintained therein that the senses are the source of all knowledge, and that the mind itself is purely physical, and thought is the result of the vibrations caused by outward objects acting upon the mind. His, it will thus be seen, was a system of gross materialism, which, if true, would debase immortal man down to the level of "the brutes that perish."

He was the author of the aphorism, "Wise men use words as counters to reckon by, but they are the money of fools," yet the works of no learned writer ever abounded more in the leaves of mere verbiage, with less of the fruit of sound sense than does the "Leviathan" of Hobbes.

As his mortal life approached its close, Hobbes learned, in bitterness of spirit, that while his philosophy might do to live by, it would not do to die by, and it proved but a reed shaken and broken by the wind, when he most needed a firm support.

On the day of his death he exclaimed: "I am about to take a leap in the dark! Were I master of the world I would give it all to live one day longer."

When his friends expressed their surprise at such an utterance from the lips of a philosopher of his high standing, he replied: "What shall I be the better for all that I have written when I am dead? I say again that if I had all the kingdoms of the world to dispose of I would give them all to live a single day longer upon earth."

The lamp of the infidel's boasted philosophy flings no ray of light beyond the tomb, while of the Christian it may be truly said when he lies down at night it matters not on which side of the grave the morning breaks for him, as he is always seen in the arms of his blessed Redeemer, of whom the prophet Isaiah wrote, when predicting his coming upon earth, "His rest shall be glorious."—Isaiah xi, 10.

Compare the end of Hobbes with that of the learned and pious scholar, Addison, the author of the Spectator, who, when about to put off his mortality, said to his friend, the infidel Duke of Devonshire, "I have sent for your Grace, that you might see in what peace a Christian can die."

It is said that the Duke, who became, in his latter days, a devout follower of Jesus, attributed his

conversion to those last words of his lamented friend, Joseph Addison. We may add that the poet Goldsmith well expresses, in the following verse, that sweet serenity and immovable trust in the future that distinguish the Christian in his last hours in this world as compared with the unrest and despairing doubt that agonize the soul of the infidel. The sublime figure that he uses is intended to typify the Christian in the hour of death:

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread
Eternal sunshine settles on its head."

Infidels in Great Britain and France are beyond all measure proud to exploit the works and honor the memory of David Hume, author of a standard history of England, and of many treatises assailing not only Christianity but all religion. Of all agnostic writers Hume is the most subtle and persuasive; a veritable serpent under a bed of roses.

That most intellectual woman, Hannah More, thus describes his method of securing adherents to his godless scheme to destroy all the divinity that is in man by blotting out all of man's faith in and love for his Maker.

She says of him:

"There is a sedateness in Hume's manner which imposes a sly gravity in his skepticism, which puts the reader more off his guard than the vehemence of censure, or the levity of wit, for we are always less disposed to suspect a man who is too wise to appear angry. In nothing is the skill of this accomplished sophist more apparent than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, likes to range itself on the side of great intellectual ability. He, therefore, skillfully works on this passion by treating with a sort of contemptuous superiority as weak and credulous men, all whom he represents as being under what he termed the "religious delusion."

For the shameful practice of confounding fanaticism with real religion he adds the disingenuous habit of accounting for the best actions of the best men by referring them to some low motive, and he confounds the designs of the corrupt and the re-

ligious so artfully as if no radical difference existed between them."

Every impartial reader of the works of Hume must deem this trenchant criticism fully warranted, for no man ever achieved distinction in the world of letters, and as a writer of history, who had less regard for truth and justice than he. He confessed in his memoirs of his "Own Life," that he had not read the Bible since his boyhood, and Dr. Samuel Johnson states that Hume admitted to him that he had never even read the New Testament with attention.

He, like other eminent infidels, suffered from the recoil upon him in the closing period of his life of the hopeless system of philosophy that he taught to others, a system that Thomas Carlyle justly terms "the philosophy of mud."

Nothing could indicate a more gloomy and disconsolate state of mind than the following reflections of Hume's, penned in the last year of his life:

"I am like a man who, having struck on many shoals and quicksands, and narrowly escaped shipwreck on passing a small frith, has yet the temerity to put out to sea in the same leaky, weather-beaten vessel, and even carries his ambition so far as to think of compassing the globe under these disadvantageous circumstances. My memory of past errors makes me diffident of the future. I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy, and fancy myself some uncouth, strange monster, who, not being able to mingle and unite in society, has been expelled from all human commerce and left utterly abandoned and disconsolate. I call upon others to join me to make a company apart, but every one shuns me and keeps at a distance from that storm which beats upon me from every side. When I look abroad I see dispute, contradiction, anger, calumny and detraction; when I turn my eyes inward I find nothing but doubt and ignorance.

Where am I or what? From what causes do I derive my existence, and to what condition shall I return?

I am confounded by these questions and feel that I am in the most deplorable condition imaginable and environed with the deepest darkness.

There was one memory that threw a shadow broad and deep over the closing years of Hume's life.

It was the memory of the ruin wrought in the life of his devoted mother through his pernicious teachings.

She had been a Christian woman, and true to all the duties of life, until he corrupted her faith in Christianity, and thus left her in her old age "without hope and without God in the world."

Hume was in Paris, where he had just been crowned with flowers by fair dames at the corrupt court of King Louis the Fifteenth, who hailed him as the most brilliant of all the English agnostics, when he received a letter from his mother which contained these words of blended accusation and piteous appeal:

"My physicians declare that I am in a deep decline, and can not long survive. I find myself without any support in my lamentable distress of mind. You have taken away from me that unfailing source of comfort on which I once relied and not in vain when any afflictions befell me. But I now find my soul sinking down in despair, and I trust, my dear son, that in this day of my sore need, you will afford me some sufficient substitute for the religion in which I was reared, and which my unhappy faith in your teaching has deprived me of. I therefore conjure you to hasten to me, or if you can not come, at least send me a letter containing such consolation as philosophy can afford to a dying mortal."

Hume was filled with anguish by the receipt of this letter, and hastened to his mother's bedside, traveling day and night, but she died before his arrival.

While we are told that in his last days he jested at the prospect of death in the presence of his infidel companions, we have ample evidence to prove that it was far otherwise when he became aware that his end was approaching. The hour of death is the supremely honest hour, when man must stand, as it were, breast to breast with God, and those who were habitually near Hume in the closing hours of his life published a statement, which was not contradicted on its appearance, that the pangs of remorse were awfully plain to those who witnessed his dying hours.

They declared that he was so convulsed with fear that his trembling frame caused the very bed beneath him to shake; his moans of mental dis-

tress became so appalling as to make it painful for his attendants to remain near him, and yet his dread of being left alone was so great that he would not allow their absence for a moment. He died in 1776, in the sixty-fourth year of his age, and in the same year learned that his one-time bosom friend and ideal philosopher, Rousseau, had, in his work entitled "Emilius," made Jesus and the doctrines that he taught the subject of a most eloquent panegyric, although formerly he had bitterly reviled both, his infidel rancor and subtle argument against the Christian religion leading Hume to write of him from Paris, in 1766: "I think Rousseau in many things very much resembles Socrates; the philosopher of Geneva, however, seems to have more genius than he of Athens, who never wrote anything." People may talk of ancient Greece as they please, but no nation was ever so fond of genius as this, and no person ever so much engaged their attention as Rousseau. Voltaire and everybody else are quite eclipsed by him.

When nine years later Rousseau made known the radical change that his mind had undergone regarding Christianity and its divine founder, Hume thus wrote of him to Dr. Blair: "You will be surprised, dear Doctor, when I desire you most earnestly never in your life to show to any mortal creature the letters I wrote you with regard to Rousseau. He is surely the blackest and most atrocious villain beyond comparison that now exists in the world, and I am heartily ashamed of anything I ever wrote in his favor."

The words of the French philosopher that so ruffled the usually calm temper of Hume, we cite as follows, from the work we have named, which is a treatise on education, intended especially for the instruction of a young friend of the gifted writer:

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers with all their pomp of diction; how mean, how contemptible are they compared with the Scripture! Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should Himself be a mere man? What sweetness, what purity in his manners! What an affecting

gracefulness in His delivery! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind, what sublimity, what truth in His replies! How great the command over His passions! Where is the man, where the philosopher, who could so live and so die without weakness, and without ostentation? When Plato described his imaginary perfect man, loaded with all the shame of guilt, yet meriting the highest reward of virtue, he depicted exactly the character of Jesus Christ. Where could Jesus learn among His compatriots, or in what school of philosophy that pure and sublime morality of which He only has given us both precept and example?

The greatest wisdom was made known by Him, amidst the most bigoted fanaticism, and the simplicity of His heroic virtues did honor to the vilest people on earth.

The death of Socrates, calmly philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus expiring in the midst of agonizing pains, abused, insulted, tortured and cursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the sympathizing and weeping executioner who administered it; but Jesus, in the midst of excruciating pangs, prayed for His merciless tormentors. If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction. On the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without removing it. It is more inconceivable that a number of persons should agree to write such a history than that one only should furnish the subject of it. The Jewish authors were of themselves incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

That such a just and noble eulogy on the character of Jesus should have been uttered, and such cogent support given to the truth of the Gospels by so learned and renowned an infidel leader as Rous-

seau, might well lead us to exclaim, "Is Saul also among the prophets?"

CHAPTER III.

Few men have wrought more injury to the Christian religion than Edward Gibbon, and although he passed away from earth one hundred and seven years ago, it is eminently true in his case that "the evil that men do lives after them."

He doubtless stands first among modern historians, his "History of the Decline and Fall of the Roman Empire" being marked by a style so lucid and yet so magnificent, and a research so vast and deep, that no scholar will probably ever venture to rival him in that field.

He was well equipped by nature and by his mental training, and by his varied acquirements, for the execution of that work, which stands among the most splendid achievements of the human intellect. He was indeed a bright star in the firmament of mind, but he has shed so baleful a light upon the world that we may liken him unto that star of which we are told in the Apocalypse:

"And the third angel sounded and there fell a great star from heaven, burning as it were, a lamp, and it fell upon the third part of the rivers and upon the fountains of waters.

"And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters because they were made bitter."—Revelation viii, 10-11.

Gibbon was reared in the Church of England, but at the age of thirty-five renounced Protestantism and joined the Roman Catholic church, and two years later united himself with the Protestant church in France. He thus took, as it were, the third degree in Christianity, so far as related to church membership, and it seemed to have imbued him with a threefold hate of divine revelation.

Soon after he made his last change of religious creed, he became infatuated with Mademoiselle Churchod, of Genoa, Switzerland, who was engaged in teaching school in that city, to support her venerable parents. She was a young lady of great moral worth, devoted piety, and distinguished also for her learning and beauty. She declined Gibbons' proposal of marriage, probably, with woman's fine discernment of character where

her affections are not engaged, having perceived the deep duplicity of his nature.

It may be that the rejection of his suit by a Christian woman led to his bitter hostility to Christianity, for not until then did he openly avow it.

It should be stated that Miss Churchod was subsequently most happily married to M. Necker, a banker of Paris, who became Minister of Finance under Louis XVI, and was the author of the justly celebrated work entitled, "The Executive Power in a Great State."

He, too, like his noble wife, was an earnest Christian, and aided her in many charitable works, the chief of which is still known in Paris by her name, as the "Susanne Necker Hospital for Women."

The decline and fall of the Roman Empire furnished Gibbon with a subject well suited to his genius, and one that gave him ample opportunity to exploit his infidelity and vent his deadly hate of Christianity.

As if animated with diabolical cunning, he has so treated his grand subject as to make his work a running libel on the Christian religion, while he, at the same time, avoids alarming the fears of his Christian readers by making an open attack upon their faith. Like a skilled engineer, who overthrows by mining the mighty fortress that would be impregnable against an open assault, he saps and upheaves the religious convictions of thousands while masking his malignant design by an apparent purpose to vindicate with impartial justice the truth of history.

To him, above all historical writers who have sought to falsify the truth of history, may be properly applied the words of Scripture:

"Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.—Genesis xlix, 17.

He has planted himself on one of the great highways of human knowledge and there injects the deadly virus of his godless infidelity into the minds of his unwary readers.

While he would only seem to be giving harmony and continuity to his narrative of events, he contrives to clothe the corrupt institutions of Paganism in so attractive a garb that the reader almost hates to part with them lest he should lose with

them much of the grace, beauty and grandeur of the world's best days, the brutal sensuality of such institutions being studiously veiled from view by this master of the art of duplicity.

Thus he describes the devastating march of Mohammed with a charming vividness and a cheerful exultation that might well incline his admiring and unreflecting readers to join in lauding the triumphs of that chief of all the world's sanguinary impostors, while the fraud and violence by which the Koran was spread receive from him not even a mild censure.

But when he describes the progress of the benign gospel of Jesus Christ, the great law of love given for "the healing of the nations," his patent pen seems to have been dipped in the coldness and rottenness of the sepulchre.

Whatever may be the other systems of faith, and forms of worship, that he comments or embellishes, Christianity, the sublime teaching of the meek and lowly, and faultless Nazarene is held up by him to odium and contempt, without a redeeming quality to atone for the fearful wrongs that he imputes to it. With a keen delight that he can not entirely conceal, he recites and parades and magnifies the errors of individual Christians, glorying in and gloating over their shame, but passes unnoticed the pure and exalted lives of thousands of them who died martyrs to the truth, after spreading life-giving streams of salvation through a lost and suffering world. This history, thought magnificent in its style, is tainted throughout with blasphemous, and smitten with the fretting leprosy of infidelity, with which its writer's polluted mind was infected.

But; let us turn from Gibbons' gorgeous but corrupting narrative of the "Decline and Fall of the Roman Empire," to the record of the decline of Gibbons' own life, as drawn by his own masterly hand, and with far more sincerity than he displayed in his great historic work. It will be seen that in his case, as in that of other eminent infidels, his irreligious philosophy failed him when he most needed its support, and that clouds and darkness gathered about him in his declining years. Indeed, agnosticism, to use a term in vogue among our gold miners, never "pans out" well.

It is like the glittering flakes sometimes seen in the sands of California streams, which, after being

collected with great labor by the rejoicing discoverer of them, who sees in their yellow beauty wealth for him beyond the dreams of avarice, on being assayed turn out to be mere iron dross—a mere sham, with a golden shine upon it.

Gibbon, in his autobiography, written shortly before his death, which occurred suddenly in the year 1794, when he was in the fifty-seventh year of his age, makes the following melancholy reflections:

"The present is a fleeting moment, the past is no more, and my prospect of futurity is dark and doubtful.

"This day may possibly be my last on earth, and while I will not anticipate any premature decay of my mind or body, yet I must reluctantly observe that the constant abbreviation of time, and the absence of hope tinge with a browner shade the evening of my life."

Let us compare with this sombre picture this wail, which sounds a note of despair, the last words of that learned and devout Christian, Augustus Toplady, the author of the beautiful hymn, "Rock of Ages," which is sung in all civilized lands.

He was the classmate of Gibbon in his early youth at Westminster school, and his personal friend in maturer life, but, unlike him, "chose that good part" which was not taken away from him. —Luke X, 42.

Toplady, after achieving eminence as a preacher of the gospel, died at the age of thirty-eight, and on the last day of his life thus expressed his assurance of a happy immortality:

"It is my dying avowal that those great and glorious truths which the Lord, in His rich mercy, has given me to believe, and enabled me to preach, are far from being dry doctrines and fruitless speculations. No! No! They are now brought with me into practical and heartfelt experience; they are the very joy and support of my soul. They give me a perfect hope, and the consolations flowing from them carry me far above the things of time and sense.

"So far as I know my own heart I have no desire but to be entirely passive, to live, to die, to be, to do, to suffer whatever is God's blessed will concerning me, perfectly satisfied that as he ever has, so he ever will do that which is best, and that he

gives out in number, weight and measure whatever will conduce most to his own glory, and the good of his people.

For me sickness is no affliction, pain no curse, and death itself no dissolution. I am safe in the arms of Jesus. Yet how this soul of mine longs to be gone from this world. Like a bird imprisoned in a cage, it yearns to take a far flight. Had I wings like a dove then would I fly away and be at rest."

Within an hour before he breathed his last he awoke from a gentle sleep and exclaimed: "Oh, what delights! Who can fathom the joys of heaven? What a bright sunshine has been spread around me! I have not words to express it. I know it cannot be long now till my Savior will come for me, as surely no mortal man can live on this earth after the glories which God has manifested to my soul." His last words as he passed on to the "many mansions," were: "All is light, light! The brightness of His glory. Oh! come, Lord Jesus, come quickly!"

Fine Fields for Agents.

Special territory and liberal commissions allowed to general agents and sub-agents for handling "Chr'stology—Science of Health and Happiness."

Extensive and remunerative fields open to energetic canvassers.

The text of the book speaks forcibly for itself as to its practical worth.

To be seen is to be appreciated.

Containing carefully formulated rules for the healing of all maladies, its valuable instructions prove an ever-present help in times of trouble as well as a welcome friend when emergencies arise in homes.

Every well-regulated family can be greatly benefited through securing an early copy of this valuable book.

For territory and terms apply to WASHINGTON NEWS LETTER COMPANY, 512 Tenth Street north-west, Washington, D. C.

Our Authority.

[Lecture delivered by Col. Oliver C. Salin before the Reform Christian Science Church, Washington, D. C., May 26, 1901.]

The lecture this afternoon will be upon the subject of "What is Authority for Healing the Sick?" I want to talk along the line of Scriptural authority on this subject of God healing the sick.

The first general commission given to man which I will refer to is recorded in the sixteenth chapter of Mark, the very last words which Jesus told us before He went up amid the clouds of glory. He and His followers and disciples were going up the mountain, and no doubt He was conversing with them as He went, and they were eagerly grasping, so to speak, every word that He said, and every thought and mind was hanging upon the very threads of His conversation, as He talked to them. After reviewing, as no doubt He did, all of His past life, telling them to teach the gospel that He had taught them, and take it with them and give it to all the world, this command He gave them. I will read you the exact words:

"Go ye into all the world and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"AND THESE SIGNS SHALL FOLLOW THOSE WHO BELIEVE; IN MY NAME shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

You will note what He termed a believer; and that is the definition that Jesus gave of a believer, and the signs that should accompany all believers, that they would have this power, and by these signs you shall know them.

On the 22d of this month I received a telegram from a little town in Iowa, asking for treatment for a young man who had drank carbolic acid poison. In less than six hours after the first telegram was received I received another telegram to stop the treatment. The thought occurred to me that the message had reached us too late, and that the poison had done its work before we got the

message; but this morning I received a letter of explanation. In two hours after the message asking for treatment reached us, the young man was perfectly well, showing, as Christ said, "If they drink any deadly thing it shall not hurt them" "they shall lay hands on the sick and they shall recover." I only give this as one instance out of the many hundreds that occur, of the healing of the sick of various kinds of ailments by this Christian Science thought by this Reform Christian Science Church, carrying out the power that Jesus said should follow those who believe, BY THE SIGNS FOLLOWING.

It occurs to me when I think over this matter, how it can be possible for good Christian people, people we know to be Christian people, and desirous of doing right, and anxious to do right, anxious to follow God and to obey His commands, I say how can it be possible for them to be so blind that they not only can not see the authority written in the Bible for these things, but that they will not believe when the healing is done. If evidence as strong could be brought to bear upon any criminal case in any law suit as can be brought to bear in proof of this God healing, it would convict any person before any jury in the world; yet because this is God Almighty's work, error comes up and says it is not true, and can not be true, and the only way to convince those people is to get hold of them and let God work the healing in their own body, and then they will know it is true. The first thing I ever tested Christian Science healing on was a very severe pain in my back, and that was cured in about fifteen minutes. I argued in my mind that I would have gotten well anyway, and that Christian Science was but a humbug, and I did not believe in it. The next was a rheumatic pain in my wrist—an old complaint contracted during the war in the army. It came on occasionally, and would commence to squeak when I would move the wrist up and down; then it would get so sore that I would have to bind it up, and that had been the rule about it for years. I tested this Christian Science thought, and that wrist was healed in a short time, and has never had a symptom of pain since. I did not then believe that God had healed the wrist, but I confess it staggered me; but mortal mind got up an excuse showing me why it was not true that

God had healed it, until finally, after repeated healings, the perfect truth came home in my consciousness, and I could no longer deny that God did heal the sick.

We must not be cross with those who can not believe as we believe, but be patient with them, be kind to them and try to teach them the way and show them the way—show them this God work, and show them how it is done, and the authority underlying it. That is what I am going to do somewhat this afternoon.

Prayer to God is the instrument used for Christian healing; this healing comes from God in answer to prayer, and always comes in answer to prayer, and it comes in no other way; and I am going to show you what authority we have that prayer heals the sick:

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they shall have their reward."

"But, when thou prayest, enter into thy closet—which means into your secret consciousness—and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

"But thou, when ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking."

"Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him."

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

Did that mean simply to those in that age and in that day? Did it mean that the unchangeable God who never varied from the never beginning unto the never ending had an especial rule and an especial law for the people of that age and that day, and in that locality? You can see how absurd that thought is. No. It is the universal, everlasting law, and has been in force forever, and will never change. Whatever ye ask believing, that shall ye receive. "Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them."

There is a kindred thought given to this in First

Epistle of St. John, 5th chapter, commencing with the 13th and ending with the 15th verse, inclusive:

"These things have I written unto you that believe in the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

"And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."

"And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."

In other words—we may put this in a little different language, and say it this way, "*Know that you have that for which you ask before you ask.*" This is the Christian prayer that heals the sick. These persons that get upon their knees and ask God for something they already have, what is the logical deduction of such a prayer? It is that you doubt the word of God. Suppose I pray to God to give me this Testament I hold in my hand? I have that Testament already, have I not? I am praying for something I have already, and asking God to give it to me. What is the result of such a prayer? It looks as though I was a fool, does it not? It looks as though I did not have common sense. The prayer that heals is, "God, I know I have this; it comes from Thee, and I thank Thee and praise Thee for it." The person who gets upon his knees and asks God to give him health, or anything that he has already, what is the logical deduction of such a prayer? Simply that he does not believe that he has that for which he asks before he asks. The prayer that heals is the realization of the truth of what you are, and your relations to God and His relations to you. You must realize that God is Spirit, and that you are His image and likeness; hence, you know you are a spiritual being, living in spirit; and when you make that realization you can not fail to recognize the truth that you are perfect as God is perfect, and in making that realization your physical body responds to the spiritual thought, and harmony is the result of the realization of spiritual perfection.

That is the prayer that heals the sick, and any other prayer is a prayer of doubt, of mockery, and that is the reason why others can not heal the sick. St. James says, "If you pray wavering and doubt-

ing; it is without force and effect. If you are going to heal the sick, if you are going to have success in your petitions, you must pray as God has given us the rule to pray; pray with the spirit and understanding." I read from St. Luke:

"Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

"For a friend of mine in his journey is come to me, and I have nothing to set before him!

"And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee.

"I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunities he will rise and give him as many as he needeth."

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Now, there is a positive promise from Jesus, and he illustrates it by a parable, that we must not be impatient as to the answer. Do as we are commanded, and remember that God has said, "Be still and know that I am God." Ask, seek, knock. Keep asking, pray without ceasing, and in everything give thanks; but murmur not, nor question, do not build up stone walls before you and say, "I can't, I can't, I can't; but raise your eyes to God Almighty and thank Him for His blessed promises, and the realization will come to you. Do not be discouraged. I have known cases in the healing of disease to take months, months and months before the healing came; and yet I have known others that were apparently worse, to be healed instantly. It is not for us to murmur. A day with God is as a thousand years, and a thousand years as a day. We have our commands, we are told what we must do; then we must wait, and the promises of the parable will be showered down upon us.

I read from John, twelfth chapter, commencing with the 44th verse:

"He that believeth on Me, believeth not on me, but on Him that sent Me.

"And he that seeth Me, seeth Him that sent Me."

"I am come a light into the world, that whosoever believeth on Me should not abide in darkness.

"And if any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world.

"He that rejecteth Me, and receiveth not My words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.

"For I have not spoken of Myself, but the Father which sent Me; He gave Me a commandment, what I should say, and what I should speak."

"And I know that His commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto Me, so I speak."

Fourteenth chapter of John, commencing with the 12th verse:

"Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and even greater works than these shall he do, because I go unto the Father.

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in My name, I will do it."

Now, these are promises that belong to all the ages, and when any person attempts to hide behind their ignorance, and say that those promises only belong to the age in which Jesus lived, I ask them if they have the proof, for I say to you, with the knowledge of everything that has ever been written upon this subject, that those words are as good to-day and they are as much commands to us to-day as they were to those who heard them from the lips of the Saviour. It was not only good then, but is good now, and will be good for all eternity, because it comes from the unchangeable, everlasting God, with whom there is no variableness, or shadow of turning, and in proof of this we heal the sick, and we do as Jesus did, and He has promised that we shall do even greater things than He did. Then why does the Christian world—and I speak it in all kindness—why does the Christian world hide behind its ignorance, the blind leaders of the blind, and refuse to see, and refuse to

know when the facts are put before them, and can be proven by hundreds of thousands of witnesses? And furthermore, we have the words that Jesus said these things should be done. Why will the people of the world rush headlong, pell-mell over this precipice of death, surrounded by all of the ills and miseries of this material world, hugging their miseries, when the light of the Truth that gives them freedom is held out to them, and they can take it by the grasping? I read again from the 15th chapter of John, commencing with the 7th verse:

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

I read from the 16th verse of the same chapter:

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you."

In closing, permit me to say, that every promise we have of God healing, given anywhere, is only **IN THE NAME AND THROUGH THE NAME OF JESUS CHRIST**, and wherever the healing is done in any other way, or in any other name, it is not in accordance with our Pattern sent to us; but as Jesus told His disciples when they came in and told Him that there was a man out there healing the sick in His name, but that he would not follow them, He said, Reprimand Him not, for he is not against us. Wherever we find the work being done, and it is done in the name of Jesus Christ we know that it is the perfect work; but when it comes under the name of hypnotism, or any other kind of "isms," it is not the work of God. **IN AND THROUGH THE NAME OF JESUS CHRIST**, is the promise, take this gospel and preach it to all the world, and **IN MY NAME**, shall ye do so and so. You have no promise anywhere only in and through His name, no promise of anything on the face of the earth save through the name of Jesus Christ, our blessed Saviour.

Stop and ask you self what will the result of this word or act be before you say or do it.

Compensation is the law of existence the world over.

—Emerson.

Sacred Home.

(Will ten for the News Letter.)

Take down your unabridged dictionary, read over all the words that begin with A and go down the alphabet until you come to Z, and you will find only one word, **HOME**, that will fill your head, heart and soul, and bring up all the sweetest of the past and the brightest hopes of the future, that will at once put you in your mother's arms, nestling upon her breast, open ear and eye so that you can hear her voice in tender, sympathetic love speaking as she spoke many long years ago; you can see her face aglow and radiant; a word that will bring up the face of sweetheart, wife and babe; that will bring before you the holy altar, the sacrament of marriage, with its unending train of joys, responsibilities and triumphs; that will bring before your vision brothers and sisters, sons and daughters, and in whose face you can see high aspirations and noble resolves with a purpose to be worthy of the love of she that gave them birth. You will see the babe, which is the wealth of two united hearts held in happy arms, with lips upon life's drifted fount, blue veined, and fair, dimpled cheek, and laughing eye—it is the smiling babe of love, and sleeps upon the mother's breast with that charming, indescribable something we call baby's smile. These are some of the things that gather around the thought of **HOME**.

There is nothing on earth so sacred as home. There are no influences so refining, so elevating as emanate in the home where love presides. Nothing is said in the New Testament of family life, of the sacredness of the homes of the apostles, and yet to us it is the most endearing word in our language.

In the middle ages marriage was discouraged. It was regarded only as one degree above open and unbridled vice, and was allowed only in consideration of human weakness. It was thought far better not to marry at all; that it was far better to love the Church than to love a woman, and St. Paul tells us that it is permissible for man to marry, but it would be better if each man could remain as he was—single. The exceedingly devotional and really spiritual believed in celibacy, and held woman in a kind of pious abhorrence. The great thing for a man to do was to serve the Church, pay liberal tithes, and support the clergy; to suffer as

much as possible, for they were taught, "The Lord chasteneth those He loves," and when an affliction came upon them by reason of wrong-doing, they were taught to charge it up to Providence. The thought of living so as to extract all good from Nature was tabooed.

In what we might term modern Christianity men have been taught to spend their Sundays at least thinking about hell, and how to escape it; and talking about the devil and his great power. We have been taught the road to hell was broad, wide, and easy to travel upon, and that the great unnumbered masses were swiftly passing down it. While the road to Heaven is narrow, straight, and hard to get into; and to be marched upon, in single file, and that heaven is a mighty hard place to get to and if reached at all, will be by the mere skin of our teeth.

The new thought that the Reformed Christian Science Church promulgates is directly opposite to this. It teaches that Heaven is here; that the Kingdom of God is within us; and that the greatest happiness comes to the man who is the purest and the truest; who loves his wife above every creature on the face of the earth; who is tender, thoughtful and considerate of his children, obliging and loving toward his neighbors. That nature is God, and love is God, and God is love. That every gloomy, hateful thought is a sin; that every disease is proof of wrongdoing; that all discord and inharmony in the body, in the mind, in the life, in the family, in the neighborhood, anywhere, is proof of error, and that the one who suffers it has been guilty of listening to the voice of error and following its teachings instead of the teachings of Truth. That Truth is mighty and will prevail.

"Reformed Christian Science" teaches us that it is our duty to be happy, and to make others happy, and that the great object of life, and the ambition of the soul should be to love God with all the might, etc., and our neighbor as ourselves; to pay our debts, which means all obligations to neighbors, and especially to pay the debts you owe to your wife and family and kindred, and the debts you owe to yourself. To be as good a person and as wise, as noble and as manly a man or womanly a woman as is possible for you to be. This will then make your home a place of gladness, a place where joy

rules and where the music of the heart and the harmony of the soul leap like blazing flaming truths from the lips of father, mother, brother and sister. Then, indeed, the home is sacred, and Home and Mother and Heaven are synonymous terms.

What home could be gloomy with a fond, loving husband, with a truly devoted wife, with sweetly obedient children, and who would not love a man that loved his wife and honor a woman that was a truly loyal wife and mother?

Then let all join in this great onward movement of Christ's teachings, which is to be pure in heart, wise in action, diligent in spirit, serving the Lord.

CONTRIBUTED.

A CHANGED HYMN

"He hath put a new song into my mouth."—Psalms xl, 3.
 "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and he shall dwell between His shoulders."—Deuteronomy xxxiii, 19.

"Jesus lover of my soul,"
 Bids me in His bosom stay,
 And though billows around me roll,
 I am safely hid away;
 For he holds me in His arms,
 Quite beyond the tempest's reach;
 And He whispers to my heart
 Words unknown to human speech.

"O'er refuge have I none,"
 He my habitation is:
 Here no evil can befall,
 I am kept in perfect peace.
 I am covered all day long,
 With the shadow of His wing;
 Dwell in safety through the night,
 Waking, this is what I sing:

"Thou O Christ, art all I want,"
 Rests my helpless soul on Thee;
 Thou wilt never leave alone,
 Nor forget to comfort me,
 Thou hast saved my soul from death,
 Thou hast scattered doubts and fears,
 And the sunshine of Thy face
 Sweetly drieth all my tears.

"Thou of Life the fountain art,"
 Thou dost wash me white as snow;
 I'm content to dwell apart
 From all else, Thy love to know.
 Blessed Son of Righteousness,
 I so love to look on Thee,
 That my eyes are growing blind
 To the things once dear to me.

—Selected.

HOPE.

Written for the News Letter.

The religion of Jesus Christ is the only one which holds out hope of life everlasting to humanity. The great distinguishing characteristics of His religion is Hope, which is the anchor of the soul, "Sure and Steadfast and enters into that within the *vale*." The accepted meaning and use of the word hope teaches us to look forward to and expect something that is good. No one hopes for things evil, but for things we believe to be desirable. Look at it from any view point we will see that it is one of the essential elements of human life. It is the great vitalizing faculty of the mind. It is that which gives inspiration, and strength, and courage, and energy, to do and dare the greatest things that have ever been achieved by any human being. When the days are dark and long, when the nights grow weary and black with error's sable mantle, shutting out the light of God's great truths, hope smiles the darkness into day, and weakness into strength, by whispering into the listening ear of love, "Weeping may endure for a season, but joy cometh in the morning." When fear and unbelief lay their palsying hand of affliction upon the body and fills the mortal mind with a belief of disease that makes its helpless victim quake with fear and tremble with all the imaginary evils and pains of the decalogue. Hope, glorious hope, speaks with a voice from the skies and in tones clear and strong saying, "fear not, it is your Father's pleasure to give you the kingdom; I am with you and yea are His image, and no evil shall betide thee." Hope is the line which divides man from the lower animal. Man can hope, but it is a something which other animals can not do. It is the power which fills all life with beauty and makes it throb and pulse with Divine energy. It fills the humble home with the same brightness and light which beautifies the palace; it is the power which permeates the world with good, music and beauty. Destroy hope and you destroy man. Hope is the standard of differentiating between men—you can not put a great hope in a little soul, it would burst the little soul. Some men have destroyed their ability to hope for great things by desiring the ma-

terial and temporal. They are of the earth earthy. Such men do not live in the highest and best sense. Music and beauty are dull to such a man's ear. The deep sweet blue sky with its bright blazing star, immortal types of hope have no charm for his short vision. Love is a theme that has no allurements for his heart. Words of praise of God or man never fall from his tongue. Great enterprises for the good of the race never stir his brain. Great achievements for the uplifting of humanity make no appeal to his soul. "He hath no hope that becomes or is worthy of the real man." If we keep our face continually bathed in hope's bright light it will like the sun cast the ghostly images and shadows of error's night and fear's superstition behind us, and they will not darken our pathways. Hope clothes our spirit with the garments that are fair as the moon, clear as the sun and brilliant and glorious as the love of God and is an armor that the combined forces of sin can not penetrate. The founders of the "Reformed Christian Science church" have within their hearts a hope that is big with immortality, and that rises from the depths of error's night like some splendid sun from the depths of chaos; and with its bars and rays and beams of light pours its fair splendor upon the unused eyes of men, who sit in the darkness of fear. This church, with its unnumbered thousands of truths printed and spoken, go forth like rays of light from the throne of God into every nation on the face of the earth, and upon the isles of the sea, carrying hope to those who have set in despair and been bound by error's chain to diseases of the body, mind and soul. With the life of Jesus Christ as the great wayshower and model, after which this church copies, and in His name it speaks as a brother to a brother, saying, "Like as a father pities his children so the Lord pities them that love Him." "If ye being evil know how to give good gifts unto your children, how much more would your Heavenly Father give all good things unto them that ask Him." Hope answers, "As much more as God is greater than man, as He is wiser than man, as He is better than man, as He is more lovely and powerful than man." If ye then would not rejoice in seeing your children afflicted with pains of body that tortures them almost into distraction, and with fearful forebodings of mind, with deep griefs of

the heart, how can you imagine that your Father in Heaven could be pleased thus to see His children suffer. Hope is the soul's bright morning star, the rising sun, the bow of promise that spans the vaulted sky. It sees the smile from the radiant face of love, it hears the words that fall from the lips of our Father in Heaven when He says, "fear not I will be with thee." "Hope in Me, for I shall give unto thee the desire of thy heart." Hope looks out on the world and with a clear undimmed eye sees down the corridors of time to the glad hour when a knowledge of the Lord shall cover the earth as the waters do the mighty sea. When every knee shall bow and every tongue shall speak with praise His name, and He shall wipe away all tears and there shall be no sorrow there for the Lord God omnipotent reigneth. Blessed be God, who giveth us the hope that inspires and nerves our heart and steadies our soul and enables us with even poise to hurl with a David sling the pebbles of truth at the head of the roaring, raging Goliath of error, and ere long we will be able to stand upon his fallen carcas and shout with a voice that shall circle the earth and echo from the mountain tops and over the valleys, "the Lord God Omnipotent reigns, and He has given us the victory.

C. G. B.

Book Notice.

THE QUEEN OF APPALACHIA, a powerful and interesting book by Joe H. Borders. This novel is as breezy and invigorating as the prairie itself. It deals in a large and characteristic way with Southern scenes and characters. The hero is a genius, although a queer one. The pages are kaleidoscopic—every time you turn one you come upon a new combination. Incidentally, a new religion is exploited and novel ideas and theories are found galore. We venture to say that there is no book more attractive than this in the market. CLOTH. 12mo. ONE DOLLAR. May be ordered through any bookseller, or will be sent postpaid for the price by the ABBEY PRESS, Publishers, of One Hundred and Fourteen Fifth Avenue, New York; London, Montreal and elsewhere, who always issue interesting works.

The New System.

[Extract from a lecture delivered by Col. Oliver C. Sabin
Wednesday evening, June 5, 1901.]

I want to talk this evening upon the subject of what we term "accumulative treatment." The thought of all metaphysicians, so far as I have been informed, prior to my experience along these lines has been that only one person could treat a patient at the same time; that is to say, no two healers could treat the same person during the same sickness. If one should see proper to use two, they must discharge one before the other is employed. When I came out from the Eddy church, I was, so to speak, thrown upon my own resources as to healing the sick. Theretofore I had always refused to take applicants for healing except those who were unable to pay for the treatment, as my money affairs and income were in another direction, and I was receiving pay for my labor in other enterprises; but those who could not pay for treatment I took their cases and treated them because I did not want to ask anyone else to do what I would not do myself. When I came out in the News Letter of September 6, 1899, and declared that the Truth should be unchained and made free, I asked no one to come out with me, but come out alone with God as my only support. Naturally the people who believed in the movement I was in wrote me from all parts of the world for healing. For a while I continued turning them over to my friends of the Eddy school, but soon letters began to be sent to me written by my Eddy friends that said, "I will take your case if you will quit reading the Washington News Letter, and have nothing to do with it, or with Colonel Sabin." I made up my mind that I was simply growing a club to break my own head with; in other words, I was building up an enemy to destroy the movement which had for its object UNCHAIN THE TRUTH, and I was

forced to drop all healers in that denomination, and forced to take the cases myself.

I, in doing the business of the magnitude that soon came to me by letters, and telegrams, found many cases that were hanging between life and death, so to speak. Mrs. Sabin had had no experience as a healer whatever. She had healed her own family, but had taken the cases of no one outside. But when we were forced to rely upon our own resources, we commenced this system of cumulative treatment. A case of great urgency and importance would come to me, and I would treat it myself and then give it to her to treat, she would treat for perhaps half an hour, and then it would come back to me, and some times we kept the cases under constant treatment for hours at a time, and the success that attended that system of cumulative treatment was more pronounced than the one treatment system, so much more than I had ever seen demonstrated by any Metaphysician before in the world that it convinced me that two minds were better and could treat with the force and effect that one could not attain. I soon became acquainted with a lady who had been in the work for a number of years, and also who had come out with the Reform movement, and finally obtained services and attached her to our home staff, and then there were three of us who kept the patient under a round of treatment, and by and by another and another were added, and now if it is necessary, eighteen as good workers as there are in the world can be put on to a single case.

I will tell you of just a few cases that have been treated in this way and been healed and of the success that has attended this work. A week ago to-night, a lady called to see me just before I came down to this hall for the evening service. She told me that her husband was in a very bad condition, she did not say that he was dying, but that was what I thought and felt at that time and I told her I would give the case cumulative treatment. I gave

a treatment myself and put other workers onto the case, and he was treated constantly that night until midnight and then the next morning at 6 o'clock the case was taken up and treated until 10 that night. He has been under this constant treatment every day since that time, and in the interim between 10 at night and 6 in the morning he was treated three or four times. The result of this work was that the very next day after I had commenced he sat up for two hours and a half. He had been under treatment by the single treatment system off and on for two years. The next day he sat up six hours, the next day he went down town, the next day he went in the city, and to-day I met him walking on the street. That is the way he is to-day, and the thought was prevalent that he was suffering under the belief of an incurable disease, but the disease is simply annihilated to-day and he is on the high road to health.

To-day about 2.30 o'clock in the afternoon I was called to my telephone and received a message that a certain physician in this city was dying with the belief of neuralgia of the heart, and I was requested to do what I could. The physicians in charge had given up all hope of his recovery. God alone must be the healer. I gave treatment, and when through gave the case to Mrs. Sabin and then to the other workers in my family, and two hours from that time the man was sitting up, and I was told by the one who telephoned that he is now regarded as out of danger. Both of these cases show the power of the Truth if applied constantly to heal the sick. You remember the parable of the man who went to his neighbor and said that a friend of his had come to his house and he had no bread and wanted some. The neighbor said that he had gone to bed and had his children with him and he could not get up and wait on him. He did not give the bread to the man because he was his friend, but because of his continued and much asking. If that parable means anything, it means that we must be persistent in our de-

sire for the truth, and as Paul says, we must "pray without ceasing," and in everything be thankful.

There is another case I will mention which will illustrate this cumulative treatment. A man in a far western State had what the physicians called cancer of the stomach. From the description we received he was in a very bad way, as bad as a man could be. I took the case and we put him under this constant treatment from 6 in the morning until 10 at night, and have treated him in that way every day. It was a long fight and a hard fight; we are now in the second month of the treatment and the last letter we received about him was that they were going to start that morning on a visit to some friends in a distant part of the country. He was able to sit up and take nourishment and felt much better.

There was a similar case in another State, where a man had a malicious malady, and he was brought out by this persistent treatment. I am going to tell you of two other instances of healing that occurred in my experience recently. There was a lady, I think I have told this before, but I will tell it again, for I had not seen the lady since her healing until to-day. She came, asked for a treatment, came with a friend. I commenced the treatment, and after I had prayed for her about five minutes she said, "Colonel Sabin, I am healed, and I want to shout, I am going to thank God, and am going down stairs and tell my friend that I am healed." I had to stop the treatment then and close the prayer by asking God to grant my request in the name of Jesus, but I knew that my request had been granted then. She went down and told her friends, and she really acted as one in ecstasy. I had not seen her since until to-day, it must have been a month ago. She came to see me to-day with some friends and she did not look like the woman she did when she came before. She was actually rosy, and she said that she was feeling fine. She said that she had been doing the work of three people, as her

help had left and she had to do all the work, cooking and washing, and everything else. She said that there was nothing the matter with her at all, that God had healed her.

This afternoon a lady came to my house with her daughter, a young married woman. The young woman was skeptical, but was willing to have her mother healed. She, that is, the daughter, mentioned that she herself had a very severe pain in the side of her face, it run down her jaw and into her neck and throat. I asked her if she wished to be healed, she did not say no, but I knew that she did not believe in it. I gave her a prayer, and after I had been praying for her about five minutes she spoke up and said, "Mother, I am well, the pain is all gone." She had come to doubt, but remained to pray.

Now, do you not see the condition of material thought? Notwithstanding that young lady and her mother belong to one of the most aristocratic families in the city, if she was to tell her friends the manner she had been healed, they would not believe her, they would either call her crazy or would believe her mistaken. Mortal mind is always ready to call any one a liar when they assert that God does heal the sick. I used to have a great deal of fun with my friends when I was coming into this thought; everybody was ready to call this God healing a lie, and then when the scoffers would become converted I would laugh at them and say to them that they were in a position now to be called a liar. Mortal mind will not believe you.

On last Monday a lady on her way to Europe from one of the Western States wrote and requested an audience with me. She impressed me with one thought that I have thought it well for us to remember, which is this, that this church here in Washington sets the pace, so to speak, for the whole world in this Reform thought. She repeated to me some little things that had been spoken in this church and which had gone out through the

News Letter, and had come home to me with force and effect. She said, "I remember reading in one of your lectures in the Wednesday evening meetings, that you said you had no more fear in taking a case of cancer that was attacking the jugular vein than you had of taking the case of a bad cold." How true that is my friends. If it be true that God does heal the sick, does He not heal everything? God's power is omnipotent. I have no more hesitancy, and no more doubt in taking a case, if the patient is barely breathing, than if it is nothing more than a toe ache, for God Almighty's power can not be measured and can not be hindered. We know that He heals the sick for we have such evidence of it which comes to us every day, from all parts of the world, that we know it is true, and that He does heal the sick and the sinner. I know that it is God's truth that does it. The Psalmist tells us that we are covered with His feathers, and under His wings do we trust, His truth is our shield and our buckler. It is the Truth of God that destroys error, it is the Truth that Jesus said we should know and it would make us free. It destroys error, I care not what form it comes in, it destroys it. Not only that, but it completely annihilates error and the place that knew it knows it no more forever, it is gone forever, annihilated.

All belief of diseases in every form and character is error, and when the truth is applied it destroys the belief and this so-called physical manifestation is destroyed forever.

In realizing the truth always hold to the spiritual thought that God is Spirit and that man is His image and likeness; therefore if man is the image and likeness of God he is perfect as God is perfect. That being true he can not be sick, and when you make that spiritual realization then this physical body, it responds to the spiritual thought and harmony is restored, and God's truth has done it.

"Evil is only that which seems to be; good is that which is."

A Prayer.

"Oh, Thou All-seeing and All-knowing One,
Whom we call "Father," "God," "Creator," to
Thee

We pray, not as of old, when ignorance of Thy
laws

And Thee did bid us supplicate, entreat,
Implore for things we most desired,

But in the higher understanding

With which our great Teacher bade us pray;

He who said: When thou prayest, *believe*

That things desired by thee are *thine!*

For thy Father knoweth *all thy heart,*

And gives thee all *good blessings, e'er thy prayer*

Is uttered! God is perfection, law itself,

And *He* no changing needs. But we, His children,

Heirs by birth and inheritance, have lived

So long *in doubt* of our estate, can not receive;

Our spiritual ears, eyes and thoughts are silent;

So *we* the changing need.

Now, when we pray we will not say:

Dear Father, hear our prayer; but *know*

That Thou *dost hear,* and *answer!*

We will not plead, "Be near us,"

But *know* that space is *filled by Thee* alone!

And surely Thou art here as everywhere.

We will not *plead* that Spirit's power,

May us encompass and protect,

We *know* that Spirit never leaves us day or night.

We'll let each breath and thought and word,

A *recognition* be, our *lives* be hid in *Thee.*

Content in *Thee,* we find our heaven *now.*

And *nothing* have to fear,

Since God is, "All in All" and "God is good."

—Selected.

"Make up your mind just what you want to pass for, and be it.

In prayer it is better to have a heart without words than words without a heart.—Bunyan.

THE APOSTLE PAUL.

CHAPTER I.

The conversion of Saul of Tarsus to Christianity was the most memorable event in the history of the early Christian church. It occurred in the hour of the church's greatest need, for its members were scattered abroad by the most bitter and unrelenting persecution. But where the need is greatest God grants the greatest aid to those who worship Him in spirit and in truth. That conversion was an event beyond all human prescience.

Saul stood first among the orators of his country, and was distinguished as much for his learning as for his eloquence. He was educated at the feet of Gamaliel, the most famous counselor in Judea, and the recognized head of the Pharisees, and he was himself an honored member of that most powerful of all Jewish sects. Clearly perceiving that the ascendancy that Christianity was acquiring in Judea menaced the supremacy of the Jewish hierarchy, he deemed that he was rendering the noblest service to God and his country by persecuting and destroying the followers of Jesus of Nazareth. He had consecrated himself to his chosen mission by being baptized, as it were, in the blood of that most eloquent preacher of the gospel, Stephen, the first Christian martyr, having assisted in stoning him to death, and was unmoved by the dying disciple's prayer in behalf of his slayers. "Lord, lay not this sin to their charge." He knew that the apostles were claiming and daily exercising the power to heal the sick, and the fame of Peter's restoring the lame man, a lifelong cripple, to health and strength had gotten abroad and gave the priesthood much concern, for it was not done in a corner, but openly in "the gate of the temple which is called Beautiful." He regarded their alleged healings as either purely pretensive, or wrought through the practice of the black art of necromancy, for did not the record of the court in Jerusalem show that twenty years previous their leader, the hated Nazarene, after he had drawn off many of the common people by his pretended miracles, had been duly tried and convicted as a "pestiferous fellow," who claimed to be a king, although he was only the son of a carpenter of a

mean family in Nazareth, and had been crucified with other malefactors.

Saul reasoned logically in his spiritual blindness, for he had closed his eyes to the truth, and he carried on his persecution of the followers of Christ with a temper as cruel as the grave. We are told in the Acts of the Apostles, a record undoubtedly penned by his bosom friend and traveling companion after his conversion, St. Luke, whom he termed affectionately "the good physician," that "As for Saul, he made havoc of the church, entering into every house and hailing men and women committed them to prison."—Acts viii, 3. He meditated a deadly blow against the Christian church when breathing out threatenings and slaughter against the disciples of the Lord; he went unto the high priest and desired of him letters to Damascus that if he found any of this way, whether men or women, he might bring them bound unto Jerusalem, for the largest of all the Christian congregations assembled in that city. Damascus was a wealthy and populous city situated in Syria, about one hundred and sixty miles northeast of Jerusalem. It was under the government of the Romans, who had conquered the Kingdom of Assyria thirty years before the birth of Christ, and its inhabitants were accorded perfect freedom of religious worship.

The high priest, therefore, in giving letters to Saul empowering him to arrest Christians in Damascus must have acted with the sanction of the Roman authorities, without which such letters would not have been effective. A judicious bribe was all that was required to procure such sanction, as the rulers in all of Rome's provinces were notoriously venal.

That his statement as to the circumstances under which he was converted from a deadly foe into a devout follower of Jesus is absolutely true, can not be doubted by those who impartially test it by the rules applicable to all evidence. He was traveling along the highway with a company of men, and suddenly there shone round about him a great light. It was about noon, an important fact, as it precluded the possibility of any deception being practiced upon him, such as might have been carried out in the darkness of the night. He states that the men who were with him saw the light and were afraid, but heard not the voice that spake to

him, saying: "Saul, Saul, why persecutest thou me?" They however heard his anxious inquiry in answer to the question asked him, "Who art thou Lord?" and his own question, "What shall I do Lord?" They must have known, too, that the dazzling light had stricken him with total blindness, for they led him by the hand into Damascus, near which city he had beheld it. Every worldly consideration operated to restrain him from any false pretence in such a matter. He was bound for Damascus, not on a personal enterprise, but in an official character, to execute a most important commission. To violate the obligation thus imposed upon him meant public dishonor, the alienation of friends and kindred, whose respect and affection he valued, the ignominy of being branded a recreant to the faith of his fathers, the brand of apostate stamped indelibly upon his brow, and the scorn and contempt of his people. But not only would such a publicly avowed change in his religious convictions, as he must have well known, stamp him as a social outlaw, but it imperiled his life. There was never any question made as to his sanity, for his splendid mental endowments and his wise and practical discourses delivered after his conversion precluded every possible doubt upon that point.

CHAPTER II.

There can be no doubt that there was a thorough investigation made as to the truth of the statement of Saul, that when nigh Damascus on his journey to that city he suddenly beheld a great light on the roadside, above the brightness of the sun, which blasted his sight with its dazzling splendor, etc. Such a statement required the corroboration of intelligent, credible and impartial witnesses, or, at least, the testimony of others than those of the Christian faith. And many such there were, for the scene that he described was witnessed by a company of men associated with him in his mission of persecution to Christians.

The fact must have been generally known also to the Jews of Damascus that he entered that city stricken with total blindness, and that his sight was restored by the devout Christian, Ananias. Paul (we shall now so term him, as he assumed

that name soon after his conversion) having had his duty divinely revealed to him, did not hesitate to enter upon it with all his might. We are told in the Scripture that he dwelt for "certain days with the disciples, which were at Damascus." "And straightway he preached Christ in the synagogues that he is the Son of God. But all that heard him were amazed, and said: "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief priests?" They were not amazed at the doctrines that he preached, for they had long been familiar with them as Paul's conversion to Christianity took place about twenty years after the crucifixion of Jesus. Their amazement was due to the fact that the great orator of Judea, the pride of his nation, the chief hope of the Pharisees, and the terror of all Christians, stood forth as an avowed believer in the teachings of the despised Nazarene, and "confounded the Jews which dwelt in Damascus, proving that this is very Christ."—Acts ix, 20-22.

There is a Latin saying, "The sword is the final argument of kings," and whenever the Jewish priesthood were defeated in argument, they sought to slay their adversary, hence being confounded by Paul's reasoning, they decided to kill him, and doubtless by the Jerusalem method, stoning him to death. To that end they watched the gates of the city to prevent his leaving, but the disciples in Damascus baffled their malice by letting them down over the wall in a basket. He went at once to Jerusalem and on his arrival sought the apostles and entered their presence. They, too, were "amazed" at his appearance among them, declaring himself a believer in Jesus of Nazareth, but unlike the Jews of Damascus, they put no faith in his declaration, not being aware of the fact that he had proved openly in that city at the peril of his life, that he possessed the "courage of his convictions."

They were, for the most part, simple and sincere fishermen, and all plain blunt men, and did not readily give credence to what transcended their experience. They knew Paul as one of the chief Pharisees, and a pitiless persecutor of the followers of Jesus, and as they were hunted men, they were cautious about admitting him into their fellowship, notwithstanding his statement of the circumstances

under which he was converted. They, therefore, repelled him when "he assayed to join himself" to them, for "they were all afraid of him, and believed not that he was a disciple."—Acts ix, 26.

Paul's case at that time was a hard one, hated, as he was, by the Pharisees for his present virtues and rejected by the apostles for his past vices. Although he had entered upon the path of righteousness, a path that he trod unto death, his evil reputation hung like a black cloud over him. But that cloud was soon lifted for the saintly Barnabas, who knew the facts of his conversion, "took him and brought him to the apostles and declared unto them how he had seen the Lord in the way and that he had spoken to Him, and how he had preached boldly at Damascus in the name of Jesus."—Acts ix, 27.

They then welcomed him gladly into their loving brotherhood, a brotherhood that ended only through their common martyrdom, for all of the thirteen apostles there assembled, save John, met their God at the stake, upon the cross, or under the sword.

Thus received into the fold of the church of Christ, Paul instantly preached Jesus Christ and him crucified in Jerusalem. He there disputed with learned Grecians, the wary Pharisees not daring to meet in argument the man whom they lately delighted to honor as the master-mind, and most zealous leader of their powerful sect, "but they went about to slay him." He therefore departed from Jerusalem and went to Tarsus, a populous city in Cilicia, a province of Rome, in Lesser Asia. It was his native place, and on a memorable occasion in his career he referred to it as "no mean city." In preaching there at the beginning of his ministry, Paul evinced a very natural desire to convert his kindred and the friends of his youth to the faith in Christ Jesus, to which he had dedicated his own life.

He must have tarried long in Tarsus, for the other apostles sent Barnabas there to seek him, who, when he had found him, brought him to Antioch, a large city, and the capital of Pisidia, a province in Lesser Asia. There Paul preached for a whole year, and we are told in the Scripture that "the disciples were called Christians first in Antioch."—Acts xi, 26.

While engaged there in his ministry winning

many souls to Christ Jesus, there came a prophet from Jerusalem, named Agabus, who signified by the spirit that there should be great dearth throughout the world, and the disciples at Antioch, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

It was a mission of great importance, involving a sacred trust that required an earnest, faithful and practical man of affairs for its proper execution, and Paul and Barnabas were selected for it. It required of them a wearisome overland journey of four hundred and fifty miles, for the most part through mountainous and desert lands, where the only means of transportation were hackmules and rude carts.

How different was it from Paul's other mission to Damascus. Then his coming meant death or the dungeon, steel to the breast and flame to the roof of the disciples of Jesus. Then they dreaded his coming as a curse, now they would welcome it as a blessing, for Saul of Tarsus, the missionary of hate, the charter slayer of all believers in the crucified Nazarene, commissioned by the high priest of the Jews to destroy, had been changed by the power of Jesus into Paul, the apostle of love, who came not to destroy, but to save, to feed the hungry and cheer the sorrowing, and they hailed his coming as a benediction, as he brought food not only for their mortal bodies but for their immortal souls, proclaiming to all as he went: "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "To be carnally minded is death, but to be spiritually minded is life and peace."—Romans viii, 1, 2, 6.

Upon the return of Paul and Barnabas from Jerusalem, where they had fulfilled their mission, they were consecrated in solemn form for their ministry by the prophets and teachers in Antioch, among whom was Manaen, a friend of his youth, who had been brought up with him, and Herod, the tetrarch, and had been converted from Judaism through Paul's preaching of the gospel.

We are told in the Scripture that this special consecration of Paul and Barnabas was due to the direct command of the Holy Ghost, which was

"separate me Barnabas and Saul for the work whereunto I have called them," and that they "being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus."—Acts xii, 2-4.

It was at Paphos, a city on the Island of Cyprus, that Paul encountered his first open adversary in debate, and performed his first miracle. It was on an important occasion, for Sergius Paulus, the deputy or lieutenant-governor of the county, as he would be termed in modern phrase, having been converted, Elymas, the sorcerer, withstood Paul and Barnabas, "seeking to turn away the deputy from the faith."—Acts xiii, 8. It was a grave emergency, and Paul, a man of action, was equal to the occasion. There never was a nature that in a greater degree than Paul's combined strength with gentleness. He had the pinions of the eagle folded around the loving heart of the dove. St. Luke, the author of the Acts of the Apostles, and long the traveling companion of Paul, tells us that "Then Paul, filled with the Holy Ghost, set his eyes on him (Elymas) and said, Oh full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand."

It did but little credit to the sagacity of the sorcerer that he should have attempted to influence a convert with his malicious mental malpractice in the presence of Paul. Had he really possessed the power of divination, he would have known that indomitable apostle's character and record and slunk away from before his face. As it was, the just retribution inflicted upon him was tempered with mercy, for his sight was to return again.

It should be observed that Jesus performed no miracle to punish, or to curse, but only to bless and heal. Thus it will ever be; the sinner will always receive from Him the sinless, a more merciful judgment and a kindlier blame than from his fellow-man.

Soon after this Paul preached in Antioch of Pisidia, also in Lesser Asia, but situated on the main-

land, unlike the Antioch that he had formerly preached in, that was located on an island. While many Gentiles, and some Jews, were there converted by his ministry, the great body of the Jews combined against him, "and spake against those things which were spoken of by Paul, contradicting and blaspheming."

It was a fatal error in the hardened and perverse Jews of Antioch, for thenceforth they were left to their own vain devices, for Paul and Barnabas said to them, "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles."

As the word Gentile often occurs in the teachings of Paul, it is well that we should know the meaning of the term. It is derived from the Hebrew noun, *Golim*, meaning unenlightened, and was applied by the Jews contemptuously to those nations to whom the law of God had not been revealed, the Jews arrogating to themselves personal superiority over all such, whereas they were far inferior in civilization to many of the Gentile nations, notably the Greeks and Romans, whom they might have excelled in greatness had they not proved unworthy of their splendid opportunities.

Their answers to Paul's arguments, as he published the word of the Lord throughout all that region, was to expel him from their coasts, and he and Barnabas shook off the dust of their feet against them, and thenceforth Paul bore the title of "The Apostle to the Gentiles."—Acts xiii, 45-51.

Paul next visited Iconium, a city of Cilicia, where he abode a long time with Barnabas, and they there gave proof of their divine ministry by "signs and wonders done by their hands." On leaving that city he performed his first act of healing at Lystra, in the province of Lycaonia, a savage and inhospitable region of Lesser Asia, as the word imports, for it means a she wolf. It was a most impressive miracle, its subject being "a certain man impotent in his feet, being a cripple from his mother's womb, who never had walked." His case was manifestly beyond the hope of cure by any human power; but we are told in the Scripture that "Paul steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud

voice, 'Stand upright on thy feet!' and he leaped and walked."—Acts xiv, 8-10.

So profound was the impression made by that benign act upon the Gentiles who witnessed it that "they lifted up their voices, saying, 'The gods are come down to us in the likeness of men, and even their priest who ministered at the altar of Jupiter, their Supreme God, brought oxen and garlands, and would have done sacrifice to them with the people.'" Not so, however was it with the Jews of Lystra, for the more light that was shed upon them the tighter they closed their eyes. The benign and wonderful act of healing aroused them only to vengeful wrath against the healer, and, aided by certain Jews from Antioch and Iconium, they stoned Paul, and supposing him to be dead, dragged his apparently lifeless body out of the city; but as the disciples stood round about him, where he lay, he rose up and came into the city.

He and Barnabas departed the next day for Derbe, a city in Lyaconia, where they taught many, and notwithstanding Paul's terrible experience in Lystra, he soon returned again to that city, and preached the gospel to the people, "confirming the souls of the disciples and exhorting them to continue in the faith," and saying unto them, "We must, through much tribulation, enter into the Kingdom of God."

Nor was his preaching in vain at Lystra, for he there ordained elders, and established a church, and also established churches at Antioch and Iconium, where dwelt the Jews who had taken part in stoning him at Lystra. That was, indeed,

"Bearding the lion in his den,
The Douglas in his hall."

But Paul's courage never quailed in the presence of danger. He loved God too much to fear man, and relied with perfect faith on the promise of Jesus, "Lo! I am with you alway, even unto the end of the world."

It was at Lystra that Paul circumcised one of the disciples, Timotheous by name, the son of a Jewish mother and a Greek father. He did so as a concession to the mother, who was also a believer, and not as a religious rite, she being desirous, as were the Jews in those quarters, that he should

thus be incorporated into their nationality, they knowing that he was the son of a Gentile, and deeming it a dishonor to a woman of Israel that her son should be uncircumcised, even though he were a Christian. In so doing Paul acted only as a peacemaker between the Jewess and her kindred; but he was no compromiser, and he never again administered the rite of circumcision, but, on the contrary, on learning that Peter was conceding that and other Mosaic customs to the Jews at Antioch, he opposed him openly. Thus saying in his epistle to the Galatians, referring to such concessions on the part of Peter:

"When Peter was come to Antioch I withstood him to the face, because he was to be blamed, and charged him with 'dissembling,' and fearing them which were of the circumcision."—Galatians ii, 11.

In the same epistle he says, referring to the demand of many of the Jewish disciples that the Gentile converts should be circumcised:

"Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.

"Behold, I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing.

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love."—Galatians v, 1-6.

At Philippi, in Macedonia, soon after his departure from Lystra, Paul suffered his first imprisonment for doing the works of Jesus.

The occasion was his casting an evil spirit out of a damsel who was a soothsayer, and made great gains for her masters by her divinations.

She appeared, indeed, to possess a real power of divination, which she had used for evil purposes, perhaps, for when she saw Paul, and Luke, and Silas, she cried out:

"These men are the servants of the Most High God, which shew unto us the way of salvation!"

The slave masters whose profits were interfered with by the conversion of the damsel at once accused Paul and Silas before the magistrates, but cunningly concealed the fact that they were impelled by their commercial loss and greed of gain to make their charges, but claimed to act upon

public grounds for the good of the community—a very common subterfuge even in modern times.

They said to the rulers before whom they drew Paul and Silas:

"These men, being Jews, do exceedingly trouble our city."

"And teach customs which are not lawful for us to receive, neither to observe, being Romans."

Paul and his fellow prisoners were thereupon beaten with many stripes, and cast into prison; but at midnight the foundations of the prison were shaken by a great earthquake, and their shackles fell, and the iron doors were flung open. They made no attempt to escape, and the jailor and his house were converted and baptised through the awful manifestation of Divine power made in behalf of his righteous prisoners.

On his reporting what had occurred to the magistrates, their release was ordered; but they asserted their civic dignity as Romans, and refused to depart unless the magistrates came in person and escorted them out of the prison, a demand which those officers promptly complied with, as "they feared, when they heard that they were Romans."

CHAPTER III.

Paul preached with a degree of power and persuasive unction that were never displayed by any of the other apostles. In the vastness of his learning, and in his natural mental endowments he stood far above them all, and, indeed, above any man of his time.

He was alike unrivalled in logical analysis, in argumentative skill, in the force and beauty of his illustrations, and in the splendor of his eloquence. He stands first among the inspired expounders of the Gospel of Jesus Christ as he once stood first among its most zealous and merciless assailants. He was in all things most thorough, and although stern and terrible in his reproofs, he was gentle and persuasive in his exhortations.

His nature might well suggest the strong pinions of the eagle folded around the warm heart of the dove.

He was to the infant church of Christ what the tenth legion of the Roman army was to Caesar, bearing his standard in triumph throughout all

known lands. While he scorned that base spirit of compromise that is ever ready to betray the truth by sacrificing the right to the expedient, he was yet judicious and tactful.

This last-named trait he strikingly illustrated in his masterly argument before King Agrippa.

Realizing that not he personally, but rather that the great cause he represented was on trial at the seat of power, he thus adroitly opened his address with words that could not fail to secure for him an attentive hearing and kindly consideration on the part of his august judge:

"I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all things whereof I am accused of the Jews.

"Especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore, I beseech thee to hear me patiently."

With what matchless skill and deep earnestness he then arraigns himself! He challenges his Jewish accusers to point to one spot upon his life under the Mosaic law, and appeals to them as able to testify truly that after the strictest sect of the religion of their fathers he had lived a Pharisee, and how as a Hebrew of the Hebrews he was foremost in denying to Christians the right to live at all.

Telling how he shut up in prison the followers of Jesus of Nazareth, persecuting them unto strange cities, and putting them to death in his murderous zeal for the hierarchy of the Jews.

The royal judge whom he addressed was a worshiper in the temples of the gods of Rome, and yet so profoundly was he impressed by the eloquence of Paul, as he preached Christ and Him crucified and risen from the dead, that he exclaimed, "Paul, almost thou persuadest me to be a Christian." Save that of Jesus, the trial of Paul must be deemed the most memorable in the annals of the Christian church, not only because of the moral and intellectual grandeur of his defence, and his exalted character, but because a woman sat upon the judgment seat, and took part in the council of the judges, to determine what judgment should be rendered in the cause. The woman was Bernice, the wife of Agrippa, a Roman celebrated alike for her virtues and her learning.

We are not surprised after reading Paul's mag-

nificent argument, at being told in the Scripture that, "When he had thus spoken the king rose up, and the governor (Festus), and Bernice, and they that sat with them.

"And when they had gone aside they talked between themselves, saying, 'This man doeth nothing worthy of death or of bonds.'

"Then said Agrippa unto Festus, 'This man might have been set at liberty if he had not appealed unto Cæsar.'"—Acts xxvi, 30-32.

It will be remembered that when Paul was accused by the high priest and the chief of the Jews, before Festus, the governor of Cesarea, he refused to plead before that official, but on being arraigned, asserted his right as a Roman citizen charged with an offence punishable with death, and said, "I appeal unto Cæsar," to which Festus answered, "Unto Cæsar shalt thou go."

In making that appeal, Paul availed himself of the right accorded to him by the laws of Rome to make his defence at the bar of the highest court in which the Roman emperor administered justice in person.

The name of the ship in which he sailed for Italy was ominous of evil to him and his fellow prisoners, it being *Adramittium*, a Greek word, meaning the court or mansion of death,

The voyage was long and eventful, lasting through not less than four months, the ship being delayed by storms, and finally wrecked on the rocky island of Melita.

Paul foretold the wreck of the ship, but at the same time said to the two hundred and seventy-six souls on board of her, "Be of good cheer, for there shall not a hair fall from the head of any of you."—Acts xxvii, 22-34.

It was at Melita that he realized and demonstrated the sureness of one of the promises given by Jesus just before His ascension to Heaven, to them that believe, "They shall take up serpents, and if they drink any deadly thing it shall not hurt them."

We are told that when the shipwrecked voyagers reached the shore on that island, and Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and fastened on his hand. It must have been known as of a most deadly species, for when the apostle shook it

from his hand into the fire, we are further told that the barbarians who stood around, and saw the venomous beast hang on his hand. "looked when he should have swollen or fallen down dead suddenly, but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a god," although they had previously believed that he was a murderer thus stricken by Divine vengeance for his crime. It is to be noted that Paul did not proceed to heal the hand on which the viper had fastened, and for the very good reason that it was not wounded, it being one of the assured "sigris" following the believer, that he should suffer no "hurt" either from deadly serpent or deadly drink.

Paul preached the gospel on that island during the three months of his stay there, and gave visible evidence of its truth by healing there all "who had diseases." The kindly consideration with which he was treated by the Roman authorities on his arrival at Rome was doubtless due to the favorable report of King Agrippa, transmitted by the hands of Julius, a centurion of the emperor's band, who had Paul in charge. He was at once released from custody, and permitted to dwell in his own hired house, where he abode for two years.

"Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding."—*Ibid* xxviii, 30-31.

It is worthy of note that soon after his arrival at Rome as a prisoner, Paul made his first and last appeal to the men of his own race to give him a hearing, that he might vindicate his action in becoming an apostle of the crucified Jesus of Nazareth.

The chief of the Jews, dwelling in Rome, responded to his call and assembled at his house, saying, "We desire to hear of thee what thou thinkest, for as concerning this sect we know that everywhere it is spoken against."

He made but a slight impression upon them then, though "some believed," notwithstanding "he expounded and testified to them the Kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets, from morning till evening."

He "washed his hands" of them forever in deep disgust, citing to them the following words of the

prophet Isaiah, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

His last words to them before they departed were:

"Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

Never again did he preach to unbelieving Jews.

This statement may be doubted, because he subsequently wrote his Epistle to the Hebrews, but on reference to the text it will be seen that it was addressed to the Jewish converts. This is apparent from the following words of that Epistle:

"Wherefore, holy brethern, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ."—Romans, iii, 1.

The Epistle to the Romans is profoundly doctrinal, and in it Paul proves himself a true Christologist—that is, one who is thoroughly versed in man's spiritual nature, and has mastered with full knowledge the Christ plan of human salvation, and expounds the logic of Christianity as exemplified in the life and teachings of Jesus Christ, saying unto them, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

"For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

"For to be carnally minded is death, but to be Spiritually minded is life and peace.

* * * * *

"For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the flesh, ye shall live."—Romans viii, 5-13.

He thus declares in the same great Epistle his determination to cease his efforts for the conversion of the Jews, while at the same time he expresses his earnest hope for their final regeneration.

"I say, then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

"Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

"I speak to you, Gentiles, inasmuch as I am the Apostle of the Gentiles. I magnify mine office."—Ibid. xi, 11-13.

We should observe that the word "jealousy," in the first verse above cited, is used in the sense of emulation.

He who would view a noble instance of the truly moral sublime should read and reflect upon Paul's discourse delivered from the midst of Mar's hill, at Athens. To appreciate it we must consider not only who the orator was, and the character of his audience, but their environments at the time of its delivery. Athens was at that time the centre of the world's noblest teachings in literature, science and philosophy, and of the grandest achievements in the fine arts.

Her very atmosphere was still redolent with the memory of a long line of great men, "whose mighty footsteps echo down the corridors of time."

He spoke by invitation of the two leaders of the two rival schools of philosophy, the Stoic and Epicurean.

They conducted him to the summit of the hill of Arcopagus—also termed Mar's hill, because of a temple of that god of mythology erected upon it.

There sat the highest court of the Athenians, which had from time immemorial heard the greatest causes, involving the most vital questions both of the state and religion, and rendered judgment of death upon persons charged with grave crimes.

There, too, was the temple of the Furies, and altars erected to Fame, to Modesty, to Justice, and to Mercy.

From where he stood he could view the Acropolis, or citadel of Athens, the Parthenon or temple of Diana, the temple dedicated to Jupiter on High, the colossal statue of Minerva, the goddess who was supposed to preside over the destinies of Athens, and the splendid altars erected to Apollo, and Vesta. As contrasted with all these magnificent works of the matchless architects and sculptors of Greece, reared in honor of her gods, Paul doubtless recalled the only Structure that then symbolized the faith of the Christian—the rude

cross of Mount Calvary, on which his Master had died for man.

We have but a meagre report of Paul's discourse at Athens, and that manifestly marred in our English version. We may rest assured that Paul, the polished and tactful orator, did not commence that discourse by offering an insult to those through whose courtesy he was invited to deliver it. Oratory is the art of persuasion, and the true orator would not begin a religious discourse by charging a highly cultivated audience with being "too superstitious."

We are warranted by the original Greek text, in concluding, that his words were "extremely religious," instead of accusing them of being "superstitious."

So, too, the words, "ye ignorantly worship," in the following verse, should be translated, "whom ye worship not knowing Him." It is probable that the vast number of temples that Paul viewed from Mar's hill suggested to him his words uttered on that occasion:

"God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life and breath, and all things."—Acts xvii, 24, 25.

Paul must have made a deep impression upon the men of Athens, for although they numbered among them many of the world's most subtle reasoners, and accomplished rhetoricians, and were much given to argumentation, yet not one of them ventured to answer his discourse. His effort was not barren of good results, for "certain men clave unto him, and believed," among whom was Dyonisius, one of the nine judges of the high court of the Areopagus, and Damaris, an Athenian woman celebrated for her piety and learning.

From Athens Paul journeyed to Corinth, in pursuance of his decision to preach the gospel to the Gentiles, and dwelt in the house of Aquila, a Jew lately come from Italy, and there worked at his trade as a tent maker, his host being of the same craft.

It must not be inferred, however, from that fact that Paul was of the class of wage earners known

as workingmen, for it was the custom of every Jewish family whatever its wealth or social standing, that its male members should learn some useful trade, so as to be self-supporting whatever might be their lot in life.

The same custom prevails in the imperial family of Russia, the reigning Czar being a house carpenter.

It appears, too, to exist in Denmark, for the present Queen of England, Alexandra, who was a Danish princess, is known to be a skilful maker of women's shoes, having exhibited many fine specimens of her handiwork at English fairs, and in aid of charitable objects.

He encountered the most bitter hostility from the Jews of Corinth, many of whom had been driven out of Rome by a decree of the Emperor Claudius, banishing all Jews from Italy. He, however, preached in their synagogues both to Jews and Gentiles, and Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians, hearing, believed.

It was there, while the Jews and unbelieving Greeks were reviling him, and threatening to take his life, that "the Lord spake to Paul by night in a vision, "Be not afraid, but speak and hold not thy peace.

"For I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city."—Acts xviii, 8-11.

We are told that it was soon after that Divine assurance of his personal safety was given to Paul that the Jews of Corinth made insurrection with one accord against him and brought him to the judgment seat before Gallio, the governor of the province in which that city was situated, and accused him, saying, "This fellow persuadeth men to worship God contrary to the law."

But God's promise never fails, and before Paul could speak in his own defence, Gallio released him from custody, and drove his accusers from the judgment seat, and to confirm his just decision:

"Then all the Greeks took Sosthenes, the chief ruler of the Synagogue, and beat him before the judgment seat. And Gallio cared for none of those things."—Ibid. ix, 17.

Paul, after his abode in Corinth a year and six

months preaching the gospel and healing the sick in peace, then departed for Ephesus.

It does not fall within the plan of this review of his character and career that we should follow him in his wide wanderings. He was the first missionary of the Christian church, being the first to extend his ministry beyond Judea, and preach the gospel to the Gentiles in distant lands. In the vast extent of his labors, in his executive power shown in the founding, and his administrative ability evinced in the government of churches, he exceeded all the apostles.

If he had once been the chief of sinners, he also was the chief of sufferers. He was not only persecuted by the unbelieving Jews and Gentiles, but by many of the Christians of the Judaistic type who were jealous of his prominence in all Christian work, and of the honors accorded him, it being as true then as it is to-day, that

**"He who surpasses or subdues mankind,
Must look down on the hate of those below."**

Paul will stand throughout all time as the most sublime example of moral heroism known to the world's annals, and the most able expounder of the truth as it is in Christ Jesus. No orator ever surpassed him in the strenuous force of his argument, and the power of his invective, combined with the most gentle persuasiveness. He, above all great historic characters, learned the ennobling lesson how to "suffer and be strong." He was guilty of no exaggeration when, forced into self-commendation, he wrote to the Corinthians:

"Seeing that many glory after the flesh, I will glory also.

* * * * *

"Are they Hebrews? So am I. Are they Israelites? So am I. Are they seed of Abraham? So am I.

"Are they ministers of Christ (I speak as a fool)? I am more; in labors more abundant, in stripes above measure; in prisons, more frequent; in deaths, oft.

"Of the Jews five times I received forty stripes, save one.

"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep.

"In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.

"In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness.

"Beside these things that are without that which cometh upon me daily, the care of all the churches."---T Corinthians xi, 22-28.

We have but to add, that in common with all the apostles, save John, Paul suffered martyrdom, being beheaded A. D. 68, at Rome, in the 69th year of his age, and thus found that everlasting "rest which remaineth for the people of God."

Fine Fields for Agents.

Special territory and liberal commissions allowed to general agents and sub-agents for handling "Chr'stology—Science of Health and Happiness."

Extensive and remunerative fields open to energetic canvassers.

The text of the book speaks forcibly for itself as to its practical worth.

To be seen is to be appreciated.

Containing carefully formulated rules for the healing of all maladies, its valuable instructions prove an ever-present help in times of trouble as well as a welcome friend when emergencies arise in homes.

Every well-regulated family can be greatly benefited through securing an early copy of this valuable book.

For territory and terms apply to WASHINGTON NEWS LETTER COMPANY, 512 Tenth Street north-west, Washington, D. C.

WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter

SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Eleven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 26
Oriental Asia, with postage additional,	1 00

SINGLE COPY RATES.

One copy,	10
100 sample copies	8 33

ADVERTISING RATES GIVEN ON APPLICATION

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

In presenting the July number of the News Letter to our readers, it is with pleasure that we can announce that we have definitely arranged to have better type. The type is now all absolutely new, and we trust that the days of illegibility have passed, and hereafter no complaints can be made that the News Letter is not printed plainly and with good type.

SUMMER VACATION.

Our local church here in Washington was closed for the summer on the last day of June, and will not be resumed until the first Sunday in September, giving two full months of vacation. The vacation, however, is in name only, for the workers here in Washington are kept so busy that we can not take a vacation. The Editor of the News Letter and his wife, who have always had their summer outing until this year, are confined to their home with

their work. The world at large is crying for help, and as this new truth goes out, with its beneficent results noted in the healing of the sick, we receive letters, telegrams and cablegrams from all parts of the world, some as far away as South Africa and to the Far East as far as China and Japan. For the benefit of those who cable us from those far-off points, where every word costs from five to six dollars each, I will give some explicit directions.

For instance, if a patient living in Greytown, South Africa, from which place we have received cablegrams during the month of June, let the despatch sent me read something as follows:

"Greytown, South Africa.

"SABIN, WASHINGTON, AMERICA:

"Mary Smith. Consumptive (or whatever the disease may be)."

That is all that will be required, for I will understand that Mary Smith, living in Greytown, South Africa, wishes treatment for consumption, or for the disease named, and treatment will be given. I return no answer. These cablegrams should be supplemented with letters, giving the particulars of the case, and the letters should be mailed as soon as possible, so we can receive the necessary details as soon as it is possible. The treatment will be commenced on receipt of the cablegram, and will be kept up. Instructions as to telegraphic cases have been given before in the News Letter, from time to time, but all understand that ten words can be sent as cheap as one, but not so with cablegrams.

THE NEW BOOK.

We commenced the distribution of the new book on the 10th of June, and have been sending it out

liberally to those who have ordered it. I have already given orders for the second edition, as the first is fast being exhausted, and by the time the second edition is out, it will be gone. This book, I hope in the first year, will have a circulation of at least ten thousand copies, for it teaches how the sick are healed. Take the books of other Christian Scientists—I mean those of the Boston Publishing concern—and none of them teach how the sick are healed, or how to heal them. Their books were not written with that in view. They were simply written to give certain of the fundamental principles of metaphysical healing, all of which was to be supplemented by class instruction at one hundred to three hundred dollars per head. This book, "Christology. the Science of Health and Happiness," not only gives the underlying principles, but also gives the formulas, the *modus operandi* of how the sick are healed, and what does heal the sick; gives the subject-matter in detail in plain and simple language so all may understand who read.

It is a great crime to load this subject down with metaphysical terms unknown to the common reader, and to surround it with mystery in order to entice the people to go into this high-priced class. My experience in talking with the students of those who have been taught through those classes, and a great many of the teachers themselves, has shown me conclusively that instead of being able to teach, they need teaching very much. Those persons who have closed up their record, and work upon the theory that their writings have finished the work, are simply blind leaders of the blind, for the brightest of us have but seen the dawn of the day, and those who cease to grow and advance in this department of knowledge will be dwarfed, and are dwarfed,

and instead of being a blessing to the world they become absolutely a drawback and a hindrance. I know infinitely more now than I did when I left Eddyism, and am learning daily. God opens my mind and gives me brighter thoughts and brighter visions, so to speak, and I know from my own experience that no person can stand still and receive this blessing and obtain this knowledge, but on the contrary, in this, as well as in anything else, there can be no excellence without labor, and constant labor and advancement. The book has already received the commendation of a great many thorough scholars, not only in the field of metaphysics, but a great many who have heretofore been alienated against Christian Science, against the very name, and I feel that if I had never done anything else that I have made the world better by writing this book. I feel that God has led me and directed me in it, and it is destined to fill a want that is now existing.

I want to impress the necessity upon all of our readers, and all the friends of this work, of circulating this book, scattering it broadcast, and those who have time to give to the work, I ask them to assist in the selling of as many copies as they can, for we want it sent to every nook and corner of the world, wherever the English language is spoken. Those who can give the time should write for the agency.

CLASS INSTRUCTION.

It must not be considered that the book takes the place of the college. The work in the Metaphysical college has progressed during the past month satisfactorily, sending out the lesson course to its students wherever they may be, and it is doing a grand

work. This should not be neglected, and wherever a person obtains sufficient means to go through this college course they ought to do so, and receive the diploma from the college.

WASHINGTON NEWS LETTER.

This means of education can not be too highly extolled, nor its necessity too much appreciated. There is no one publication in the world that is doing more good to humanity than is the Washington News Letter. We receive letters—hundreds of them monthly—from various parts of the world; letters of commendation, telling of the good work it is doing in all parts. Taking it as a paper of its size and contents, there is not a publication in the world that competes with it on this subject. There is no other magazine that is one-half what the News Letter is; there is no other magazine in this thought that is doing one-tenth of the work the News Letter is doing. It, in common with all other of our works, is dependent on the good will of its friends, who, under God, are working to push it to the front, and all I can say to those friends is to request them to see that the News Letter is pushed to the front as rapidly as possible. Furthermore, those who can—and all can do this much—will confer a favor upon me personally by sending names of people in various parts of the country who will be likely to be interested in this new thought, and I will gladly send them sample copies of the News Letter free, that they may have a taste, so to speak, of this blessed truth.

We spend hundreds of dollars each month in this direction, and do it with great freedom, for God gives us the money, and it is one way of scattering the truth broadcast. I want to urge upon the friends of this truth that it is their duty to scatter

it, sow the seed broadcast, and remember that as you sow you shall reap. If we all work together along these lines, in twenty-five years from now there will not be a Christian denomination in the world that will not gladly acknowledge and will be practicing the healing virtues of God's truth. This doctrine of Love—God Love—man, as promulgated by our blessed Saviour, and as demonstrated by the healing of the sick, is come into prominence again; not only prominence, but it will come into universal use in the very near future. The scales are falling from the eyes of humanity, and all are learning to look up and see the glory of God, which is being rained down upon us; then let us work, work, work until this great truth becomes triumphant.

PERSONAL.

I feel that God has blessed me in my work, and I thank him more than words can express. This is now substantially the closing of the second actual year since the Unchaining of the Truth, and in looking back over the field, I feel gratified that God has blessed me in my humble efforts, and has made them so pregnant with good for the children of men. When our Saviour told His disciples to preach the gospel to every creature throughout the entire world, they little understood how literally would this command be carried out. To-day this new gospel is being preached through the News Letter in all nations of the world, and in turn it is being taken up by those who are receiving it, and preached and re-preached again, and every monthly issue of this paper is a literal preaching of this gospel to all the children of men, and how rejoiced and how thankful I am that God in His goodness has selected me as one of those who can proclaim this

beautiful, blessed doctrine of Love. It is now taught monthly in all civilized countries and in countries of semi-barbarism. Wherever a flag is found to float, there is this doctrine of Love taught and preached through and in the Name of Jesus Christ by the humble instrument known as the Washington News Letter.

God is blessing us in our work, and you, reader, will rejoice with me.

Lovingly.

Oliver E. Sabier

Some Thoughts About Habit.

BY ALWYN M. THURBER

Frequent repetitions of a thought or bodily act, or a word spoken with any degree of regularity, forecasts the habit of man with astonishing fidelity. Then what a wonderful achievement is the human organism. It can be molded into almost any channel of growth. The student of to-day finds it just as easy to train himself to beneficent thoughts and acts as to pernicious ones. Right here is where Mother Nature proves herself a bountiful yet indulgent parent. Right thinking wins her support, harmful thinking her indulgence. For, after a habit has been formed, and at the same time each day, she will prod us to repeat what we did or thought yesterday, be our motive good, bad or indifferent. We can rise in the morning early or late, and Nature will open our eyes at the hour we have fixed by habit. Some may never have thought that this constant vigilance of the subtle forces can be turned to profit if we would but will it so. Our choice to sail up or down the current is supreme. First, to become conscious that we are masters, and not serfs, is the initial step to individual freedom. Next, to

observe and know that the better thought is manifestly greater in volume and potency, lets us deeper into the secrets of Nature's laboratory. But we must know this truth to a certainty, else we may be caught off our guard betimes and find ourselves smarting under some heedless indiscretion or mistaken thought.

In what way, think you, does the conviction first come to a drunkard that he has fallen victim to a terrible habit? It may be a long time before he realizes that the tentacles of a monster surround him, but when he does awaken to the fact, what effect must the thought first have upon him? For months he may have imbibed moderately, while habit has been secretly prodding him to be a little more indulgent with himself from day to day. At the time of his first glimpse of danger, a flame of heat seizes his brain, and he invariably cries out in mental anguish. Still unyielding in her demands, and in the face of the unfortunate victim's travail of soul, Nature offers a temporary relief in yet another cup, at the bottom of which are dregs still more fiery and poisonous. This is a part of Nature's adherence to the law of cause and effect—just one more libation to drown the after-effect of the former one. But the picture of the inebriate, in the subsequent stages of his downfall, is familiar to us all, and need not be drawn to its fullness here. The time comes when it is like toying with a veritable demon for him to forsake his cups long enough to look over the brink of the chasm which yawns beneath him.

It is the repetition of an act or thought that gives it impetus. A calm and settled look of firmness appears upon the countenance of him or her who has learned the secret of inner command. After this is once learned, the thought or act need not be repeated—it is open to the choice of the individual, who is master to elect, whether its repetition is desirable. If not, then some thought or act of greater significance is sure to take its place, and the world

moves a peg forward for the victory thus achieved by a single soul.

Our beliefs in disease are habits, merely. When we once recognize the immutability of natural law, and what it has to do with our growth of spirit, an error can be discarded as easily as we discard a worn-out garment. Who has not observed, somewhere or at some time, the complete restoration of a sick friend to perfect health? I can recall an instance which once afforded me some profitable reflections. When I was a lad, one of our neighbors had a cough that, according to the accepted theory in those days, was or would be fatal. Every night we would see our friend with his pail upon his arm, going out to milk. His cough seemed as regular as were his hours for milking. It invariably seized him just as he started down the lane, and rarely forsook him until he returned to his home. That year I moved to the West. It was thirty-two years before I returned to this neighborhood for a visit. Many had moved away, many had been transplanted to the higher life, and, altogether, the surroundings seemed decidedly changed. I did not once allude to my friend, the consumptive, for I had long since had him mentally buried, and possibly he was forgotten by his kin ere this. It is yet a mark of respect among old-fashioned people to make occasional visits to the burying grounds of their ancestors. Of course this had to be one of the features of my visit. A hale and hearty old man, the sexton of the cemetery, greeted my companion (an old lady herself) and, of course, I was introduced. Imagine my surprise at finding the sexton none other than my friend, the consumptive, he whose cough had fixed itself so indelibly upon my memory. Here he was, jolly and as neighborly as you please, digging graves for other people! I must have given him a stare almost of incredulity. Somewhere in the years gone by he had dropped that cough habit; but how? I am persuaded that it had not taken a particle of our Science to work the change. Un-

learned was he, unfettered by limitations or dogmatic dictation, but he had escaped it somehow amid the innocence of his primitive existence, even while thousands were roaming the earth over to find a climate wherein to shake theirs off. Some little thought, perhaps; some trifling circumstance, like a clot of grass in the eddy of a stream, had completely changed his habit of thinking, and I do not know but this white-haired friend of my boyhood is alive yet and still digging the graves of the souls in error about him. Whenever I recall this lesson I am apt to be a little remiss in my belief that anybody's cough is necessarily fatal.

Probably our most reprehensible habit is the age habit—thinking and talking ourselves into old age, thereby practically dying before our allotted time. I have attended annual meetings of early settlers and heard some of their after-dinner speeches. Stoop-shouldered men and women were there, ostensibly to bemoan the fact that another year had flown, that the reaper, Death, had depleted their ranks, and might not they be the next to be called hence from this vale of tears and human conflict? What manner of thought must the participants of such a meeting carry away with them? Not thoughts of life and expectancy, nor feelings of thanksgiving such as keep the blood circulating and our spirits keenly alive, but thoughts to encourage rather than discourage the erroneous habit of growing old and dying and falling into the rut of early insolvency and decay. To successfully cancel these unscientific ways, one has but to *know* that there is one life only; that in the absolute there is no age, and that time is only a creation of man, a mere astronomical calculation of days and nights and years, numbered and classified into epochs and eras with painful and unqualified precision. Because the denizens of our world were found to be living three-score years and ten, these intellectual calculators have written it down that such is the lawful limit of age, and the rank and file of earth's children seem

willing to look forward to that limit as if it were the end, the summing up of all life, the hour for death to enter in and claim its own by right of conquest! A few have outlived these peculiar notions of existence. You can tell a person whose spirit is free the moment you hear his voice. There is no hesitation nor fear in his words. The philosopher who *knows* that life is eternal, and that age is a myth, begets a clarified understanding. He can see above and beyond the human family's brief sojourn upon this particular planet. His one habit of life is that of permanence, because his hold upon life is permanent. What has such a person to fear?

We experience hourly many trifling evidences of habit. A person takes a bunch of keys out of his pocket to unlock a door. The next time some other key is needed for another door. If the person is at all absent-minded he will select the key last used, and is only reminded of his mistake by a misfit. What a trifling impression was that left upon his memory after unlocking door number one. Yes, but it was an impression, evidenced by his selection of the wrong key. A man may consult his watch in an abstracted way from habit. Ask him immediately thereafter what is the time and very rarely is he able to tell you. Yet, somehow, he has just taken into his consciousness a certain impression which he was, just as you spoke, applying to his general business practice. He has almost mechanically acquired this habit of looking at his watch and timing himself to his work. Thus it appears that habit is a subconscious acquirement. Then, is it not best to be so cognizant of our acts through habits of concentration and attention, that we do everything with a purpose and not as if we were moving in a dream? In other words, can not we so apply our minds to what we do and think as to be at all times conscious of what we are doing, why we are doing it, and to what definite purpose?

Speaking the negative word, for ourselves or others, is a habit very easy of acquirement. We

are a people of opinions. This or that happens, and we offer our comments forthwith. So prone are we to see the unfavorable side at first glance that before we have time to apply our Science and withhold the unfavorable word we have, in a way, condemned a brother or sister, and mayhap some listening ear hears that word, with what result? Surely the one talked about is made no better; the cause of humanity has not been in the least advanced; the speaker has gained nothing. What gain, then, does the habit of negative word-speaking bring us? Put the opposite practice in its place a week or a month, and observe the result. To the truly wise, this admonition does not need to be twice offered. It is just as easy to commend as to condemn, when once we have learned the art of doing so.

I do not care to close this article without speaking of the habit of permitting other minds to dominate our own. Stop and think, will you, how few acts you perform wholly from your own motive. Is not almost every duty you perform, every thought you think, made necessary by the will of some other person? I am not speaking now to original minds, such as put into active use the great social machinery, but to those who have positively overlooked the fact that they are human engines of originality, if they but knew it. That class of people who toil incessantly, and who vote their employers' tickets, and actually ride the hobbies of the minds who rule over them, these are the people who fall into habits of subservience until in time their tired souls become a part of and wholly subject to the souls of the men and corporations about them. This is habit; nothing else. True, occasional minds are born in serfdom, and come out as leading lights in spite of every obstacle. We call such people geniuses. It is only true that they have discovered, as every living soul can discover, the unused capital within them. Should we habitually go through the world and not be aware that our capital is as large, our right to it as certain, as that

of our neighbors? Blindness to our possibilities may be a common ailment, but it is none the less inexcusable. Just change your mode of thinking. What has been done can be done again, and more, even. The limit of accomplishment has by no means been reached.

A reasonable concession to the manners and customs of the people about you, to the trend of popular thought, or to the way the world is doing and living generally, is quite enough. Beyond these habits all our own can be formed that will have the stamp of independence upon them. The times demand more people who think less about others' ways and ideas and build more upon their own; who shall seek less to be taught and healed, because, is it not true that a mite of wisdom evolved from within is worth all the world has to offer us? Form habits at any time in life if you will, but see that they are rooted deep in the soil of firmness, that they can be cast aside any moment for better ones, and that they do not lead us into pitfalls of error to the detriment of our manifold spiritual gifts. Thus may habit become a mode of living instead of dictator: a lift to higher things instead of a millstone to weight us down.

Practical Religion.

Jane W. Yarnall.

The question is often asked concerning "New Thought" ideas, "is this *Science of Mind* a religion or a Science?" Some such questioners say, "If it presumes to be a religion I want nothing to do with it, as I am perfectly satisfied with the religion of my church." Others will say, "If it is a science, I want nothing to do with it because it would take me away from my church." Others still who are able to see further into principle, will say, "Of course; any true religion must be scientific." It is not so easy to give a satisfactory answer to the question, especially to such as are weeded to tradi-

tion and dogma; because as the prophet declared: "*This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and should hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.*" Such are the cases that no logical answer would satisfy. Such are the souls who shut the door against their own best interests by allowing themselves to be guided by the opinions of men rather than knowing truth and proving it for themselves, by working out *their own* salvation, as all have to do *finally*; and as all will find the process to be scientific. Science means "*To know.*" We can not *know* that which is false, though we may believe it. That which we *know* is true; and as truth is God, whatever we really *know* is Godly. We may honestly believe in a false religion, but if we turn the light of science upon it we find it unreliable, and thus we prove that Science and Religion are inseparably bound to each other. Religion pertains solely to states of consciousness; it is purely metaphysical in character, as it deals wholly with mind, and the states of mind necessary to harmony and wellbeing, or we might say it deals with *soul consciousness* as it is not dependent upon anything external, but may be and should be made practical in all the affairs of daily life.

Scientific exactness is as essential in true religion in every transaction, in every system of philanthropy, and every moral reform, as in the science of numbers if we would obtain perfect results with such problems. It is an almost universally acknowledged fact that every known system of philanthropy, whether in the line of moral reform, physical wellbeing, or of a religious character, has been more or less disappointing. No matter how earnestly or how sincerely the advocates of those systems labor to establish the reforms or relief they aim to bring about, every attempt has been more or less a failure; and when they have wearied of one

method they have sometimes adopted another, and still another with the same result in the main. Their willingness to adopt new methods occasionally proves their earnest desire to better the conditions of humanity. Why have they failed? Because they lacked a solid foundation in principle, which is the point we desire to emphasize in this article. While it is well to avoid as much as possible all negation, we shall but touch upon what seems to us the reasons for such unsatisfactory results by suggesting a way by which the same energy turned in the right direction would bring greater satisfaction as well as greater good to humanity.

Remember, we are talking about a "*Practical Religion*." Not only a Sunday religion, but a system of principles to be used on all occasions, Sunday, Monday, and all other days. We want it understood that every act, every sentiment, and every expression that is born of truth will harmonize with religion. True religion is that which unites us *consciously* with the good as principle, with Godly ideas, and righteous conceptions; which union makes us one with divinity. It is the Re and lige that binds us to God; and this rebinding can never be accomplished by any means other than by a scientific process, which we call "*The Science of Mind*." Formality and dogmatism are the opposite of *true* religion. True religion is of the heart, and not in any way dependent upon the traditions of men, nor the formalities decreed by bodies of men. The discipline necessary to establish a conscious realization of true Godliness is the scientific process before mentioned. We must renounce all that conflicts with true Godliness, and by so doing we train or discipline the mind in knowledge of truth. We prove the falsity of that old foolish conception, which made science and religion appear antagonistic.

By understanding that science means to *know* we can realize that by a scientific process in what we know, we can demonstrate the truth of what we

know, and by the demonstration we prove its utility; we prove that knowledge is power, always remembering that a perversion of the knowledge thus gained will bring discord and disaster.

In all religious instruction we hear a great deal about salvation; but very few are willing to admit or even believe that the gospel of Christ will save from *all* evil; sin, sickness and death, but declare that sickness, tribulation, sorrow and misfortune are the common lot of all mankind, while the gospel teaches very clearly that we are to be saved from *all* evil, *here and now*, but we are to be saved only by knowing the true way of salvation. All Christians profess to believe in the teaching of the Christ, but very few seem to consider his teaching practical on the plane of daily experience, but prefer to trust the ways of men instead.

The advent of the man Jesus as a teacher and benefactor of mankind came not as a graduate of some famous theological seminary, nor of any known school of philosophy, nor did He heal the sick and straighten deformities by knowledge obtained at any medical school. He practiced healing and taught true principles as one having authority within himself. He acknowledged no authority or dependence except upon God, whom he called his Father. He never referred to the learning of the Scribes and Pharisees of his time as authority, although they were then the acknowledged authority on all matters of religion; but *His* teaching was given forth from the fullness of knowledge within, which he said was of the Father. *His* knowledge of divine law gave him power over all things, and it was by the demonstrations of *His* power and *His* knowledge of principles that people were convinced that *His* teaching was true. Very few would have believed anything so new and strange without the demonstrations, and so we find it in our day. The world is just now awakening from its dream of falsity and superstition, and just beginning to realize that knowledge of truth is the

only way to freedom. For ages the cry for help, for freedom from misery and oppression has gone up from the hearts of suffering humanity; and only by the "New Thought" regarding divine things and the truth of being has there been any response to the cry.

People are beginning to see that repentance means a turning from error to truth, rather than that old idea of debasement that only degrades and in which we have recognized more depravity than divinity. We are beginning to see that our former beliefs in and fears of an angry God were a libel on the character of God. We should understand that God would cease to be God if He could be angry. The very thought of anger destroys the Godlike character. The secret of all life is only found by understanding the majesty of divine love, which is yesterday, to-day and forever the same. The Fatherhood of God and the Brotherhood of Man are the two vital ideas that must underlie all true religion, and yet it is painfully apparent to the candid thinker of the present age that man's misconception of God and the misunderstanding of himself are the most undesirable errors that have been interwoven into every religion, and we are finding this out with unmeasured profit. Little by little our eyes are being opened and our conceptions cleared of the rubbish that has been so blinding. People are amazed at the change and tone of the utterances from the pulpits of to-day; and great surprise is expressed on every hand. How does it happen that the Rev. So-and-So preaches so much more hopefully and cheerfully than he formerly did?

Optimism is in the very air we breathe and people catch it, or it catches them, and sets up a new and more wholesome vibration which must find expression in one way or another. Metaphysical ideas are finding their way into almost every phase of philanthropic work in spite of the efforts of some to crush it out. Observing people can not fail to

notice that there is a silent and powerful influence at work all over the land, and that it is pure, holy and uplifting, and that many are prompted to seek an understanding of its nature, and many are awakened to see the beauty and harmony that comes by a realization of what true being is. The truth that is so silently and mysteriously stealing into the mind and hearts of men to-day is a literal fulfillment of prophecy which says: "*I will put my law in their inward parts and write it in their hearts; and I will be to them a God, and they shall be to me a people.*"

The law that is being written in the hearts of men is the law of love; the law of harmony, and it is written by the spirit of truth. It is then that we shall not need to teach "every man his neighbor and every man his brother, saying, *know the Lord*, for all shall know Him from the least to the greatest." It is then that the spirit of truth shall teach us all truth, and love is the magnet that attracts the all of truth.

We can hardly imagine that any one in our day has fully realized the power and majesty of the principle of love. It is said by visitors who have explored the wonders of ancient Egypt, there was found carved in adamant the words "Love is the secret of life." The same words are found carved in stone in a cave near Mt. Sinai, and in various ways the same sentiment is expressed. "The torch of life is fed by the oil of love," is another of those mighty significant statements. The great antiquity of those various carvings tells a story of spirituality and wisdom we rarely find, and the lessons they teach are typified by the enduring character of the carvings. Eternal truths can never be wholly lost.

Never before in the history of the world have we heard so much of the power of love as we are hearing in these days. The very atmosphere vibrates with the thoughts that go out and the words that are spoken on the subject of the Fatherhood of God

and the Brotherhood of Man, and if all would live up to our highest convictions regarding these matters, what a revolution there would be in society. It is the mistaken ideas of men that divides the people into classes and makes brotherly love only a name. The creeds of Christendom can never establish the brotherly love that constitutes real Christianity. It is written "By *this* ye may know that ye have passed from death unto life, IF YE LOVE THE BRETHREN." The greatest enemies to human progress and spiritual growth are and always have been the creeds and dogmas that are misnamed Christianity.

Well did Jesus say, "*In vain do ye worship me while teaching for doctrine the commandments of men.*" We find the true schoolmaster by looking within, as we can never know the *real self* by the study of other men, nor by what others think and believe. We may read the conclusions of other men, and listen to their teachings, but we must measure all we hear and all we read by that infallible standard, *the truth of being*; then we find that we have to solve the problem of life for ourselves, which is only another way of saying "*Work out your own salvation.*" No one can do it for us.

In every human being there is a temple of the living God, and when man discovers his divinity he begins to know himself, and he never fulfills his mission on this plane of existence till he discovers the Christ within.

In the parable of the prodigal son: "*He came to Himself.*" He came to a realization of what he was in the *real* essence of his being as we all have to do if we ever realize our oneness with the great creative energy of the universe, and our powers of mind to dominate and master the adverse conditions that have so largely mastered us in the past. All the ills and misfortunes mankind have suffered on the earth plane are due to their mistaken views regarding themselves and their origin. All the failures of philanthropists and reformers are due

to ignorance of the universal law of being. In sickness we have been in the habit of attributing it to something external then applying something external as a remedy. In poverty we have talked of bad luck, hard times, limitations, etc., never thinking of the gift of dominion, nor applying the righteous law as to our privilege to do, and never realizing that our words must fruit in some corresponding condition. If we talk and believe in sickness, weakness and limitation, we shall manifest sickness, weakness and limitation. If we talk poverty and hard times, brood over and dread it, we shall experience adversity in some way that corresponds to the thought of *lack*. One who has no knowledge of the law of cause and effect will be liable to dispute such statements as we are fully aware; but some day *all* will be convinced that the unseen forces bring to us that which accords with our mental attitude.

True Godliness is manifest in harmony on every line, health, strength, peace, joy and bounty, so we make our religion practical when we mentally and persistently renounce all ungodliness. Because God is *all* that is good, God is health, strength, peace joy and bounty; therefore any lack of those qualities is ungodly, and whatever our religious ideas may be we have not made it practical in the production of desirable conditions when we indulge in those negations that attract adversity. To be "*pure in heart*" we shall see good, think good, and find *only* good manifest in our lives; and we shall realize that what has been named religion is not a Sunday cloak, but a *soul quality of mind* to be used daily in everything we do. Thus we are "*lead in the paths of righteousness*" (rightness) and the soul is restored to harmony and all past mistakes are dead and buried. No more mourning over original sin nor even a thought of native depravity, but a conscious joy in claiming the Fatherhood of God and Brotherhood of Man—because we are all sons of God and brothers of Christ.

SHEATH THE SWORD.

The God of Love Rewards Not With Laurels and Medals the Slayers of Men.

At a meeting of the Reformed Christian Science Church, in Washington, D. C., on the evening of May 29th, Arabella Clark spoke as follows:

Decoration day is close at hand, and on the morrow the graves of the nation's fallen heroes will be strewn with flowers. This beautiful tribute, so soon to be offered throughout the length and breadth of our beloved land in commemoration of the brave deeds of our nation's soldiers and sailors, suggests to my mind a visit which I made to the monitor Puritan, during the President's recent inauguration period. A great but sad object lesson confronted me as I stood aboard this magnificent war vessel and beheld immense cannon—grim monsters of death and destruction—peering menacingly from embrasures in its vast revolving turrets. I investigated the workings of this terrible engine of slaughter as closely as my limited understanding in such matters would allow, and I was greatly horrified over the complicated naval implements built to slaughter broadcast our fellow-men. Naturally, the questions arose: What object could the inventors have had in mind when conceiving of such horrible engines of destruction? Were they considering the welfare of their fellow-men, or was it their mad ambition for worldly fame and the furtherance of commercial gain?

I took hold of a lever at the breech of one of these great guns and found it worked so readily that a little child might have guided it with ease. I also noticed this lever withdrew a massive steel plug, suspended on hinges. Then I saw with what facility and rapidity these cannon could be loaded and discharged at awful sacrifice to human life. A

gunner on duty informed me that it took 480 pounds of powder to fire one shot from the largest guns, sending a powerful bombshell the distance of twelve miles, thereby exploding and destroying everything with which it ultimately came in contact. A military man remarked to me: "War has now become an exact science." Alas! the science of war bringing about speedy destruction and death, which makes us wonder if we are yet fully civilized. Were half the time and money devoted to devising ways to bring about the hallowedness of white-winged peace and to save life that has been given to the expenditures of brutal war, the millenium would have dawned upon us long ago.

We have perverted the Christian armor of the great spiritual warrior—"the loins girt about with truth, the breastplate of righteousness, the helmet of salvation, the shield of faith and the sword of the spirit. This peaceful armor which holds all strife and bloodshed in abeyance, has been reversed for a material uniform and deadly weapon, stirring up hatred, revenge and murder in the hearts of men. The scriptural verdict is, "He that taketh the sword shall perish by the sword."

Beyond the wharves where the war vessels lay were massive machine shops of the National Government at the navy yard, running intricate machinery with hundreds of skilled men employed in formulating terrible engines of death and destruction, which slaughter soldiers, sailors and citizens by the wholesale. We find inventive man racking his brain to fashion still more wicked weapons of horrible carnage. No wonder the heavens weep upon glittering military parades representing relics of barbarism viewed by thousands upon thousands of people with admiration, wonderment and applause, notwithstanding the Bible commandment, "Thou shalt not kill," has been ringing down through long centuries.

How much longer will we in vain call upon a God of universal love, who is the same unchangea-

ble God yesterday, to-day and forever, in prayer for a one-sided victory, and a victory bathed in the blood of slaughtered humanity? Is not the other side called the enemy, praying to the same God for victory to their fire-arms? And are they not as precious in His sight?

The Scriptures inform us that the Almighty is no respecter of persons. Under the circumstances, how can we expect God to answer such prayers? Some may say He would answer the prayer of those who are on the side of right. How can either side be in the right whose prayer is in direct disobedience to the command, "Thou shalt not kill?"

Are not such selfish supplications virtually placing God in a position to violate His word and pervert His own commandments? But God is just and never perverts. He hath said though the heavens and the earth pass away my words shall not pass away. By our own acts of perverting His commandments, through the deadly weapons of war, we have separated ourselves from Him and thereby are placed in a position where God heareth not sinners who still persist in violating His laws. We must reap as we sow. "He that sheddeth man's blood inviteth his own to the spoil," is the Scriptural saying. It is not a question of right but might—the stronger overcoming the weaker through brute force and cunningly devised methods, which never conquer but only cripple and subdue for a time through fear.

Oh, men of war, chaffing and fretting beneath their gilded uniforms in vain is their prayer to their God of battles for power to fight against the commandments of a just and merciful God, who is on the side of love and peace. Him have they foolishly forsaken for a false conception of a God punishing and rewarding contrary to His own law. Thus have they broken another Divine commandment in that "Thou shalt have no other Gods before me."

The God of Love rewards not with laurels and medals those who have been successful in slaying the most men. While it may seem on the surface that great results have followed in the wake of war because peace and prosperity may follow the clash of contending arms, yet it is only the lull in the storm accumulating for a deeper and more dreadful carnage.

Thus it will ever be until the world, tired of trying in vain to battle against God's command, "Thou shalt not," will come at last into the realization of the folly of trying to battle disputes at the point of the bayonet and mouth of thundering cannon. When we become more thoroughly civilized and humane, we will recognize that the most powerful weapon which has ever been wielded is that given by the humble Nazarene prophet nearly twenty centuries ago—Love—"Love your enemies; overcome evil with good." Is not the truth He taught pleading with man to-night? "Come and let us reason together and settle all disputes through peaceful methods." Then, will we don the Christian armor to which the great Apostle Paul referred. Then will God answer all righteous prayer in keeping with his word. Love will subdue "principalities, powers and spiritual wickedness in high places." The call is for soldiers of the cross, trained and equipped with God's weapon of love. Then a finer parade than that wending its way through our broad avenues could be viewed by the hundreds of thousands amid serene sunshine, instead of pelting storm.

We have become enemies of God by attempting to take life which none but He can give. In all our expenditures and preparations for war we are fighting against Him. How can we, I repeat again, expect God to answer prayer which places Him in a position to violate His own morals? Had we obeyed the commandment, "Thou shalt not kill," this earth would never have known the destructive havoc of war.

We have perverted the things of God and turned them into a lie for self-justification and sin. We are wasting forces for making implements of death and the destruction of property, which we ought to spiritualize and use for the advancement of the grand brotherhood of man. We can not conceal assassination from God's sight, though it be sanctioned by governmental authority, even under the guise of national warfare.

Oh, that men would consider that the truly bravest of the brave are those who zealously labor to bring about peace through that much misunderstood word "arbitration." A preliminary work must be done with the individual himself before we can understand how to arbitrate. First, we must come into a true knowledge of God and our relation to Him and to one another. Second, we must learn how to pray in accordance with God's laws and not indisobedience thereto. Then will we pray in the name of the Master the unselfish prayer of the righteous, "which availeth much." We shall then be able to settle the great war problem through arbitration and "turn the bayonets into pruning hooks and the swords into plough shares."

As I stood on board the double turreted monitor, the above thoughts, rapidly chasing each other through my mind, I wondered what a helpless woman could do to aid in bringing about a sentiment which would cause thinking people to consider this important question staring us in the face.

In Scriptural language: "If I could be as a grain of sand that adds its little might toward the boundary of the mighty sea, so that when the waves toss they can not prevail and when they roar can not pass over," so I give the experience of my visit to the monitor Puritan, hoping it may add a grain of Truth towards forming a boundary line against the terrible havoc of cruel and devastating war.

If you want to realize true salvation do not refuse to a knowledge it is yours.

News and Gossip of Other Lands.

Christian Science is making rapid strides at the court of Berlin, especially among the members of the immediate entourage of the Emperor and Empress, and it may not be long before William and his consort become affected thereby. It is just the kind of cult to commend itself to a woman so intensely pious as the Kaiserin, who does not believe in any salvation outside the Protestant Church, and who is entirely responsible for the extraordinary religious revival in Prussia during the past ten years, a revival that has found its expression in the building of a phenomenal number of churches, and in rendering piety fashionable. Still more will Christian Science commend itself to the Emperor, who has inherited all the tendencies toward religious mysticism of his granduncle, King Frederick William IV, which were in a measure shared by old Emperor William—a mysticism which leads those affected therewith to believe that they are in closer communication with the Divinity than the remainder of mankind, and that everything they do has the sanction and approval of Providence.

People such as the Emperor and Empress can not fail to find in Christian Science many things of which to approve, and I shall not be astonished to hear at an early date of their entire conversion to the cult. This expectation is shared by the Lutheran clergy at Berlin and at Potsdam. Indeed, the Lutheran Synod has taken very serious alarm, and the court chaplains have been urged by their ecclesiastical superiors to do everything in their power to check the spread of Christian Science among the members of the court, and especially among the entourage of their majesties.—*Washington Post*, June 7, 1901.

The judgment passed upon statements of Truth should be well considered before voiced.

Helpful Hints.

BY MRS H CLARK

God is ever gracious.

Dogma is fast decaying.

Wickedness often wobbles in a wink.

Good will is always a good investment.

Love Christ more than self or sect.

Fashionable pews often prove hard seats.

Truth crushes error into eternal nothingness.

People are thirsting for waters of genuine salvation.

Reform and progress mark the opening of the twentieth century.

Christology is divine science practically applied.

Prayer lacking sincerity is insult to Deity.

Dry sermons never refresh thirsty souls.

Lacking faith is like treading upon uncertain ground.

When a man thinks he is tricking God, he is merely fooling himself.

Preaching, praying and practicing righteousness result in correct living.

It is only when the Scriptures are chained that a key is needed to unlock them.

Trust God implicitly and pay your debts promptly.

Do good for good's sake alone, and not for the world's laudation.

To act squarely, invariably measure with the Golden Rule.

Righteous people always remain upright until they tumble down.

A religion which is not progressive fails to keep apace with the requirements of God and humanity.

Brimstone sermons have smoked many sinners out of the sanctuary.

Christian science had its birth in Bethlehem—not Boston.

On all rocky roads the way of the transgressor is hard.

The candle burned at both ends is the light of folly.

A sinner properly renovated may ultimately become a saint.

The best things in the world are home, happiness and heaven.

Humanity and Christianity should go hand-in-hand for the elevation of mankind.

As we think, so we are, our thoughts steadily moulding our bodies, actions and circumstances.

Love the Lord every day, and don't forget His collection box on the Sabbath.

A clear intellect and a clean soul despise a foul body.

No sect has a corner on truth, nor a mortgage on God's holy word.

The vainglorious man who loves himself has no love for either his neighbor or his Savior.

The world's most successful preacher never had a salary. His name was Jesus.

Religion when reduced to a commercial basis loses its holiness and power.

Jesus, the world's greatest healer, never used drugs nor deception; but he always cured the sick.

Christology scientifically clears all mystification attaching to the old theology of our childhood days.

False prophets of religion enjoy their brief epochs of popularity only to be execrated, not canonized, at the termination of their masquerading.

Be ever on the alert for people claiming to have received divine vocations, as they mostly entertain sinister designs upon fat pocketbooks.

Where medicines fail to relieve the sick, faith in God's curative power will effect a cure if properly demonstrated.

The healing power of divine grace, as revealed through Christology, places the most humble upon the same plane as the most lofty.

The allness of mind is the only power that manifests itself through inert matter, a principle of philosophy which can not be successfully controverted.

Pills, powders, plasters and potions are weak weapons with which to combat disease, as compared with the curative force of divine mind when exemplified through Christological healing.

The man who lacks faith, hope and charity has a weak staff upon which to lean.

We find much cold comfort in the summer of our discontent.

A pure heart, a clear conscience and a noble purpose make a truly happy man.

Sectarian scare-crows have proved effective recruiting agents to fill insane asylums and juvenile reformatories.

Some people brag about whipping Satan around the stump, but the Prince of Darkness bosses the job every time.

A bitter pill is a sweeter morsel to some people than the truths of the Holy Gospel.

Worldly individuals care more for their backs and bellies than they do for their souls; hence, their coarse grovelling natures.

Glorious missionary work of the most practical kind is being most successfully accomplished by members of the Reformed Christian Science Church.

Every well-meaning person should be a committee of one to carry joy to some aching heart.

In the majestic harmony of the silence, we come in close contact with the life-giving fountain of God's everlasting love.

Sunshine in the soul keeps darkness from within.

A rational religion appeals to intelligence rather than to fear, prejudice and ignorance.

The devil and his dark dominions are not so prominently or extensively advertised in orthodox churches as formerly.

Most marvelous manifestations are constantly occurring through the divine healing qualities of Christology.

False prophets invariably make much noise with stolen thunders.

The unification of rational religious thought can be more readily accomplished through making dogma subservient to philosophical inquiry.

We should so attune ourselves to the infinite that all our utterances may give forth sweet strains of harmony.

As charity is supposed to commence at home, it is better to care for the local heathen than heathens who dwell in foreign lands.

Vibration is motion, and motion is life.

Thoughts are things, and all things are external.

The Holy Bible is the rock of ages upon which all mankind can firmly stand.

Idols are not all moulded in wood and stone. Some pose in human form.

Revenge and murder are deep down in the hearts of those who engage in malicious mental malpractice.

The pure in heart never defile religion nor the sanctity of the hallowed home.

Boarding Notice.

Scientists, or friends visiting Washington, who desire to stop at a private house can be accommodated by Mrs. Carrie A. Dean, 1518 T street N. W. It would be well to write her a letter of the time you expect to arrive, and if any person should desire to come to Washington to be treated by any of the scientists here, they can make reasonable arrangements with Mrs. Dean for their lodgment. She is a student of the Reform movement and in thorough harmony with the new thought. Her prices range from \$1.00 to \$1.50 by the day, and from \$8.00 to \$12.50 per week, owing to the room accommodations.

Praising God for His Blessing.

Oakman, Ind. T., June 12, 1901.

DEAR BRO. TURNER: I want to tell you how we have been blessed by reading Christian Science. My husband was converted while reading lecture No. 9, of the class course, which I am studying. Glorious thought. He was made to know the Truth, and the Truth made him Free. I would that I could tell all the world what the Christian Science Reform Church has done for my home and family.

Your sister in truth,

Instructions for Addressing Letters.

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and What it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street, N. W., Washington, D. C. **DO NOT SEND ANY SUCH LETTERS TO JOHN H. TURNER.** Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 1800 Belmont avenue, N. W., Washington, D. C.

In following these instructions it will simplify our work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

CHANGE OF RESIDENCE.

On the 15th of May we changed our residence, and consequently my place of work, from 1800 Wyoming avenue northwest, to 1800 Belmont avenue northwest, which is just two blocks north of the old residence on Eighteenth street.

This change became necessary because of the absolute demand for a larger house in order to accommodate my work and the numerous visitors who come to see me from all parts of the country. Our new home is very commodious, and has every appointment necessary for comfort and convenience.

Our friends are at perfect liberty to call on us, if they live in the city, between the hours of 1 and 5 p. m., each week day, and those from a distance are welcome at any time. Where our friends from a distance can write ahead and let us know the day

they will come, it would be a pleasure and might insure a more ready reception.

OLIVER C. SABIN.

Book Notices.

"BLOSSOMS FROM A NEW FIELD," by Abbie Walker Gould, Moline, Ill., has been received.

Language is inadequate to express my appreciation of the beautiful poems in this book. They are written along the lines of the New Thought, and are perfectly lovely. The book should have a large sale, and I have no doubt it will.

"LIFE'S GREAT HEALING LAW," by Densie Herendeen, Washington, D. C., has been received. It is a volume of one hundred and forty pages, and is published by the Elevator Publishing Company, of this city. It is written along the lines of the New Thought, and has a great many excellent things in it. The price is one dollar.

"THE ONLY GOOD, AND OTHER TALKS," by Leo Virgo; published by the Unity Tract Society, Kansas City, Mo., has been received. Like all of the writings of this author, the book stands out prominent in beautiful thought.

CARD.

Doctor and Mrs. Yarnall, who have long been known as successful teachers and healers, still receive patients and students, both present and absent.

Mrs. Yarnall will take classes in distant cities or towns when suitable arrangements are made by correspondence or otherwise.

Patients received and private lessons given on application. Any communication relative to their work will meet with prompt response.

Address, JANE W. YARNALL,
2450 Michigan avenue, Chicago, Ill.

A NEW BOOK - A GOOD BOOK - A VALUABLE BOOK,

ENTITLED—

"Christology,"

—OR THE—

Science of Health and Happiness.

BY COL. OLIVER C. SABIN.

Price, Two Dollars per copy. Sold by subscription only. Edition Limited.
No extra charge for mailing.

Price of the book may be remitted by letter,
at risk of the author, addressed to THE NEWS
LETTER Publishing Company, No. 512 Tenth
street N. W., - - - Washington, D. C.

"Christology" IS - THE - CLEARST - AND - MOST - COMPREHENSIVE - WORK
ever issued from the press upon the subject of Pure, Primitive, Metaphysical Healing as taught
by Jesus and His Disciples. This intensely interesting book, elaborately bound in cloth and
well printed in large, clear type on heavy paper, contains over three hundred pages, and presents the
absorbing subject in plain but convincing language. Nothing dubious, confusing or uncertain as to
actual meaning appears within its covers. Carefully formulated rules for the healing of all maladies are
tersely set forth, and may be easily mastered even by the most ordinary intellects, as the text is not
written above the heads of the people to mystify and confuse. Its valuable instructions prove "an ever-
present help in times of trouble," as well as a welcome physician when emergencies arise in homes
requiring prompt and effective action.

As a clear, concise and comprehensive exposition of the principles of Metaphysical Healing the
book is absolutely free from all sectarian bias, and may be advantageously read and carefully studied by
persons of all Christian denominations who are anxious to benefit themselves and others through the
healing power of Divine Truth.

The present edition being limited in point of numbers, subscriptions will be listed in due order of
reception, and the books promptly mailed in accordance therewith, the publishers assuming the payment
of all postage thereon.

ADDRESS:

Washington News Letter Publishing Company,
512 TENTH STREET N. W.,

Washington, D. C.

Persons sending the names of five subscribers at one time, with cash accompanying same, will be
entitled to an extra copy free.

General and sub agents wanted in every city, town and hamlet in the Union. Write for terms
and territory.

Healing and Help For All.

BY FANNY M. HARLEY.

It is a saying almost universal that "An ounce of prevention is worth a pound of cure." The truthfulness, though, of this statement is, as yet, not half understood by the world at large. In the matter of healing this is especially true. Students of the Science of Mind have found it to be a self-evident fact that disease in, or on, the physical organism, did not originate there, and could not do so, but that all diseases of the flesh (so-called) originate in the mentality, and have their existence there, while their appearance on the physical organism is only the outpicturing of the mental belief. This being the case, how important it is that we erect only correct mental images, and that we do not worship any "graven images" there. To keep from doing this is to use the proverbial Ounce of Prevention, which is of so great value as to be worth many times its antidote.

We, as souls, form ideas by the way in which we use the Creative power, Thought-Force. These ideas hold sway just as long as we continue to sustain them in our individual mentalities, by directing the Life-Forces to them by the way we think. When we withdraw Thought-Force from certain ideas and direct it to others of an opposite character, there soon begins to be a lessening of the outpicturing corresponding to the first kind of ideas, and an augmentation of the outpicturing corresponding to the second kind.

The soul is the conscious thinker. It is the soul, therefore, that needs to be educated as to how to think, as to the way in which Thought-Force should be directed. The individual use or misuse of Thought-Force is what makes paucity or richness of soul, and it is these which make the appearances of sickness or health in the consciousness of the individual himself and manifest to his associates. It is self-evident, then, that to save his soul, a man must learn how to think in accordance with the truth concerning his Creator, of his own ideal Being, of mankind and the universe, and that in order to do this he must find out the relation they all bear to each other. To train oneself to mold spiritual and correct ideas is good practice, for this exercise

of the thinking faculty will lead one to strengthen within his consciousness the realization of the truth that he already perceives and knows, and will help to efface all incorrect images. Chronic ailments are the outpicturing of incorrect beliefs habitually held. Continuance of chronic beliefs is the result of one of two things—either of unconscious latent obstinacy in holding to erroneous opinions, or of an unawakened, therefore ignorant, state of consciousness as to what are the wrong beliefs adhered to. The first error should receive the treatment for meekness and lowliness of heart, and a willingness to perceive personal mistaken conceptions; and the second error needs the denial of ignorance and the affirmation of intelligence as its antidote.

There is a root error belief that is primal to all other error suppositions, and from which they all spring, and this is the belief in death. This mistaken assumption indulged in, leads to fear, to belief in evil, to belief in a substance that becomes diseased—a substance that can transmit or catch disease, and that can feel painful or pleasant sensations. The belief in death arises because of an incorrect conception concerning the nature of Man's Cause and of Man's own eternal Being. If the nature of Cause is misunderstood, it is axiomatic that the nature of effect will be misunderstood also. The cause of Man is the Life-Principle. Self-evidently the nature of the Creative Mind is Omniscience. If Omniscience, It must be absolute to all creation, because It is the Creator, the Source, the Origin, the eternal sustaining Principle of Its own created. The totality of effect, or of the expression of the Life-Principle, in all of Its fullness is that nature which is denominated Man.

All that the nature of ideal Man includes and contains comes to manifestation by means of the conscious realization of the evolving soul. *The evolving soul is Man in the process of learning to understand himself*, to practically discover all that he is as the nature that expresses the Life-Principle; all the faculties, the powers, the possibilities that belong to him as Man. The Life-Principle, which is abstract Mind, creates ideal Man by Its activity, Thought-Force. Because Abstract Mind never had a beginning, It is eternal and Absolute. Because It is eternal Its activity is eternal. Because It is forever expressed in Man, Its activity in, through and

from Man must have eternal expression and manifestation. The Principle, Abstract Mind, is Omnipotence; therefore It forces Man's ideal perfection to manifestation. This perfection appears by degrees as soul, evolving by means of the process that we call time. Soul manifests its conscious thinking through the shape or organism that is called person. Thought Force—Life-Force—has its beginning in Creative Mind, and is one with It. It creates Its image, ideal Man. Because Man is of a like nature to his Cause he has a mental capacity. Thought-Force, with Its continuous activity within the nature of ideal Man, causes him to also form an image which in reality is a perfect image, and this is person, or what we call visible shape. Mental physiology may be understood to know the visible "things that are made."

While person, the shape which represents Man's image of himself, comes to visibility as the immediate effect of Man's nature, it has for its primal cause the activity of Abstract Mind, or Thought-Force Itself. Hence, what is called matter by humanity at large, is not a substance apart from the Abstract Life Principle that is Mind or Spirit, but it is the extremity, or the ultimate, of the activity of Mind or Spirit regarding the bringing of Its image, ideal Man, to actuality. Because ideal Man is possessed of the thinking power as the expression of the primal activity, Thought-Force, the evolving soul, uses the thinking power to form ideas for himself. That Man is, is an eternal truth. That he has representative shape is also a truth. That he must think is an eternal necessity. His power to think is used by his evolving consciousness, or his soul and it thinks correctly or not, according to its degree of unfoldment. Remember that Man in his perfection is ideal in divine Mind, but it is soul that is the evolving consciousness that is attaining realization of Being, degree on degree, which realization is made manifest *through* the personal shape.

Now, let us go back to our first proposition, that the root error belief, the actual cause of all the other mischievous beliefs, is that of death, when the truth is there is no death and there never was and never can be, because the Life-Principle is without beginning and without end. Principle can never die. If the Life-Principle is eternal It has eternal expression. The expression of the Life-Principle is ideal

Man. He it is who evolves himself by means of soul through shape or visible organism. Since shape has the eternal nature of Man for its origin, it is also eternal in reality. Because consciousness evolves, it is the only changing factor in all creation. It unfolds by degrees from a little knowledge to an omniscient consciousness. By way of illustration, see that the principle of music is changeless. The tones in which the principle is expressed are changeless. The sheet of music which represents the tones is changeless. The only changing one in the case is the musician, who, with increasing understanding, adjusts his knowledge and the manifestation of what he is continually learning to more and more correct relations with the principle. The accomplished musician is greatly changed, both in consciousness and in visible organism from the child who has taken but one lesson.

During the soul's process of knowledge-gaining it undergoes many changes in conception and realization. So long as a soul regards personal shape as a living thing, subject to disease, accident and death, just so long is he open to these experiences. But when he attains a little knowledge and begins to conform his thinking to a more nearly correct concept or image of what he is as the ideal of Divine Mind, and what his visible shape is as the representative of himself as God's idea, and that his thinking is outpictured upon it, then does he begin to lessen his liability to mortal experiences. This liability is not entirely overcome until the human manner of thinking is transmuted into habitual spiritual thinking. A divine state of consciousness is no more built in a day than was historic Rome. It is the result of faithful adherence to line upon line, precept upon precept, the continuous conquest of discouragement and doubt by the cultivation of hope and faith, and the development of love, wisdom and knowledge to the extinguishment of all uncharitableness, foolishness and ignorance. These several differing and progressive states of consciousness are caused by the push of Primal Energy, which impels the first degree of soul to evolve from ideal Being and start on its journey of knowledge-getting, that it may consciously know that it is indeed the expression of the Life-Principle and endowed with all of Its omnipotent powers. Because Primal Energy is ceaselessly active, It continues to

sh more and more of the perfect consciousness from the ideal Being, until one day we, as souls, will be conscious of all that we are and all that we can do as individualized expressions of the genus pattern Man, which is the ideal of God-Mind. The Life-Principle has no way of manifesting Itself except through Its Expression Man. When we see that Man is a necessity to God, that through him God may express Itself, we can readily see that person or visible shape is just as great a necessity to God as it is through this visible shape that he manifests his realization of life, of love, of wisdom and of all the attributes which belong to his ideal nature. A musical instrument is a necessity to the musician, else he can not manifest his knowledge of the principle of harmonious sound.

Because Man, during certain stages or degrees of the process of his development, has believed that the visible shape must die, and has done his conscious thinking with this end in view, he has experienced the dissolution of the so-called physical body. We think in the within of our consciousness. The conditions of our visible body and of our environments are the outside, as it were, of our mental states. In the work of healing it has been proven times without number that changes in the external are the result of changes in our manner of thinking. Likewise it is but logical to conclude that if we cease to think it a necessity to pass through the change called death, but courageously keep our thoughts fixed upon the Life-Principle and Its Eternal Expression and Manifestation, changes corresponding to that manner of thinking will take place in the visible shape, and its dissolution be indefinitely postponed.

A few days since, when a lady was wishing me a happy New Year, I said: "I wish you a happy century!" "Oh, don't do that," she exclaimed. "Why?" I asked. "Because I don't want it, and you would not wish me anything that I do not want, would you?" "People do not always know what they want," I replied; and neither do we.

If we will take note of ourselves, we will find that when we think of death as a welcome experience it is when we are suffering dissatisfaction with either mental or physical conditions, or with environment. At these times courage is at a low ebb, and we think what a relief it would be to have

death end all, and how glad we are that it is sure to come soon or late. But when we feel harmonious within our consciousness and with our environment and feel that we are really useful in the world, then, how sweet a thing is life! We do not feel as though death would be a welcome guest at all. When we realize health in "mind, body and estate," we are light-hearted and joyous, and we love life in all of its aspects.

Whoever continues in the first mental state is in a constant condition of receptivity for, and indeed is constantly attracting, disease and misfortune. To the degree that these are mentally absorbed, they are outpictured in external conditions. The more the second mental state is cultivated, the more healthful and continuous are its external outpicturings. If the harmonious mental condition were maintained the external outpicturing would be inevitable. But since our education, all down the ages, has been that three-score years and ten is to be the length of our days, the most courageous among us, when that time arrives, begin to consciously think of this belief which we had unconsciously absorbed. From the inner closet of our mentality we bring this mental race image forth and begin to allow it to be our predominating thought, and ere long, sure enough, it begins to outpicture in one way or another, until before many years we go the way of all flesh.

Since personal shape is a necessity to Man's manifestation of his spiritual nature, why not improve and rebuild the one he now possesses, instead of continually dropping and disintegrating one, and taking up another to suit each phase of soul development? Long ago physical scientists proved that at the end of seven years nothing remained of the visible body with which a consciousness started at the beginning, and spiritual scientists are all the time proving that a changing consciousness changes physical conditions. When the time comes that any of us can say in all the integrity of knowledge, "I have finished the work that was given me to do," we will find that we will be able to withdraw our presence, if we wish to do so, from the sense-sight of others without going through the sense of death and separation by the way of disease. While any among us has disease or inharmony of any kind to conquer, our hour has not yet come, and we have not yet finished the work that was given us to do.

This work is to be our individual conscious attainment. It requires steadfast courage and unswerving faith in the omnipotent activity of the Life Forces within our own souls.

To all chronic beliefs which have apparently resisted the healing potency of the word of Truth; to all inharmonious tempers and environments; to all undevelopment of soul of every kind, let us say, "I am confident of this very thing, that he which hath begun a good work in me, will perform it until the day of Jesus Christ," until I have attained the Jesus Christ state of consciousness. Just as the Life-Forces within a plant impel its growth and the manifestation of its nature, in spite of all adverse environment of drought, weeds, etc., so will these same Life-Forces insist upon expanding our consciousness as individual living souls, until we have reached the ultimate of perfected Being.

When continuation of conscious living is seen as a logical necessity because of the nature of our cause and ceaseless sustaining Principle, Life Itself, and when we feel it incumbent upon us to attain this state of consciousness as a matter of integrity—that through us the true nature of the Life-Principle may be made manifest—then will we find ourselves increasing consciously also in divine love, infinite intelligence, pure spirituality, omniscient wisdom and all other accompaniments of a realization that Life is the one and only Substance, the one and only Power, the one and only Intelligence; that in It as Life-Mind we live, move and have our Being, and that from It we can never fall because It is the Everywhere Itself, and there is no place to which we could fall where It is not.

Since we have to make all this our own actual possession in knowledge, if we would use the Ounce of Prevention as well as be cured of all diseases, let us meditate for a period or two each day upon the following affirmations:

Mondays The Life-Principle is the Cause and Source of my Being.

Tuesdays Because I am the child of ceaseless Life, I am eternal.

Wednesdays My entire consciousness is filled with thoughts of life, life, life.

Thursdays My consciousness of life is distributed throughout every atom of my organism.

Fridays My realization of Life as the only Pres-

ence will cause me to realize that my every organ is living and healthy, for Life and Health are one and the same.

Saturdays My realization of Life fills and thrills me with joyous activity.

Sundays The gift of God is eternal life.

Can Religion and Conduct Be Divorced?

I. P. LATHROP.

Divorce always implies previous union. Union is strength. Divorce means a scattering of strength, with the result of weakness.

Underneath all union lies the great law of attraction. Without this omnipresent, all-powerful law, we should have neither the church, the family, nor social life.

Spiritual attraction results in the union of souls in the great church bodies.

Love's attraction makes possible the family and home—the strongest, sweetest union the world has known, and the foundation of all strength.

Mental attraction means the union of thought and talent in the various forms of social life.

Discord, which is not a law but a condition arising out of the natural dissatisfaction with anything less than the divine, seeks ever to divorce all that God has joined together by means of His great law of attraction.

Discord in the church seeks to divorce the Divine Spirit from itself, for is not the Spirit of God the "light that lighteth every man that cometh into the world?" and if a man withdraws his spiritual being from his brother, is he not withdrawing from God, because it is God also that is the Spirit of his brother?

No wonder that church quarrels are the most bitter of all. It is warring with the Almighty; it is endeavoring to break up and scatter the Omnipresent Spirit; it would destroy the Omnipotence of God, which is one vast union.

Discord in the home—ah! to what evil does it not lead? Divorce of love! What can be more pitiful? What more against the law of God? God is love, so again it is warring against God. What

calamity to the heart to substitute antagonism for tenderness! What ruin to mind and judgment! And, Oh! the little ones gathered about seeing it all with fearing, wondering eyes; eyes fresh from the infinite beauty, ears still attuned to the hearing of harmony and love. I sometimes think no sin is equal to this sin to the children. So helpless, so trusting; always seeing all good in their parents until the parents themselves teach them differently. Surely this trust in a child shows that the parents were meant to be symbols of God to their children until such a day that the little minds could see the infinity of God.

A mother sat one night by the side of her little one of two and a half years. She was talking about God, and telling as fully as she could of the goodness of God. The little one listened attentively, then in great earnestness sat up in her crib, fixed her eyes upon her mother's face with that illuminated look that comes sometimes in a young child's face when it has grasped momentarily a truth that is far beyond its years, and exclaimed, with a rare smile that the mother never forgot, "You are God!"

Can you imagine that mother ever forgetting what was expected of her?

Sometimes the same child, as the years rolled on, would stand silently watching her mother if she were irritable, or manifesting wrong in any way, and in the most caressing manner would reach up her dear arms, as if for blessing, and say, "You are such a good mamma." Verily, "out of the mouths of babes and sucklings thou hast perfected praise."

In both instances, the child looked inspirationally past the seeming wrong to the real God Spirit of good within. Let us not by our conduct divorce our children from their natural reverence and their seeing of good.

Our conduct then must be good, and there is only one way to make that possible—the heart must be good, for "out of the abundance of the heart the mouth speaketh."

Conduct is merely the showing forth of what the heart chooses to give the first place in the mind.

How then shall we make the heart good? How give religion such a prominent place in our hearts that religion and conduct shall be one? How be good? for, verily, no matter what may seem to be the aim of the human heart, down underneath the

lust of wealth, and power, and position, lies more strongly than all the yearning for something that shall save us from the evil of our many desires.

So many times we have been told to be good, and when we ask in despair at our failures *how* to be good, we are told to ask God, and then try and never cease from trying.

So we have prayed, and we have tried, until the very trying has become accompanied with such a fear of failure that failure has ridden naturally and easily along the path that fear has made, and we seem often to ourselves and others worse than when we were not trying so hard. Our friends see the struggle and the worn, saddened looks in our faces, and religion is accused of making people sad, taking away natural joy and substituting trials innumerable, and a very hidden spiritual joy that is little else than the satisfaction one has of having made a good fight.

Ah! that is not the way. There is a much better, much easier way.

In the first place, let us not think at all of our religion. Let us substitute the word God for religion; then shall we seek to have our conduct not at-one with our religion, but at-one with God. That means, then, to have first and foremost in our hearts not religion, which means perhaps good conduct, but God, the mainspring of all good, which makes good conduct natural.

How shall we have God thus fill our hearts? Simply by knowing that He is there already, and always has been. Cease praying to a Being outside of yourself.

You are not divorced from your God. You never were, never can be. Think of yourself as one with God—your own indwelling Spirit one with the vast omnipresent Spirit.

More than that, think of your own indwelling Spirit as God, your own God, because one with Him; not different in any way, possessing all His attributes and His power, yet peculiarly *your own*. It is God made accessible to you—made personal for you. He is your own God, yet in no way separate from the all-present, almighty One; in no way separate from God in every other heart.

Now that you know that He is there, how can you complain of weakness? How can you be conscious of lack?

When you wish for strength, will He not leap up at your call with the whole force of almightiness, bearing in your direction strength infinitely more than your small organism could possibly express?

When you wish for health, will not the Spirit of purity respond to your desire with the same cleansing power that made the leper of old to become clothed with the flesh of a little child?

Remember that this Spirit of God is *all* there is of you. Withdraw it, and you remove the visible part of you from the surface of the earth. If then it is all, learn to call upon it, your one and only power, for *all* that you need.

Remember that nothing can bind God, nothing can change God.

Know always that His resources are infinite, that you could not possibly exhaust them. Then call, without fear, and in proportion to your confidence you will receive.

You must make your demands upon Him as numerous as are your needs, as frequent as your actions.

Every day opens a fresh line of activities. Do not venture into the day without turning your thoughts inward to your own powerful Spirit, which is God, and tell Him that you expect Him to animate every thought and action of yours with His wisdom and love. Then, with a confident glad feeling of your great support, start into the day with peace, knowing that your life is merely a wonderful mechanism, designed to express some particular work which is bound to be perfect and beautiful, if you do not interfere, and which people will call *your* life and *your* work.

Perhaps the day will open with an emergency which taxes your wisdom, and you do not see at all what to do. Simply be perfectly quiet, and turn your thought instantly to the absolute wisdom dwelling within you. Then rest until you have light. You will have it if you rest in confidence. He will not fail you.

Perhaps you will be seized with an illness of some kind, and you are at once apprehensive. More quickly than your fear let your confidence go to Him for the perfect health that already is your very being, and expect Him to bring it into manifestation, knowing that nothing can hinder the

Spirit; and you will feel it responding to your call until your very flesh seems buoyant with it.

Again, some little one in your home, or big one maybe, will do something so contrary to your ideas that you can not bear it, and a quick irritability will spring up within you. Do not suffer it for a moment, do not waste time in trying to control yourself. Instantly claim of your God, who is always with you, peace for yourself, and wisdom and love to say the right thing to the one who has offended so that it may be God's message to him—just the right word which he needs to help him. Thus will you be God unto him instead of personified anger.

In every little emergency as well as every great need turn with calm confidence to your indwelling wisdom, love and power, which is God; so then must your conduct express God; so will your life become a beautiful religious epic.

Right here let me warn you of a mistake that is often made. You may see some one who seems to be making a greater success in spiritual life than you. That is not your affair at all. Be glad for your friend, but let it not concern you. Be at peace with your own God, at-one with Him, and He will be satisfied; and you may rest assured that if He is satisfied, the world will be, even though the building of your spiritual temple is slow.

There is much more material to handle in some cases than in others, more accumulated mental rubbish to remove, but trust your Father for a master builder, of whom it is said that He "will give beauty for ashes."

Again, you may not express as much sweetness with all your spirituality as some one who is not at all spiritual evidently but who was born with great sweetness of disposition; so it seems as if you with your great spiritual possessions (which means wealth in every form) were no richer than they. Again, I say, let this not concern you. Just rest in the peaceful thought that so far as you are able you are letting Him build for you your character and plan your work; and He who is working for you, or with you, is the God of genius; you need not fear that it will lack in beauty of perfection.

Your sweet friend, perhaps, retains her sweetness, as the years go by, but adds little or nothing of beauty unto it; whereas there comes to you, shin-

ing in and through all your imperfections, a glory of purpose and the peculiar divine quality which transcends all things human, which illuminates your whole character even as love transfigures life, until your friends shall say of you, "How wonderfully she has changed, she has grown so sweet," and they will come to you, yes, with their cares and all, but you will find them no burden, for you will know that in His presence all is light.—*Unity*.

Positive and Negative Mind.

The mental healer works from the theory that All is mind; that every object in existence is an individualized form of the Universal Mind in various degrees of development or evolution; that the human mind is the highest type of evolved intelligence, and can express more and more of health and perfection through appropriation of the qualities of the Divine Mind, of which it is a self-conscious expression.

Consistent with this premise the body is viewed as mind also, negative mind to be sure, but a substance potential with vitality and Intelligence, every cell of which is capable of manifesting perfection, and of acting in harmony with every other cell toward the health and perfection of the whole.

This places the human being in the aspect of a living battery of mental energy, the thought power being the positive pole and the flesh the negative pole; and through the constant action of the thought power, the individual is polarizing the thought substance from the Universal Mind, and the body responds to the thought power and organizes the cells to conform to the characteristics of the mental qualities individualized. In other words, the character of the individual is expressed in every cell of his nature, because the character of mind polarizes the bodily cells.

It is the constant action of the mental forces of the human magnet that produces all the involuntary actions of digestion, breathing, heart-pumping, etc., and holds the nature in active organization, for when either pole of the battery is injured the whole being suffers in consequence.

The mental healer understands that every diseased condition of the patient is a visible expression of some mental action, the embodied effect of some

of their thoughts; and through their thought power, which is transferable from one human battery to another, the same as electricity, the healer seeks to inspire the patient's mind with thoughts which will counteract the effect already produced, and be a cause for a new physical effect of a more perfect character.

The germ theory of disease does not contradict this teaching of mental causation, when it is remembered that the basic principle of the Science is that All is mind, and all thoughts seek embodiment in organized form. For instance, the parasite of cancer is a certain quality of thought individualized; the thought is the positive pole and the germ form the negative pole of that particular type, as of all types of mental energy; and the tiny germ may be handed down from generation to generation until it finds the proper mental condition in the individual for its latent energy to manifest itself, or it may be transferred from one person to another and produce the effect called a cancer.

But these germs are at most but negative forms of unconscious or unawakened mind, and can be entirely overcome by the positive thought of the mind that recognizes the intelligent Power of the Universal Mind.

All so-called matter is a store house of potential life and energy; it is the Intelligence and Power of the Universal Mind crystalized and at rest; it is the embodiment of the Mighty Forces and Energies of the God Mind; it is the negative pole of the Battery of Life, and every power and quality of the Divine Mind will be found expressed in the visible nature of God.

All the remedies used by the physicians are forms of mental energy, and their quality and power is more positive than the diseased conditions which they counteract and overcome.

The mental healer applies a positive thought force to the mind of the patient, and through the mind it acts on the mind's organization, while the physician applies a negative form of thought to the body, from which it reaches on the mind. One works on the positive pole, and the other on the negative pole of the individual, and both get results equal to their intelligent efforts.

Both methods are good and serviceable, according to the development of the individual. The best

results will not be accomplished by flying to the one extreme of looking to the Spirit and ignoring the needs of the body entirely, or by going to the other of applying the physical elements needful toward the healing, but not recognizing the mind which will organize these elements and produce the perfect result.

Man is a composite entity, having a body, soul, and spirit which relate him to the Body, Soul and Spirit of God, or the Grand Universe, and he must use discriminative knowledge if he would keep himself adjusted and in harmony with the Whole.

When the mind is really in unity with the mind of God, and illumined by the principles of divine knowledge, every fact that has ever been discovered will glorify God and reveal the actions of the Mind of God in every sphere of existence, and in every atom of so-called matter. When viewed from the exalted standpoint of the One Great Mind, all the facts which the scientific investigators have discovered will coincide and agree with all the revelations that have dawned upon the intuitive perceptions of man.

The many noble souls who as physicians have labored for the alleviation of the ills of the human race, have been, and are, all of them, God's agents, and their remedies have done a world of good toward the healing of humanity.

The race will evolve to that condition of mastery over their physical nature, where they will escape all the ills of the flesh and many other ills besides, when they gain the knowledge of their constant unity with the Divine Mind, and realize that they can individualize those potent qualities of mind which image forth the likeness of the Divine Being; that they can have perfect health and perfect happiness only by having a perfect divine character.

Man must understand that the currents of his thinking qualify the blood and nerve currents, which control and feed every organ, muscle and fibre of his complete physical organism, and there lies within his mental grasp the power to control every action of his nature. Through the wonderful action and re-action of his positive and negative mind, backed up by the Universal Intelligence, the processes of life have been going on unconsciously, and the human mind has not realized that it was the cause of all the discordant physical conditions, and

could just as easily cause harmonious conditions instead.

The body, the negative pole, of the human battery, is responding every instant to the thoughts that are generated by the positive pole, and as the mind becomes more intelligent and conscious of its power, it will grow more positive and infuse the flesh with its positive intelligence, giving it vitality and strength to overcome every diseased condition.

Besides being ignorant of their unity with the Universal Mind, the race, through their ignorance, are very busily engaged in thinking thoughts which do not conform to divine ideas, nor express the qualities which characterize the thoughts that emanate from the positive pole of the Divine Mind; they are generating thoughts of lust, hatred, condemnation, fear, malice, selfishness, revenge, cruelty, jealousy and envy, which come into physical expression as a host of abnormal bodily conditions. All such thoughts are mortal and tend toward disease, and disintegration of the human magnet. They produce currents which cross with the currents of Life and Health, and destroy the electromagnetic machine, while the thoughts of the Divine Mind—Purity, Love, Praise, Courage, Power, Joy, Freedom, Success, and Goodwill—are immortal and filled with the Life Eternal; they are most positive and have the power to convert, transform and reorganize all the mortal and negative thoughts and resultant conditions into Health, Harmony, and Happiness.

As all space is filled with the electric fluid, but it only becomes manifest through the dynamo which generates it, so in like manner the whole of Immensity is irradiant with the Beneficent Healing Thought of the Divine Mind—the Holy Spirit—which will come into action by being polarized to the positive pole of the human magnet.

This Mighty Mind of God is manifesting its Love, Wisdom and Power throughout the whole of its vast creation; it is individualizing its thought power wherever there is form or life, and inspiring all creatures with the great vital impulse which causes all to progress in the great onward and upward movement of evolution from the pole of negative or undeveloped mind to the Great Positive Pole of conscious Life and Intelligence.

WALTER DE VOE,
6126 Ingleside Avenue, Chicago.

LECTURE.

[Extr ct from a lecture delivered by Col. Oliver C. Sabin,
Wednesday evening, May 15, 1901.]

I do not like to take up other people's time and keep them from talking, and yet the time ought to be used rapidly. If one of us should relate an incident like the one which was read to us this evening where Peter saw this vision of the sheet with its four corners tied and full of every kind of animal, fish and bird, I say if one of us should relate that we saw such a vision as that, it would seem impossible; many would doubt such a statement, no matter who made it; and yet there are almost as singular things going on to-day as that.

A few days ago—I think perhaps I have given this instance before, but give it again to prove what I say—I was treating a lady, and, as you all know who understand treatment, it is a series of arguments given mentally to the one treated, which prove the impossibility for spirit to have ailments of any kind or character, and how impossible it is for matter to have any sensation or causation. I was making these arguments in my prayer. The lady was a woman who had been a very great sufferer for many years from material thought. I was making the argument as strong as I could with the realization in the spiritual line and was making it to the very best of my ability, when I was surprised to see the woman yawn, and then commence to stretch out her arms. Then she jumped up and almost shouted, and clapped her hands, and said, "I am healed; God has healed me, and I am not going to sit still any longer!" I, of course, could not go on with the treatment.

A few days after that I was treating a lady; her first name was Martha; I will not give her full name. I was calling her by her name, and showing her the impossibility of her spiritual being having any disease, and also proving to the best of my ability by argument, that matter could have neither sensation or causation. This lady suddenly sat up and said, "Somebody is calling me; I hear my name, Martha, Martha! Colonel Sabin, who is calling me?" She got up and spoke that as I was talking to her sub-conscious mind, and was repeating her name sub-consciously.

These are very singular incidents, but such is the

fact. The very instant you throw into vibration a thought directed to the person you are treating, that very instant it lodges in the sub-conscious mind of that person. Distance is absolutely annihilated.

Three days ago, I think it was, I received a despatch from a lady asking me to treat her husband for typhoid fever. I received a letter to-night which more fully described the case. The doctors had decided that that night was to be the night he was to pass out; he was choked with phlegm, had a belief of lung trouble, and they had said he was to pass through the ordeal known as the change; and because of the phlegm combination, it would be impossible for him to go through. She, without their knowledge, telegraphed me for treatment; and when the so-called change came, he passed through all right; this phlegm all came up, and was thrown aside without trouble, and the man next morning was nearly well. When she wrote this letter she said, in substance, that he was very nearly well—was out of danger.

There is another case I would like to mention. It is of a man living in North Dakota. He had a very high fever, with an excessively sore throat, and his wife wrote me, giving a description of the case, and said that she did not have any hope through materia medica, and her only hope was through God. The doctors could give no hope, and could do nothing further for him. The result was that in twenty-four hours after the telegram was received this throat trouble broke and went away, and he was almost immediately healed.

There is one thing about this healing which you, as metaphysicians will learn when you come into the healing, especially in sore throats. I have known it in a number of instances; that is, that a sore throat will gather and break, and the person gets well right away. Of course, I could give instances of this work in all kinds of cases from now until to-morrow evening, and then would perhaps cover no more than a month or six weeks work; but it is not necessary, for the evidence in one case is enough to prove the rule. If it be true that God does heal the sick, then we all know that God is Omnipotent, and He can heal anything. Now, in this vision of Peter, the answer was that God is no respecter of persons; that all nationalities of people

are the same with the Great Jehovah, and we are prohibited from calling any one common or unclean, and when we see one of God's children walking, wherever they may be, we know that that child of God is perfect; it images the Father, and we know it has power and dominion, and the only power on earth that can destroy that power and dominion is the person himself. As I stated a few days ago in one of my lectures, we are the architects of our own fortunes. We can neither make nor destroy anybody but our own selves; it is absolutely impossible. We can absolutely destroy ourselves by wrong thinking, wrong speaking, and wrong acting, and on the other hand we can build ourselves up. We can carry this out in practice, and the only thing which can defeat us is for us to say, "I can not do this; it is not for me, but for some one else."

This self-limiting remark is common with good Christian people; they will say they can not understand, and do not think they will ever understand; and they will stick to it until it is almost impossible to break the shell, so to speak, that is holding them down and binding them to this car of death, sin, misery and destruction; but, when you do break the crust, and the child is born again, and comes into the light of God Almighty's love, oh, how beautiful it is to see them expand and develop. So it is for us to have patience, meet all these discouraging circumstances with the perfect realization of the omnipotence of God and His power, and that nothing can prevent this soul you are trying to save from coming into the light, and, in making your prayers, as I have time and again told you, and I repeat it and repeat it, always pray, affirming that you have that for which you ask before you ask. If you want health, affirm that you have health; if you want happiness, joy or peace, affirm that you have it; realize that it is yours by your birthright, and you will realize you have that for which you ask because you had it before you asked. If you pray, asking for something you already have, that prayer is a doubt from beginning to end, and has no effect whatever; and that is the reason the world is filled with worthless prayer that are never answered; nobody answers them; God never hears them.

The most spiritual thought we have, and the

greatest thought, is to know what we are, and realize that we have power and dominion, and that God has given it to us. When I am called upon to treat a case, I do not know who heals that case; I know that God's power is all, but whether God has delegated to man in his power and dominion, or whether it is a special line, I can not say; but I am coming more and more to the conclusion that the power has been delegated to man, and as when the woman touched the garment of Jesus, and he felt the virtue go out of Him, I believe we heal as He healed, and I believe that the power is inherent in man, God given, and man must exercise this power over all; and I am becoming more and more convinced of this as I study and practice, and as I pray. Oh, what a beautiful thought, to know that God has given us, through His love, the power to heal sin, sickness and death!

Obey the Law.

[Extract from lecture delivered by Oliver C. Sabin Wednesday evening, May 22, 1901.]

There is one thought I have thought it well to talk a little about. When a man goes into society he surrenders, to a certain extent, as the law books say, his natural freedom, his natural rights; that is, he surrenders so much thereof as is necessary for the good of society. When we form into states, cities, and municipalities, we are governed by laws, and in submitting to these laws, we lay aside, so to speak, our natural rights, or so much thereof as is necessary for the good of the community.

Now, in these municipalities and cities there are certain laws known as "police regulations," regarding the health of the community. It is understood by material mind that certain diseases are what is termed "contagious"—such as smallpox, diphtheria, and many others; they are believed to be contagious, and in the measure one believes in contagion, in reality such is contagious to those who believe; and to prevent the spread of these contagious diseases certain laws have been passed by the legislatures of states, and by cities and municipalities, which make it a crime and misdemeanor to permit a person supposed to be suffering from one of those so-called diseases to come in contact with their fellows.

We, as Reform Christian Scientists, believe in the Omnipotence of God; we do not believe that any medicine is necessary to heal us, but, as Jesus said, and as His example shows, we must pay due respect to the powers that be. Very recently I noticed in one of the metropolitan journals, of a member of one of the so-called Eddy churches, whose children were taken with the disease known as diphtheria; he would not have a physician called, would have no help, and he lost them both. The authorities became enraged because he had failed to notify the public and give the public that protection they were entitled to under the law, and he was tried and sentenced to the penitentiary. That has been of but recent date in the State of New York.

The object in talking of this is to impress upon our people at large, throughout the world, that we must obey the law. God can heal the sick if you do get a physician just as well as without. God can heal the sick, and you can heal the sick, if there is a physician. We heal more people infinitely than the Eddy school, and they will have nothing to do with a case unless the doctor is discharged; we heal infinitely more cases than they ever dreamed of and the idea that God can be wronged or cheated, or discredited, is simply a monstrous absurdity. God, the Omnipotent Father of all, cannot be in the slightest degree affected by anything man can do. We are told to be as wise as serpents, and yet as harmless as doves. My advice to all our friends, everywhere on the face of the earth, is that if they have any contagious diseases in their family, or where you are treating a contagious disease, comply with the local laws of the state, or city, in which you reside. Do not hold yourself up as a law breaker, but, on the contrary, obey the laws of your country, or of the country in which you reside. If it is necessary to report the case to the municipal laws, do so; if it is necessary, and by law so declared that you shall have a physician, have one. Obey the laws, and trust God, and He will do the healing.

Now, I hope this will be understood. I want the whole world to know that we are not a set of law-breakers; that we hold no premium for anybody to break the law. I think it is monstrous to allow an infected child to mix with his fellows where his fellows believe so and so, for the very belief will scatter the disease.

Questions and Answers.

Q. What is the Divine Science method of healing?

A. It is the Christ method. We heal by a consciousness of Truth, which to know is to know freedom. From our consciousness of what Truth is, we think the right thought and speak the true word. The words that heal are Truth and Life. They are words of wholeness; they are pure, complete declarations of perfection. We can now affirm, "Now are ye clean through the words I have spoken unto you."

Q. Do Divine Scientists believe in heaven?

A. Divine Scientists believe in everything good; in all things that are good. They believe that all there is is good. They know and have demonstrated that heaven is the true state of Being and not locality. Locality has no power to bring about a true state of happiness. Those who expect to find true happiness by going from place to place, or by change of locality, will ever seek but never find. But they who give perfect recognition to the true and permanent state or nature of Being will find heaven within them, and it will be apparent to their consciousness wherever they are. Think of yourselves as containing heaven within you. You contain the power to know and experience the Truth, that there is no parting or separation, no death, neither sorrow nor crying, no pain. You have the understanding to prove, former things are passed away. You have the power to be the Truth you know and to say, "Behold, I make all things new."

Q. Do Divine Scientists believe in hell?

A. Divine Scientists do not believe in hell. To be a Scientist is to be consistent, and it certainly would be very inconsistent to believe the All in All is God the Good, and then believe there is a hell located somewhere, for people to be plunged into who are not recognizing the Truth. The hell that has been preached and so cruelly portrayed is a false supposition, a vain imagination, just what might be if God were not All and Omnipresent.

Scientists have no time or disposition to get up such a farce as a belief in hell. They are about their Father's business, which is to create anew constantly from the heavenly state within. Locality could never hold a Divine Scientist in bondage. No

walls could possibly limit their sense of freedom. No chains could make them feel bound, for such is the nature and freedom of Truth.

Q. How can we best approach people with the Subject of Divine Science who know nothing about it?

A. The first thing to do is to show forth by act as well as word that you are thoroughly convinced of its Truth, and firmly established and immovable in its realization. Then speak of some of the basic principles and of what results from their practice, and the good resulting to others through the use of true words. Advise them to subscribe for Harmony, and take with it "Basic Statements" and "Science and Healing," and study along the line of true thinking and acting. Attend Divine Science meetings and make the Science their own in every way.—*Harmony*.

Calmness is of such positive value, that I suppose nothing is so practically suggestive for one who would be mentally and physically strong. An attitude of Repose is essential for the attainment of Power. Each person is a medium or vehicle of Infinite Life; and a calm, cool, trustful state of mind allows the energies of Life to unfold into expression.—*Fred Burry*.

TO THE MOTHERS AND CHILDREN.

As Mrs. Coolidge will be away this summer, it has been thought best to suspend the publication of the "Mother's Department" and "The Leaflets for the Little Ones" and to postpone the formation of the "Rainbow Club." She sends much love to the children and thanks them for responding so promptly to all that she has asked of them.

OLIVER C. SABIN.

TRY SCIENCE HEALING....

This Principle of Life! This Truth!
HEALING is for
ALL PEOPLE.

If you want to be well and happy you CAN be.
Absent treatment to any part of the land.

Address: R. C. HANNON, D. S.,
212 Asylum street,
HARTFORD, CONN.

"THE A, B, C OF SCIENTIFIC CHRISTIANITY."

BY

HON. J. R. CLARKSON,

450 Bee Building,
Omaha, Nebraska.

PRICE, 50 CENTS, - Postpaid to all places.

I WILL BE GLAD TO FREE ALL

Those burdened with CARE, or heal any troubled
with diseases, no matter what form they may take.

Price within the reach of all,

Address:

Mrs. EMILY P. HANNON, Divine Scientist,

EAST WINDSOR HILL, CONN

(mar 21)

JUST PUBLISHED:

The Builder and The Plan.

A TEXT BOOK OF THE
SCIENCE OF BEING.

By URSULA N. GESTEFELD.

This book is the ONLY ONE among the many belonging to modern Metaphysical Literature that presents A POSITIVE SCIENCE as exact and unvarying as the science of numbers.

It contains no Opinions; it states Principles.

It embodies a COMPLETE LOGICAL SYSTEM of Thought.

It EXPLAINS; it never Asserts.

It offers LOGICAL PROOF OF HEALING and the conditions under which it is accomplished.

It shows the difference between a Positive Science and a Religious Faith.

It shows the difference between HEALING and HYPNOTISM.

It teaches SELF-PROTECTION and WHY THERE IS NEED OF IT.

PARTIAL TABLE OF CONTENTS

The Builder and the Plan—Creator and Creation—Expression—Active and Passive Aspects of First Cause—The Composition of Man—Body—Environment—The Influence of Environment—Susceptibility to Impression—Mortal Senses—Mortality and Immortality—Original Sin—To Create and to Form—The Immaculate Conception—The Origin of Evil—Duration of the Human Person—The Relation of Person to Embodiment—Indestructibility of Matter—Sin, Sickness, and Death—Therapeutics—Curing and Healing—The Use of Auto-Suggestion for Healing—The Limitations of Hypnotic Suggestion—Heredity—The Responsibility of a Healer—The Use of Material Remedies—Science and Religion—The Relation of the Bible to the Science of Being—The Difference between Christian Science and the Science of Being

It will place you on your feet and make you independent of mental manipulators, for it will prove to you your own power.

SEND FOR IT.

Beautifully printed from new plates, on Dickerman antique paper, well bound in Holliston lined cloth, stamped with special cover design.

Price, \$2.00 net, Postpaid.

THE GESTEFELD PUBLISHING COMPANY,
Pelham, N. Y.

Complete Descriptive Catalogue of our publications free on request.

A NEW BOOK - A GOOD BOOK - A VALUABLE BOOK.

ENTITLED—

"Christology,"

—OR THE—

Science of Health and Happiness.

BY COL. OLIVER C. SABIN.

Price, Two Dollars per copy. Sold by subscription only. Edition Limited.
No extra charge for mailing.

Price of the book may be remitted by letter,
at risk of the author, addressed to THE NEWS
LETTER Publishing Company, No. 512 Tenth
street N. W., - - - Washington, D. C.

"Christology" IS THE - CLEAREST - AND - MOST - COMPREHENSIVE - WORK
ever issued from the press upon the subject of Pure, Primitive, Metaphysical Healing as taught
by Jesus and His Disciples. This intensely interesting book, elaborately bound in cloth and
printed in large, clear type on heavy paper, contains over three hundred pages, and presents the
subject in plain but convincing language. Nothing dubious, confusing or uncertain as to
real meaning appears within its covers. Carefully formulated rules for the healing of all maladies are
clearly set forth, and may be easily mastered even by the most ordinary intellects, as the text is not
written above the heads of the people to mystify and confuse. Its valuable instructions prove "an ever-
present help in times of trouble," as well as a welcome physician when emergencies arise in homes
requiring prompt and effective action.

As a clear, concise and comprehensive exposition of the principles of Metaphysical Healing the
book is absolutely free from all sectarian bias, and may be advantageously read and carefully studied by
members of all Christian denominations who are anxious to benefit themselves and others through the
healing power of Divine Truth.

The present edition being limited in point of numbers, subscriptions will be listed in due order of
preference, and the books promptly mailed in accordance therewith, the publishers assuming the payment
of postage thereon.

ADDRESS:

Washington News Letter Publishing Company,

512 TENTH STREET N. W.,

Washington, D. C.

Persons sending the names of five subscribers at one time, with cash accompanying same, will be
entitled to an extra copy free.

General and sub agents wanted in every city, town and hamlet in the Union. Write for terms
and territory.

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—307 pages. Price, cloth, \$1.25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose, For Big Folks.—179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Wellbroun, or Drops from the Fountain of Health—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs) FANNY M. HARLEY,

1653 ROSCOE BOULEVARD,
CHICAGO, ILL.

The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,
512 Tenth street N. W.,
Washington, D. C.

THE BOOKS OF

JANE W. YARNALL.

"Practical Healing for Mind and Body."

Is a book universally accepted: as the clearest and most concise treatise on the subject of healing yet published, giving, as it does, a full explanation of the causes for disease conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied in every situation, circumstance and condition in life with profit. Price, \$1.50.

Testimonial.

"The Good Time Coming or The Way Out of Bondage."

Is a more recent work which deals more with the high and more advanced ideas of the laws of life and being, as its name implies, a guide to "The Good Time Coming" when all shall know the truth of being from the least to the greatest.

The books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, Jane W. Yarnall,
2450 Michigan Avenue, Chicago, Ill.

Dr. and Mrs. Yarnall also take patients either present or absent. Classes are taught on application, and private instruction can be arranged for by correspondence. Hours receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL

Patents Secured

Have you an Idea of a Good Thing?—Get it patented. It may bring you a fortune.—Terms reasonable. Personal attention given to your claim.

ALBERT O. McLAUGHLIN,

PATENT LAWYER

Attention also given Pension Claims.

Address, 1325 Twelfth St. N. W., Washington, D. C.

INTERNATINOAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching Christian Science by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities.

Address,

JOHN H. TURNER, Sec'y., R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE UNIVERSAL CHURCH

OF THE

Reform Christian Science Church

Meets at CONFEDERATE VETERANS' HALL,
431 11th Street N. W., Washington, D. C., on
Sundays, at 3:30 o'clock P. M. Lecture.

Experience Meeting Wednesday evenings, at 8:00
o'clock. All are cordially invited.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment for Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
1171

"HARMONY"

A MONTHLY MAGAZINE.
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAWER. - - Editors and Publishers

Subscription, \$1.00 Per Annum

Send stamps for sample copy, 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843

KNIGHT BROTHERS

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin.

Feb 17

COLLEGE OF FREEDOM.

MR. M. J. THAYER, } METAPHYSICIANS.
WALTER DEVOE, }

Present or Absent Treatments for
All Diseases.

Mind Culture taught by correspondence

6126 Ingleside Avenue Chicago, Ill.

OBSESSION SUCCESSFULLY TREATED. - {

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

UNCHAIN THE TRUTH, IT SHALL BE FREE.

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

- O. C. SABIN, JR.,
Washington, D. C., 1800 Belmont Avenue.
- JOHN H. TURNER,
Washington, D. C., 512 10th St. N. W.
- MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Belmont Avenue.
- MRS. M. C. SABIN,
Washington, D. C., 1800 Belmont Avenue.
- MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
- MRS. BELLE S. LIPE,
Boulder, Colo., 2812 Hill St.
- MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.
- MRS. E. A. RADOLIFF,
Dwight, Illinois.
- MRS. BERTIE S. THOMAS,
Washington, D. C., 617 Maryland Avenue N. W.
- CHAS. A. BAILEY,
San Francisco, Cal.

FICTION BY A NEW THOUGHT WRITER

—FOUR BOOKS—

ALWYN M. THURBER.

Zeina, the Mystic; or, White Magic versus Black.

This story, so filled with timely metaphysical teachings, has brought the author into prominent notice among the foremost minds of the day. The drift of the work is humanitarian, while the characters in it are such as we see about us in everyday life. Its scenes are laid in the midst of one of our largest cities, and it deals with powerful subjects in a masterly manner. The book is printed on elegant antique paper, is handsomely bound, and is illustrated with full-page half-tone engravings by two of the ablest artists of our time. The cover is stamped in gold and black in original design. Only by special request of the author, whose purpose in writing the book is purely humanitarian, is it sold at its present price. It is deservedly a two dollar book. Sent postpaid for \$1.25.

Nothing Ever Happens.

A new novel on new lines. A beautiful conception of Love, Circumstance and Philosophy, interblended with pleasant humor and life like pictures of people as we know them. It is full of sunshine, and written in the author's happiest vein. While its writer does not commit himself to any fixed theory as to whether things do happen or not, there are none of the characters in the narrative but that express themselves very ingeniously upon the subject. The story carries much weight with it, and is extremely interesting from cover to cover. Issued in two bindings: sent postpaid, cloth, \$1; paper, 50 cts.

The Hidden Faith.

A story having altogether a different trend. It is most logical, and its power of reasoning lies largely in its terseness and simplicity of motive. Two earnest souls—a man and wife—have become estranged, when the beneficent counsel of a mystical mind intervenes and sets all things to rights in time. *The Hidden Faith* is a work calculated to stimulate every lover of home to lead a better and more earnest existence. Bound in cloth and sent postpaid for \$1.

Quaint Crippen, Commercial Traveler.

A happy-hearted story of the period. The amusing adventures of a rough diamond Christian, ready of heart and a foe to conventionalities. A book to sweeten life and encourage us to better endeavors. Bound in cloth and sent postpaid for \$1.

The four books, in cloth binding, sent, postpaid, to one address for \$3.40.

ADDRESS: **UNIVERSAL TRUTH PUBLISHING CO.,**
37 - 39 Washington Street,
CHICAGO.

SPECIAL NOTICE.

Subscriptions are solicited for the *Washington News Letter* at publishers' rates. Every reader who will send for one of our

NEW SOUVENIR BOOK CATALOGUES

Will learn of something greatly to his or her advantage. Kindly mention the *News Letter* and address as above.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of *The News Letter* pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c per 100 additional)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,

NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department.

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the **NEWS LETTER**, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	25c.
25 Copies,	40c.
50 "	65c.
100 "	\$1.10.
500 "	4.50.

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W. WASHINGTON, D. C.

Washington News Letter

VOL. 5

WASHINGTON, D. C., AUGUST 1901.

NO 11.

CLOSING LECTURE.

(Lecture delivered by Col. Oliver C. Sabin, before the Reform Christian Science Church, Washington, D. C., June 16, 1901.)

In giving my closing lecture, for this will be my last lecture for the summer, I thought it would be well to pick up a few questions and answer them, not only for the benefit of those here, but for the benefit of those who may read what is here said.

One question which often comes to the mind of the inquirer is, "Why are the persons, who are in the church, leading good moral lives and devoting their energies to the work of the church, often times the most difficult ones to heal?" I have often been told by metaphysicians of experience that those specially devout persons were often the most difficult ones to heal, and that they would sooner try to heal a person who had never heard of the Bible than to take a case of the character I mention. Now they never sought a solution of why this is true but it has been so in my experience, and in the experience of everyone of large experience I have ever heard speak on the subject.

There is a reason for all these things, and in giving this reason I am not going to say anything against the churches and am not going to feel anything against the churches; I am going to love the church as I have always done, and always expect to; but I am going to tell you the reason why this class of persons are not healed so rapidly as others. This question, like all others, goes back into the fundamental principles that God is Love, and God is good, and any other theory that gives any other thought, but that God is Love and God is good, is wrong and is productive of sin, sickness and death. You take these specially devout people in the churches, and what do they do? I was visiting

one of them the other day, and a bright little boy came up to me and told me that he knew where all bad boys went, that the black man got them. From their cradle these people are brought up in the thought that God is One part, and that there is another part, another kingdom controlled by the devil, and that as you do good or bad you receive reward of eternal life or eternal damnation, and the theory is carried out that broad is the road and many are going it, and few go the other road to eternal life. That doctrine is the cause of every ill the human family ever had. Had the thought never gone out that God was any other than a God of Love, and a God of good, there would have been no sickness, sin, sorrow, want or death on the earth.

Take patients who are steeped in this doctrine of hell fire and damnation, and you can not cure them until you get this God love into them and they are the most difficult people in the world to heal or control, for the very reason that they are steeped in error. When I say that I recognize their goodness, I recognize their desire to serve God and keep out of hell, and I recognize that their every step is taken in fear and trembling; I recognize that they are raised and educated and steeped in the thought that they are worms of the dust, and are not fit for any thing else but damnation, and the only reason why they are not damned all the time is because God in His grace reaches out His hands and occasionally saves and blesses them. But that He will only save them through a tight squeeze.

That is the reason why you can not heal that kind of people. Such a thought is rank treason to God, and as you teach this and as the consciousness is steeped in this thought of evil it is more difficult for the Truth to heal. We must always bear in mind the thought that it is the Truth that heals. Here is a fire on this side of the room and a bucket of water on the other side. I put that water on the fire; I am the instrument that puts the fire out by throwing the water on it, and so it is with Heal-

ing. You put the truth onto any kind of error and it will destroy it. Man is but the instrument that puts this Truth onto the error and destroys it, and as we recognize the allness of the truth, and as we impress that upon the consciousness of our patients, then we have the results of healing, but until these errors are destroyed subconsciously there can be no healing, not at all. That is why these especially devout people, who give their whole lives to the work of the church, as they understand it, building up the church, are the most difficult to heal. They are taught from their very babyhood this very monstrous error, and that is why they can not be healed.

Therefore, wherever you go, bear upon the thought, and teach the lessons, of God being a God of Love and a God of good, and that there can not be anything adverse to this. How can a God of Love and goodness be a God of hate? One of these devout Christians showed me a verse, I think it was in Ezekiel, where it said that God was the author of some kind of sin, and it is that same monstrous thought which is killing the world. I would not believe the Bible any more than I would anything else if it did not give the thought that God is a God of love and that God is good. The Bible is a combination; it has been brought together as best it could through long centuries of darkness; they have the four Gospels, the Acts of the Apostles, and two or three of the Epistles supposed to be correct, but the rest of it is substantially guess work, and some of it they do not know who wrote, or know anything about. Now are we to take a book gotten up in that way, and believe anything that goes against the great principle that God is Love? How do I know I am right? I know I am right because those who teach that God is a God of Love, and a God of goodness, and let that be their religion and their belief, can heal the sick, and those who believe in a hell and the devil, and that God is a God of hate, can not heal anything, it is impossible. Jesus Christ came teaching the new religion. When He was born the angels came singing, Peace on Earth, Good Will to Men. The doctrine that He preached was Love God, Love Man, and upon those two great fundamental principles all was laid, and when upon the cross as the breath was about to leave His body He said "It is

finished," and the veil of the temple was rent, and that night ended the doctrine of Judaism and hate and love supreme replaced it. Love is the only religion that has been known since, and so true is this, that when the Romans took Jerusalem they destroyed the records of the Jews, and they have never had a priest since. They can not tell a Levite from a Benjaminite; they do not know one from another, and they have no priests and can not have any more. Why? Because their regime is ended, and love supreme took the throne, and nothing but love has had any power or force, or effect since. Now that is why you can not heal those good people; their minds are saturated with error.

The next question which comes up is, "Why is not all healing instantaneous." Now I do not know why that is so. I know it is true that it is not. The general rule is this, that in acute diseases; that is, diseases of immediate or very recent origin, the healing is as a rule always substantially instantaneous. If you have a case that has run three or four days it takes longer to heal. If you can get started at the commencement of any kind of fever, I have never known it to last more than an hour and twenty minutes. If you have a long standing case; that is, one that has been going on for a long time, the rule is that it takes a long time to heal, although I have known some of those cases to be healed instantaneously.

Two, or perhaps three months ago, a lady came to my house. She was suffering from a complication of diseases of several years' standing. I gave her a treatment, perhaps twenty minutes in length, and she has never been bothered since. Now why these things are so I can not tell, nor can any one else. It is not the healer's fault, for I have known healers to heal patients, and at the same time have some that hang on and on, and they can not heal them. Under our system of treatment, where we put sometimes as many as fifteen people to treating one person, it would be impossible for it to be the fault of the healers, and yet some of those cases last week in and week out. Some of them last for months. I have in mind a case that eleven of us had substantially under treatment for two months and the man is not well yet. I think that he is going to get well, and think he is getting well.

He had cancer of the worst kind, and could not hold his head up. The doctors, of course, could not give him anything, because it was cancer of the stomach, but why he could not be cured in a day is something we do not know. You know when the man came to Jesus and told Him that he had a case before the Disciples and they could not heal it, and Jesus did heal him. When they wanted to know why they could not heal the man, Jesus told His Disciples that that kind of ailment only went out by fasting and praying. I do not know why we can not do everything at once, but that is the rule, and it will come out in your practice if you carry on this work of God healing.

There is another question that comes up quite frequently about absent treatment. I am going to read you extracts from a few letters to-day to show you what absent treatment is doing. These are only a few out of the hundreds that come to us from all parts of the world. We receive cablegrams from South Africa, Japan and all parts of the world, and the healing thought goes out to them instantaneously in one place as well as another. You can pray for the King of England as well sitting in your library here in Washington as if you were sitting in his presence. This Divine healing is a system of praying to God, remember that God is the healer, and it is the invoking Him and bringing yourself and your patient within line and trend of this truth that does the healing, and when you do that the truth does the work. That is all there is about it. If you will bear with me for a while I will read a few extracts.

The first letter is from a lady in Ohio who is writing about her son, who was a very debauched drunkard. She could not do anything with him, could not get his consent to go anywhere to be treated, and as a last resort wrote to me for treatment for him, and said it would be of no use to ask his consent to be treated. I told her I would take the case, and would do what I could for him. This letter is dated June 7. She says: "I have not done as you requested, write you every week, but I fully intended to do so. I was so discouraged last week, but when I got the June News Letter, and in one of your lectures saw you said that if the patient gets worse it is better than standing still. The last week of the month my son

had never been so bad, but since the 4th of June I have not smelled liquor on his breath. He came home last Saturday night with no taint of liquor for the first Saturday night for long months. He has capabilities for good. I wish he could know you, the personal help and influence would be great. He was fast going on the downward road. My heart was broken and my faith weakened. I felt if I gave up he was lost. I thank you, I can not tell how much; it is something I can not express.

"Yours in love and truth."

The next letter is from a lady in California, who had a long category of diseases, and they telegraphed at one time that she was passing out. We received a letter from her under date of May 24th, as follows:

"I am on the gain so much, both myself and daughter, that we have made up our minds to study your book and papers, and omit further treatment. Please accept my deep heartfelt gratitude. God bless you and yours."

Here is a letter from a lady in Northern Indiana whose husband was taken with typhoid fever. The letter will explain:

"The healing of my husband of typhoid fever was accomplished in one week after the telegram was sent. The fever broke in twenty-four hours after the treatment commenced. The physicians had waited five days before he told what it was, and said it would be three weeks before the fever run itself out. He is now well. I hope you will always have such success.

"Yours in truth."

I do not give the names of these people for I do not want any body to know the names of my patients. If any one has the right to know they can come to me and I will tell them, but I believe in protecting my patients.

The next letter is from a lady living in California, who was suffering from intense poverty, and had a daughter in Illinois who was suffering from the morphine habit, incurred from taking it for easing of pain. She wrote to me and asked me in the name of the Master to take the case. I took it up and treated two months and received this response:

"Dear Col. Sabin: I enclose check for the treatment for myself and daughter, and one dollar for subscription to the News Letter. My daughter is so changed, and I think entirely healed. Every one who sees her says how well she is looking. I am so grateful for this manifestation of the truth, and hope that God will bless you abundantly in your work."

I gave her treatment for one week for success and she wrote me that she had three offers from different firms, lucrative positions, one of which she accepted, and at the end of two months she had money enough to pay for the treatment and have her daughter home from Illinois, who was well; not only her poverty cured, but the daughter's disease as well.

This God healing, bear in mind, controls every department of life; it not only heals the sick, but destroys every kind of inharmony, every ill, it matters not what or in what shape it comes. Poverty is as much of a disease as whooping-cough.

The next letter is from a lady in Texas, who writes as follows under date of June 2d:

"Will you please let me know how much I owe you. I telegraphed you on the 13th of May for treatment for my little daughter, and on the same day wrote you stating the case, and as the child seemed to be improving, told you to stop the treatment when you received my letter if you did not hear from me again. On the 14th I telegraphed you to stop the treatment as the child was well enough to be up, and I believed the fever was destroyed. Thanking you for your timely assistance, I am

"Yours in truth."

Here is a letter written by a gentleman in Indiana, to Mrs. Sabin:

"Dear Sister: I am glad to say that I feel as well as I ever did, and have regained my original weight. You may stop treating me as I do not think it necessary for me to have any more treatment. I feel very grateful to you for the interest you have taken in me, and I hope some time to have the pleasure of meeting you, and if I ever come to Washington I will feel as if I have some friends there. Wishing you much success, and thanking

you for what you have done for me, I remain,

"Yours very truly,"

That man had a disease which was considered incurable, and he was treated about two weeks. It might have been two or three days over.

Here is a letter from a man in New York who had illnesses enough to almost cover a sheet of paper. After the first month's treatment he wrote as follows:

"I am feeling all right to-day, am eating three times a day. There remains a little weakness in my stomach and back, and you continue as you think best."

I have not heard from him since, but presume he is all right.

Here is a telegram that was received from a lady in Colorado. She asks to have her boy, six years old, treated for bronchitis. That was under date of May 16, and on the 18th she writes as follows:

"I am very glad to tell you that my boy is practically well, and you may now discontinue your treatment of him. About eight o'clock Thursday evening, the day I sent you the telegram, we saw a marked improvement in his labored breathing, and he has been doing nicely ever since. You do not know how grateful I feel for the help I feel we have received from you under God, and please send your bill.

"Yours in truth."

Here is a letter received from a lady with regard to a gentleman she wrote and asked treatment for. She writes as follows:

"I enclose check for one week's treatment, which time expires on the 21st of May. He (mentioning the patient) is improving, and he thinks that he can get along without further help. I am very thankful for the benefit received."

The next case is from Indiana, and I received a letter as follows:

"I feel as well as I ever did, and am very thankful for the benefit received."

Now that is the way the work goes. Those are all cases of absent treatment. I never saw any of those people, I perhaps do not see one patient.

in fifty, but we send the truth through God and it goes; God does all in answer to prayer. Those are but a few of the letters that we receive from everywhere, and I ask is it reasonable for those people to write and acknowledge healing, and send their acknowledgment for the treatment unless it was true that they are benefited. Some people send me cablegrams that cost seventy dollars to ask us to treat, and then write and pay for the treatment after they have been healed. Now is it reasonable for those people to do that if this healing is a fraud? I think that everybody who has any decency will give us credit for being honest, but most of them put us down as a set of cranks and lunatics, and they do not believe a word of this healing. They do not think that we would deliberately lie, but they think we have been deceived. Now when a young friend of mine came to me and told me that he had been healed of the morphine habit, I knew him, he was working for us, one of our reporters, and I knew he would not lie; yet I believed he had been imposed upon by some kind of trick, but I knew he had been cured for I had the evidence before me; I could see for myself. I thought he had been deceived, and yet a wonderful fact, he had been healed, and I commenced the study of this subject myself, to find out the trick. I went on with the study for the purpose of seeing how they had deceived him. I was perhaps as bigoted, self-willed, set in his way, old foggy, as ever was when I commenced that study. I was transformed into a willing disciple after nine months' study, for I had learned the knowledge of the truth and the truth had made me free, and I not only learned how they had healed my friend, but I learned that God would answer my prayers, and I was healed myself. Now that is one thing that brought me out. It came by hard work and hard study, coupled with an earnest desire to know the truth and what it was. I can not advise people to believe this, for they can not believe what they know nothing about, but if people have ordinary common sense they will see that it is something wonderful if true, and will investigate it. My friends, I want to impress this thought upon you, that God never made one person different from another; to all of you He gave this power to heal. I do not care what anybody tells you, I say that

every one of you can place the truth upon error and destroy the error, that is all in the world that it is. It is putting the truth onto the error, and one can do it as well as another if they study and get the spiritual understanding. You must study, for you must remember that nothing can be gotten without work. There was never anything accomplished without work. God gave us intelligence and power to learn; some learn more than others, but we all have the power; therefore, if we are going to do anything we have got to educate our intelligence, we have got to seek and then God will pour His love down upon us, and you can speak the word of Truth and error will fly.

This is all I could say to my dearest friend, go to work, study and work, for you have got to help work out your own salvation. You can not sit down and expect something to come to you without work; it never does and never will, you have simply got to work out your own salvation. You have got to work in the way God laid out for you. We have the pattern, Jesus Christ. Wherever He went, and what He did is all perfect, and He is our pattern, not only from the time He was born, but all through His life until He died, and after His death He gave us the pattern of the body that shall be ours; it will be perfect in identification, spiritualized and we will walk with God and walk with man at our pleasure as He did. That is our pattern, and we will go on and on for all eternity thanking God and praising Him for His love. This doctrine of hate, hell and damnation is so repulsive that it is not worth an instant's consideration by a sensible person, the only doctrine is the doctrine of Love as taught by Jesus Christ.

In closing I want to say a few words about a book which is now ready for distribution. If I never do another thing in the world, if I have never done anything before, I praise and thank God that He has given me the power to give to the world the book that unchains the truth. I feel that the world is the better for its creation—its name is "Christology, Science of Health and Happiness."

I now bid you good bye until after the summer vacation.

CHRISTIANITY.

And Great Men of the Christian Era.

CHAPTER IV.

John Wilmott, Earl of Rochester, was one of the most brilliant scholars at the court of King Charles the Second of England. He was a favorite of that monarch, and for many years represented Great Britain, both at the French and Austrian courts. He was much given to writing humorous epitaphs, and it was he who, when asked by the King to write his epitaph, correctly portrayed his character in the following witty lines :

"Here lies our sovereign lord, the King,
Whose word no man relied on;
Who never said a foolish thing,
And never did a wise one."

Rochester was a disciple of Thomas Hobbs, and he bettered the malign instructions of that great infidel in his work entitled a "Treatise on Natural Religion," which is but a most elaborate and subtle attack upon revealed religion, and exhausts the art of vituperation to bring Christianity and its founders into universal contempt. It contains a bitterly virulent attack upon the Bible, which he compares to the book out of which the Greek priestess in the temple of Apollo at Delphi pretended to predict the future of her deluded votaries.

He denounced Jesus as a vulgar pretender to royal birth, who affected to be divinely inspired in order that he might win over the unreasoning multitude to his support, and referred to the apostles as a lot of unlettered fishermen who had been deceived by the wiles of the crafty Nazarene into believing him to be the promised Messiah. He thus unconsciously bore testimony to the divine origin of Christianity, for if its founders were the low and mean intellectual weaklings that he portrays them it could not have survived so many centuries of bloody persecution unless it were under the fostering care of the Almighty.

For many generations all earthly power and all the craft, and every device of human philosophy

were arrayed against it, and yet it stands to-day openly acknowledged by all civilized nations as the revealed word of God.

Rochester classed the Christian religion among what he termed the "Shams and Shadows of Superstition," an alliteration that greatly pleased his royal master and the roystering wits of his day. It was from that fountain of bitterness that Tom Paine derived the stream of gall that he poured out upon the world in his work entitled "The Age of Reason," which is but a polluting mass of ribald blasphemies.

But the day of reflection came to the titled infidel, when the shadow of approaching death fell upon his path, and he stood face to face with his soul questioning it of the future that lay beyond the ken of his philosophy.

To learn of that he opened the volume that he had so often reviled.

He found within its blessed leaves a full and satisfying answer to all his momentous inquiries regarding the life to come, and he emerged from the clouds and darkness in which he had been enveloped by infidelity to behold and worship Him who is the "Light of the World." Through the study of it he came to "know the truth," and he realized that the truth had made him free from the "shams and shadows" that had fettered his soul, and with tears that welled up from his grateful and repentant heart, he acknowledged Jesus of Nazareth to be "the way, the truth, and the life."

Upon recovering from his dangerous illness, he laid his hand upon the Bible, in the presence of several of his friends, and said, "A bad heart, a bad heart, is the chief cause of objection against this Holy Book."

In giving his reasons for his conviction that the Bible is a divinely inspired volume, he said, "It belongs to the human mind that when acting according to natural, or ordinary laws, it invariably exhibits the traits it has imbibed from the teachings and habits of the nation and the age to which it belongs. But with the writers of the Bible it is directly the reverse.

"It matters not whether it is Moses, 'learned in all the wisdom of the Egyptians,' and for nearly forty years imbued with the idolatrous love of their Magu that was interwoven with the daily life of

that people, when he writes for the Bible his mind becomes clear as if illumined with a light that is not of earth, and he is elevated far above the superstitious delusions that had long environed it. He shows not the faintest trace of respect for Isis or Osiris, or other divinities of Egypt, while he teaches us to render all worship and honor to Jehovah, the God of Abraham, of Isaac, and of Jacob, the Almighty Ruler of the Universe.

"So it was with Paul, that greatest of orators, although 'brought up at the feet of Gamaliel,' a Pharisee of the strictest sect, zealous of the traditions of his order, and once proud in the righteousness of a law by which he counted himself blameless, when he writes for the Bible his Pharisaism vanishes; he is all meekness and lowliness, like his Divine Master, and he preaches only Christ and the cross, in which he would have all mankind believe. It is also thus with all the writers of the Bible, 'and this is one of the best evidences to prove that it is the Book of God.'"

The repentant nobleman might have well added, in proof that the Bible was written by divinely inspired men, that although penned by fifty writers of various degrees of mental cultivation, and in every condition of life, who lived through the long course of fifteen hundred years, its most able adversaries have not been able to show any deviation from the truth in its pages.

There is perfect harmony running throughout the whole great book, as a constantly brightening revelation of the ways of God to man, from the time of the first recorded prophecy to the period when the promised Sun of Righteousness arose with "healing in his wings."

And yet it was written in the heart of Asia, in the sands of Arabia, in the wilderness of Judea, in the courts of the temple of the Jews, in the schools of the prophets at Bethel and Jericho, in the sumptuous palaces of Babylon, by a captive mourning by the banks of the idolatrous river Chebar, among the skeptical Greeks, with their splendid Polytheism, in Rome, the then center of western civilization, and on the lonely rockbound island of Patmos in the Egean Sea.

Its first writer was a bondman of the Egyptians, and its last an unlettered fisherman from the Sea of Tiberias, called from his net to be an apostle.

And yet, the more the Bible is investigated the more clearly does the divine inspiration of the men who penned it appear.

It is unclouded by any of the delusions of former ages, and its teachings harmonize with the best discoveries of science in later times. The researches of science only serve to strengthen the claims of the Bible on the faith of mankind, by showing that when the volume of nature is most widely unfolded and placed by the side of the volume of the Gospel, they appear like two glorious twin stars, combining to shed their blended light on the sin-darkened world beneath them.

Christology or Christ science need not fear that its teachings will ever be refuted by the discoveries made through the researches of learned men into the laws that govern the physical universe.

The Earl of Rochester lived for about a year after making an open declaration of his conversion to Christianity. Fearing that the reality of his recantation of his infidel principles might be questioned by his followers after his death, he prepared the following instrument, and subscribed it in the presence of his wife and a distinguished clergyman of the Church of England, who attested it as witnesses, and its authenticity has never been questioned.

"For the benefit of all those whom I may have drawn into sin by my writings and example, I leave to the world this, my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am to be judged.

"I solemnly declare, from the bottom of my soul, that I detest and abhor the whole course of my former wicked life, and that I think I can never sufficiently praise the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived 'without hope and without God in the world,' having long been an open enemy of Jesus Christ, and doing the utmost despite to the Holy Spirit of Grace.

"The greatest testimony of my love to all such is to warn them in the name of God, and as they regard the welfare of their immortal souls, no more to make a mock of sin, or deny His being, or His unceasing providence over mankind, or condemn the

pure and excellent religion of the ever-blessed Redeemer, Jesus Christ, through whose infinite merits alone I, one of the greatest of sinners, confidently hope for mercy and forgiveness.

"J. ROCHESTER."

"Signed, sealed and delivered at London, this 10th day of June, A. D. 1680, in presence of

ANN ROCHESTER.

R. PARSONS."

It will be observed that we have dealt most fairly with infidelity by selecting for the contemplation of our readers its most distinguished representatives, both in mental force and scholastic attainments.

We test a chain of iron by the strength of its weakest link, but we have generously accorded to the infidel the advantage of having the chain of his philosophy tested by the bearing power of its strongest links.

It is not our fault that it has not stood the test, but in the supreme crisis broke like fragile glass under the blow of a hammer, and let all who depended upon its support drop into an abyss of black despair, where the light of hope never shines. It is eaten up with the deadly rust of error. While Christianity may be likened to that "golden everlasting chain," that Homer describes in his *Illiad*, which Jupiter let down from heaven to lift mortals to the skies.

The infidel's life-line is too short to save when the tempest is high, and the immortal soul about to be whelmed in the billows that are breaking on the silent shores of the sea of eternity, cries out in its agony for help.

Infidelity has its attractions in the free life, uncurbed by moral restraints and unfettered by any sense of duty to God or a hereafter to be reckoned with, but in the end it proves a veritable Dead Sea apple, rosy without but full of bitter ashes within.

It can show no record of any good that it has ever accomplished.

It has added nothing to the sum of human knowledge or lessened the sum of human misery by lightening the burden of one single sorrow.

We challenge it to point to an instance of its having solaced the living in the day of their bereavement or brought hope and joy to the dying, and inspired them with a sense of triumph over death and the grave.

Where and when did it ever bring comfort to the mourner and succor to the widow and the orphan?

It has never brought relief to the oppressed or healing to the sick.

It is but a dreary, destructive negation, the architect of desolation.

It would blot out the dearest hope of countless millions of good men and women and leave them nothing in its stead.

Far otherwise is it with Christianity, which has proved itself a benediction to mankind throughout all ages and all nations in which it has been known. The mission of its divine founder, his benign works, and the beneficent influence of his teaching upon the human race, were predicted and portrayed by the prophet Isaiah five hundred years before his birth, in the following words, the truth of which is being daily demonstrated by Christians who keep his commandments.

"The spirit of the Lord God is upon me, because the Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

"To proclaim the acceptable year of the Lord and the day of vengeance of our God.

"To comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness that they might be called Trees of Righteousness, the planting of the Lord that He might be glorified."—Isaiah lxi, 1-3.

CHAPTER V.

We now turn away from contemplating the burning, barren desert of infidelity, the region of despair, where only bitter things take root, and survey that broader and more cheerful field of Christianity, where, for more than eighteen hundred years, civilization has reaped its richest harvests.

There, while we beheld men of brilliant genius and vast learning exploiting its hopeless philosophy, in portraying a godless world, we saw that with them there was no repose of soul, but only ceaseless unrest and uncertainty, when they needed most to be assured of the future.

In the hour of their weakness they leaned upon a staff that broke and pierced their very souls. Many of them, as we have seen, recanted the principles they had taught when they were called upon to face the dread realities of eternity, and in bitter repentance confessed that the creed of the infidel might do to live by but it would never do to die by.

Here, on the contrary, as we survey the lives of those whose memorable achievements in every department of useful effort are no less widely known than the fact that they were in their religious convictions Christians, recognizing and worshipping Jesus of Nazareth as the Savior of Mankind, we behold a long line of illustrious men, the rise and flow of whose mighty thoughts have formed the great tides of human civilization.

Among those who, in what are most properly termed the "Dark Ages," added to his profound knowledge of the laws of nature, the learning of a great Christologist, and illustrated the most of his teachings in his pure Christian life, we first instance Roger Bacon.

About the middle of the thirteenth century, or a little more than six hundred years ago, he published his work entitled "Revelations of Nature," which, in the scientific world, earned for him the title of "The Wonderful Doctor." He therein announced his invention of gun-powder by a union of charcoal, brimstone and nitre or saltpeter, in certain fixed proportions. He described the product of this chemical combination as follows:

"This black substance so prepared doth, even in small quantities, produce a loud report in the air, and will kindle like a train of fire, and hath such great potency that a no very great bulk of it is able to destroy whole castles and a large army."

He was, no doubt, the inventor of the telescope and the microscope, which have so greatly enlarged the boundaries of man's knowledge, both of the terrestrial and the celestial worlds. The following description of his could only have applied to those invaluable instruments: "We may cut or shape glasses so that some of them will enlarge objects and seemingly bring them nearer to us from vast distances, while others will diminish and apparently remove them farther away from us; some will make them appear upside down, and others will right them again."

With a wise forecast that might well be deemed prophetic, if it were not a logical deduction from the knowledge that he had obtained from his researches into the laws of nature, he thus foretold the advent of the steamboat and the railroad locomotive nearly five hundred years before they were actually constructed and set in motion:

"I think it possible that in some not far distant age an elemental force of nature will be evolved by some practical philosopher for the building of ships that may be managed and navigated by one man and surpass in swiftness the fleetest vessel that is now propelled by the largest number of skilled rowers.

"Moreover, I clearly foresee the time when a kind of carriage will be constructed which, without being drawn by horses or propelled by the winds, will go over an incredible space in a very short time, while carrying the heaviest loads."

Owing to the darkness of the age in which he lived, this far-sighted philosopher, whose deep studies and sagacious experiments enabled him to discover the mysterious and occult forces that lay hidden in the bosom of nature, barely escaped being put to death as a magician by the ignorant multitude.

But, notwithstanding the suspicion and reproach that he had to encounter, he brought to light the fundamental principles of the great scientific discoveries which have since been in progress, and that will continue to be carried on until every power of nature shall be subdued to the service of humanity, and man shall realize and assert that "dominion" over the earth and all things that inhabit it with which he was vested when he was called into being by the fiat of God. Yet Roger Bacon, when one of his admiring friends praised him for his great learning and termed him "nature's high priest," answered, "Not so, dear friend. You wrong the truth, though unwittingly, when you thus overhonor me. I am but an acolyte (a raw pupil in the vast temple of nature, where the only supreme High Priest is Jesus Christ). I count all learning but mere vain-glorious vanity that doth not teach me His truth. All knowledge that the wisest man can acquire of the animal and vegetable kingdoms, and the geography of the earth and the heavens will leave him but an idling fool for all his pains, if he hath not

come to know and receive in his inmost soul that eternal river of water of life, clear as crystal, that floweth out from the throne of God and of the Lamb, as we are told in the Apocalypse, of the beloved apostle.—Revelations xxii, 1.

Infidelity arrogates to its disciples a special power to exercise free, untrammelled thought a mental independence unsubdued by a superstitious training which has warped the judgments of those who were subjected to a religious training in their childhood.

In this unwarranted conceit, infidels style themselves free thinkers, and yet, for all their free thinking and affectation of a wide range of intellectual vision, no infidel has ever had his name enrolled in the list of the world's great inventors, and to none of that class are mankind indebted for one single discovery that has tended to promote the welfare of the human race or added to the permanent stock of the world's useful knowledge.

Let us, at this stage, submit the proposition we have just stated to historic tests. The art of printing has been justly styled "The Art Preservative of All Arts," and it would be impossible to overestimate its value for the diffusion of knowledge among men. Prior to its invention, all manuscripts intended for publication were transcribed with the pen, a work requiring much time and labor, and hence the number of copies made rarely exceeded fifty. The term scribes, so often used in the New Testament, designates a class of learned and skilled penmen, who were engaged in that avocation.

In the year 1437, Johann Gutenberg, of Metz, in Germany, a mechanic who made swords and armor, printed the Psalms of David on stationary types carved in blocks of hard wood, and subsequently printed the entire Bible.

It is noteworthy that the inventor of printing, the most potent agency for the spread of civilization and the education of mankind into the knowledge and practice of the divine law of love which works for peace, should have sprung from the brain of a man whose business was to make implements of war.

The swordmaker builded better than he knew when he gave to the world the means of rapidly and cheaply multiplying books, for he thus hastened the coming of the time—

"When the war drums shall be muffled,
And the battle-flags be furled
In the Parliament of Man,
The Federation of the World."

This great invention, the most benign in its influence of all the works of man, has been erroneously attributed to Johann Faust, a goldsmith of Metz. He, however, became connected with it only as a professional money lender, who, having advanced large sums to Gutenberg, when he defaulted in his payments, took possession of his printing plant, and to secure a profitable return for the money he had loaned, continued to carry on the business by associating with himself Peter Schoffer, who had been the chief workman of Gutenberg.

In 1450, Schoffer invented movable metallic types, an immeasurable advance in the art of printing, and the first work printed with them was the Bible, a copy of which is still preserved in the Historical Library at Paris, and is known as the Mazarin Bible, after the celebrated cardinal of that name, who was its first possessor.

All three of those men were devout followers of Jesus of Nazareth, and their Christian virtues, as well as the great service that they rendered to mankind are commemorated on a bronze tablet in the Cathedral at Metz.

We should add that Faust, in grateful remembrance of the benefits that he had derived from the invention of Gutenberg, bestowed upon that worthy benefactor of his race and upon his children a most liberal pension.

The mariner's compass, without which those who go down to the sea in ships could not determine their true course with certainty on cloudy days and starless nights, was invented by Flavio Amalfi, a native of the town of Amalfi, in southern Italy, about the year of our Lord 1160.

That town became celebrated as the place where was founded the famous hospital of St. John of Jerusalem, and it was there that the Christian Knights of Malta were first organized, and they started thence in the first war of the Crusades to rescue the holy sepulchre from the "Unspeakable Turk." Amalfi was a distinguished member of that order, and was also widely known for his attainments as a mathematician. The invention of the magnetic needle has been imputed to the Chinese,

but that is an error, for they employed only the loadstone in their limited navigation, floating it on a piece of cork. The compass constructed by Amalfi was precisely the same as that in use by navigators at the present day, consisting of a magnetized needle, balanced on a pivot at its center, so as to swing freely and point to the magnetic meridian or true north.

He placed around it a graduated circle, on which the degrees were marked so as to indicate the bearings of objects with relation to the North Pole.

The diving bell, which enables man to descend with safety down into the ocean's depths and recover vast treasures that lie buried there, was invented by Dr. Edmund Halley, of London, in 1715, who was an earnest Christian.

Halley's adhesion to Christianity was not due to his early training, for his father was an infidel, but was the result of patient investigation and the application of the laws of evidence to the claims urged in its behalf by its adherents.

He became a convert to the truth, as it is in Christ Jesus, largely through the influence of the illustrious Sir Isaac Newton, who induced him to investigate and impartially weigh and consider the teachings of Jesus and his apostles, and their works, that attested their divine inspiration.

It is related that on one occasion Halley, in the presence of Newton, whom he reverentially termed "The Master," expressed a doubt as to the divinity of Christ, upon which the great thinker said to him, "Sir, you have never studied that most important subject thoroughly and I have. Do not disgrace yourself as a philosopher by presuming to judge on a question so vital to mankind without having first devoted the utmost powers of your mind to its examination."

Halley, it should be stated, ranks second only to Newton for achievements in astronomical science. He was the discoverer of the comet that bears his name, and of many new planets.

It is a remarkable fact that he was appointed Astronomer Royal of England at the age of 89 years, and was engaged in the active and efficient discharge of the duties of his office at the observatory in Greenwich, with his mental powers in full vigor when he died, in 1749, at the age of 95.

We need not ask who was Sir Isaac Newton.

Enlightened travelers from all lands acknowledge the truthfulness of the epitaph inscribed upon his tomb in Westminster Abbey, where rest in "God's Acre," as it is reverentially termed, so many of

"The dead but sceptred sovereigns

Who still rule our spirits from their urns."

That fitting epitaph is in these words, beyond which eulogy can not go:

"Mankind have reason to be grateful to God that Newton lived."

Infidel writers insist that the progress made by Christianity has been due chiefly to the inability of men to apply the principles of right reason to the investigation of its claims as a divine system of religious teaching, and that it can not stand the test of intelligent investigation.

Yet Newton, who, above all men, deserves the title of "The Great Investigator," was a devout Christian.

Had his exposition of the true theory of light and colors been his only scientific achievement, he would merit a high place among natural philosophers.

But he weighed suns, moons and stars in the balances of his stupendous intellect, and made us familiar with the laws that regulate their movements and their appointed places in the sublime harmony of the universe.

He "looked through Nature up to Nature's God" with a clearer vision than any philosopher, ancient or modern, and such was his discernment that from the fall of an apple from a tree in his garden he deduced the principle and demonstrated the law of attraction and gravitation that holds the earth and all the celestial planets in their orbits.

Yet Newton, as he himself stated, never allowed a day to pass without refreshing his spirit by reading several chapters in the Holy Bible, and he has placed on record these words attesting his faith in its benign teachings:

"I count the scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever. It is my chief delight to study its pages and thus fortify my mind by daily communion with my Maker."

James I. Watt, the Scotch mechanician and philosopher, was certainly an investigator of a high

order, and capable of tracing effects to their ultimate causes, for from his observation of the rise and fall of the cover of an iron pot of boiling water, showing the expansive force of the steam beneath it, he applied his discovery to the invention of the steam engine, which, next to that of printing, is the most beneficent of all the mechanical achievements of man, yet it is recorded on his tomb at Greenock, Scotland, that he was "A consistent, practical Christian, and illustrated the teachings of his Divine Master in his daily life."

Richard Arkwright, of Lancashire, England, the inventor of the cotton-spinning jenny, gloried chiefly in being a follower of Christ. Prior to that invention in 1771, cotton cloth was made with only the weft of cotton, the warp being linen, as it was not deemed possible to spin the cotton fibre strong and fine enough for the warp.

His jenny, however, spins cotton of great fineness and strength with extreme rapidity, enabling a man to accomplish the work in one day that previously would have taken him 150 days to accomplish.

It has spun a pound of sea island cotton so fine as to reach one thousand miles.

Eli Whitney, of Massachusetts, like Arkwright, became a benefactor of his race by cheapening the raiment of man through his invention of the cotton gin, a machine for separating the seed from the cotton fleece.

Whitney located at Savannah, Georgia, in early manhood, and was there admitted to the bar, and engaged in the practice of the law.

Observing the laborers in the cotton fields, he saw that an able-bodied man could not separate more than one pound of raw cotton from the seed in a day. He was thus led to contriving a mechanical device to effect the necessary process. To accomplish his plan of a machine to do that work, he was compelled to draw his own wire and to make his own tools. He exhausted his pecuniary resources in his effort to perfect his invention, and must have failed but for the liberal financial aid that he received from Mrs. Catherine Greene, the widow of General Nathaniel Greene, of the Army of the Revolution, who was known as the Washington of the North.

He passed the closing years of his life at Savan-

nah, and his widow continued to reside there after his death. Whitney gratefully acknowledged the timely aid given him by that noble woman, and, like his generous benefactress, he was a pious, working Christian.

We should add that by Whitney's invention of the cotton gin the power to separate the cotton-seed from the fibre has been increased more than ten thousand-fold.

Compared with these great Christian producers in the fields of mental endeavor, infidelity exhibits only the dry rot of barren speculation, and the page which records the contributions of its followers to the welfare of mankind has not yet appeared in the history of useful discoveries or inventions.

We would only add that Morse, the inventor of the electric telegraph, that annihilates time and space in the transmission of our thoughts was, from his youth up a follower of Jesus of Nazareth.

BE TRUE TO THYSELF.

Be true to thyself what'er be thy lot,
With friends, with foeman or kin.
The goodness of the heart will surely impart
A help for all weakness and sin
Be true to conscience, to duty and right,
Though the way be heavy with care;
There's a glimmering light in the darkest night,
That guides the brave hearts who dare.

Be true to thyself, to humanity's cause,
Nor shrink from life's burdens and cares.
The sun's bright beams through rifted clouds stream,
And lead you all unawares.
Don't grumble at fate or on other souls wait
To do what your hands should perform,
For remember there's a way in life's work—a day
To outride the waves and the storm.

Be true to thyself, nor look for the world
To accept your views to the letter;
Though you manfully fight each day for the right,
To make the world wiser and better.
But do your share to bear and forbear,
And trust to Love's innermost light
To lift from the air the dull weight of care,
That darkens humanity's sight.

Be true to thyself though you stumble and fall
Let your aim be noble and true.
God works with the brave to conquer and save,
'Till life's horizon is lighted anew.
Look, oh, ye souls, though the storm tempest rolls!
The night is far spent, behold the glad morn,
The world's conqueror Love, from angel-heights
above,

Comes to heal the sin-sick and forlorn.

—Bishop A. Beals

HELPFUL HINTS.

BY CLERICUS.

Love the Lord and despise the Devil.

Slick Satan is merely sin personified.

True religion is sweet solace to the sorrowing soul.

The gates of Heaven open wide to all who chose to enter.

Hypocrites never make good healers, their thoughts and words reeking with mental deceit.

No sour grapes are ever plucked in the Lord's vineyard.

Miracles are merely the perfection of wisdom scientifically demonstrated.

Confidence in God makes us personally strong.

A white cravat and a black coat never make the preacher.

Any embargo upon religious thought is ecclesiastical oppression.

As a magnet attracts particles of iron, so does God draw near into the consciousness of right-doing.

Sectarian appeals, directed to the coarser self of sinning man, never awaken the finer forces of his better nature.

Beautiful thoughts mould a beautiful body.

A rusty theological key will never unlock the Holy Scriptures.

Between the Devil and deep water, the distance is not so great.

Love your neighbor, but not his wife.

Sex is no part of the deity.

Holy water won't quench hell fire.

There never was anything genuine which did not ultimately have its counterfeit in something false.

The divine spark residing within us when awakened to full activity readily unites in the divinity without, just as a drop of sparkling water from the clouds above mingles with the waters of the great ocean.

A religion tied with a string is more commercial than ecclesiastical.

The Devil rejoices in bad company, and this is

why he gets such comfortable sittings in some churches.

A Sunday church with a dime museum annex is no holier than a week-day circus with side-shows.

To besmirch innocent and unsuspecting people with black magic is far worse than coating them with red paint.

Christian charity is not exemplified through depositing a punched coin in a church contribution box.

Success is within the grasp of all when it is not squeezed too tightly.

Precept and practice should harmoniously blend.

A church without a preacher is like a bell without a clapper.

A smile is always brighter and better than a frown.

As you think so you are—hence, always think right.

Father confessors and mother churches are relics of dark ages.

For close measuring of sharp bargains, the Golden Rule is often crooked.

Hatred is the rotten rock upon which malicious mental malpractice and putrid animal magnetism find a fickle foundation.

A soft answer can melt a hard heart.

Strong drink often makes weak legs.

A sweet smile is better than a dark frown, and doesn't cost any more.

Eternal vigilance is the price of liberty.

The price of Christology is two dollars per copy, cloth bound.

Religious corporations (so-called) have their syndicates organized to sell salvation. Jesus said, "Come and buy without price."

If Jesus went to Boston He could soon find some of its streets, people and churches less rectilinear than those of old Bethlehem.

Avoid temptation rather than to be engulfed in its unholy waters.

A contemporary tersely and forcibly says: "The trouble with some Scientists is that they live in the coal mine of their investigations and call their candle the sun."

The man who sets up stumbling blocks for others ultimately takes a terrible tumble himself.

The stinging nettles of malicious animal magnetism do not blend with Christian Science, but stick out from beneath its surface like quills from a porcupine.

Spite treatment—mentally conveyed—did not originate at Bethlehem. It is a more modern product of New England.

The witchcraft of Salem, Mass., several centuries ago, was, in character, closely akin to that covert diabolism which for some years past has had a coterie at the Hub sending forth its insidious effluvia to annoy and destroy enemies, real and imaginary.

An old adage proclaims that "What is one man's meat is another man's poison." This is true, mentally as well as physically.

Theologically, as well as physiologically, it is more important that a man live than die; that is, the carnal man.

The spiritual man is not subject to carnal laws.

With the Holy Bible in one hand and Christology in the other a man is well equipped for all arguments of Satan and his active co-workers.

A rocky religion never has a rock foundation.

As Christology becomes more general with the masses, health and happiness will necessarily increase in due ratio.

Sanitation of the mind is as necessary as purification of the body.

The more joy in our natures the more happiness in our homes.

Idle men can find plenty of work to do when they take Mr. Satan into their confidence.

Christology is the perfection of theology.

The guide posts of orthodox have become terribly weather beaten.

Every person can become his or her own healer for all ills which flesh is heir to by reading the rules and suggestions of Christology.

Wickedness often prevails in high places, and when the sinner falls the tumble is great.

Rum is the cornerstone of ruin, and it has very sharp edges.

Medicine at so much per bottle, and salvation at so much per prayer, carry very little curative power.

Many people who think they are in partnership with God will ultimately discover that they were merely doing chores for the Devil.

Some of the orthodox sects are like the little boy's much used jack knife—first a new blade and then a new handle.

The larger a man is in his own estimation the smaller he appears to others.

Some people who never pray nevertheless do lots of praying.

Honesty is the best policy but it is not played by everybody.

He who is fully at peace with himself is at peace with all the world.

WHICH ARE YOU?

There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say.

Not the sinner, and saint, for 'tis well understood
The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean,
Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you?, Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

"Don't look for flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind,
And to seek for the virtues behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding,
And it's better far to hunt for a star
Than the spots on the sun abiding."

A RELIGION FOR ALL TIME.

The old religions are crumbling. Everything eventually crumbles which is not true. Never was there so little theology, never so much religion, as at the present day. Never have men attended church so little; never have they attended hospital and humanitarian meetings so assiduously. Orthodoxy is going down. Jesus is rising higher and higher.

The old faiths do not, can not, longer satisfy. No faith can satisfy when its acceptance is based on the stifling of human reason. At the close of our century the mind of man is vigorously bestirring itself. The word has gone forth that it is the duty of man—a duty made plain by the gift of reason—to doubt and to examine. Doubt and fearless examination mean approach to the truth, and the truth can not consort with the superstitions of the past.

An overwhelming majority of the children born of intelligent parents from this day on will refuse to accept the religious misbeliefs of their grandfathers. A cry has already been heard for "a restored Christ," for the lovely, sweetly reasonable, all-loving, faith inspiring, Divine Man. Simplicity is the character of all discovered natural laws—simplicity will be the character of God's religion.

Moses was the law-giver, Jesus the love-giver. "You have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you and persecute you, that ye may be the children of your Father which is in Heaven." There is the difference between the Old and the New Testament—the heart of Jesus, a heart overflowing with an ocean of love.

"A new commandment I give unto you, that ye love one another. By this all men shall know that ye are my disciples, *if ye have loved one another.*" This is the essence of the new gospel according to Jesus. There is the inner spirit, which, despite the wrappings of credulous, mystical, superstitious churchmen, has contributed so much to the moral progress of the race.

How often and how emphatically Jesus brushed aside the non-essentials! "Master, which is the

great commandment in the law?" Jesus said unto him—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The religion which will yet prevail among men will hang "all the law and the prophets" on one single commandment. It will demand that man shall love his neighbor *more than himself*. And "neighbor" will mean not only the nigh-dweller, but anything that breathes in the universe.

Not love God? If you consecrate yourself to the love and service of your neighbor, your whole life becomes a love song to the Eternal. You love Him in the only way He can be loved, by loving His children and His creatures. Love to man includes love to God—just as the brotherhood of man establishes God's fatherhood.

Theoretically, we ascribe superlative goodness to the Deity, but practically we do not credit Him even with the loving instinct of a noble human soul. What earthly father—more especially if he needed nothing for himself—would desire his neighbors to bring him incense, praise and sacrifice while one of his children lay neglected in sorrow, need and distress? He would say: "Friends, your praise can profit me nothing while one of my children lies in agony. Hate me if ye will but love and serve my child." How much more would a Heavenly Father disdain human praise, while millions of His children were struggling with sin and pain!

In one of the churches in the town in which I reside is inscribed over the pulpit, "To the glory of God." That is the voice of the eighteenth and of earlier centuries. Then follows the sentence, "For the weal of men." That is the voice of the nineteenth century. The twentieth century and the centuries to come will join the two sentences by one single word and make them read, "To the glory of God," *because* "For the weal of man."

Suggesting this thought to the minister of the said Church, he naturally disagreed, and replied that the inscriptions should rather read, "To the glory of God," and *therefore*, "For the weal of man." *This is the very point at issue.* I maintain that—from the remotest ages to our own

times; from the first savage who offered up his enemy to the war god; to the Druids setting fire to great figures of plaited osiers filled with human beings; to the Mohammedan slaying thousands with the shout "Allah or the sword;" to the Aztec priest snatching out the heart of his sacrificial victim; to the Crusaders approaching the Holy Sepulchre after seventy thousand Moslems had been put to the sword; to the Pope's legate urging on the attack against the Albigenses, killing friend and foe with the cry, "Slay all! God will know His own;" to the holy inquisitor piling up the faggots around the unbeliever; to Charles V in the Netherlands, because of their religious opinions, hanging, beheading, burying alive, and burning over fifty thousand people; to the massacre of Saint Bartholomew's day, and the driving of over half a million Huguenots from France; to the terrible persecution of the Quakers of Massachusetts less than 250 years ago; to the modern son of the Greek Church ruthlessly expelling thousands of Jews from Russia—*All religion primarily devoted "to the glory of God" has left one long, hideous trail of suffering, of torture and of blood.*" The conception must be turned about and be made to read, "For the weal of man," and, *therefore*, "To the glory of God."

Many, many weary centuries the churches have been praying "Paternoster," and the day of human brotherhood is still afar off. The religion that is coming will pray "Fraternoster;" and the ennobling service of man for man will lead, through the glorification of human nature, up to the glorification of human nature's God.

With what clearness and emphasis Jesus teaches that man-service is God-service. He describes all the nations standing before the judgment seat: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or athirst and gave thee drink? and when saw we thee a stranger and took thee in? or naked and clothed thee? and when saw

we thee sick or in prison and came unto thee? and the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Canst thou by searching find out God?" Job asks. No, you can not; but you can find your neighbor, God's child, around the corner; find him needing help or sympathy, or some human ministrations. So do not stand gazing at the skies, but go, do thy duty around the corner.

Such a simple religion of love will be *a religion for all time*. The highest developed man which this planet may produce will need no higher ideal. The measure of love will grow with the measure of the man. It is a religion for the universe. It is the true guiding principle for every nook and corner of this universe that bears two living creatures. Love is "the greatest thing in the world." Such a religion will bless and beautify this earth as nothing has yet done. This, and this alone, will bring about the highest co-operation of man with man. The change must be made in the heart of man. This change must be made in man's conception of religion.

I quarrel not with religious *beliefs*. Believe, if thou wilt, in the God of the "Old Testament," who says to Saul: "Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." This, to me, is *horrible*.

Believe, if thou must, in the orthodox scheme of salvation, in an all-loving God, who curses thousands of innocent generations because of the sin of Adam.

Believe, if thou canst, in no God; in the conception that this vast upward climbing universe, that the divinely sparkled protoplasm, which carried in it the miraculous power of slowly flaming into the mind which is reading this page, that this is all the product of blind, non-intelligent chance. This, to me, is *foolishness*.

Believe in the one God, in the triune God, in the twenty-one God, so long as thy belief is the result of honest investigation; and, above all, so long as thou distinctly recognizeest that the object and test of belief is the loving of your neighbor, and that

the true way to worship thy God or Gods is to serve mankind.

No disciple of Jesus will love his brother less because of that brother's honest belief. Believe the thing which makes you better, nobler. If beating a drum in the "Salvation Army" really lifts you higher, and, as you see it, is the best means of lifting your neighbor to higher ideals, then beat that drum, only recognize that you are beating it for *man* and not for *God*.

The ardent believer in such a religion of race love and race service is fortified and dignified. His sympathies are world-embracing. His emotions are multiplied a million fold. He joys with every joy of the race, he sorrows with every tear that falls. He feels himself in unison with the great heart of the Universe. Every human being that in sincerity tried to serve his brethren since the world began is his own soul-brother. He grows indifferent to public opinion. Rage and anger against the evil and foolish give place to profound pity. The sorrowing message to him from every fallen man and every fallen woman is, "This would not be if thy generation and former generations had done their whole duty."

Such a religion will give a simple standard, by which all men, the king, and the scavenger can be truly measured. How much love for man is there in him? That will be the crucial test. That most contemptible question of our time, "How much is he worth," will come to mean, "How much of worth has he?"—that is, how much of human love and of human service burns in his soul.

Wealth, position, ancestry mean nothing by this standard. Jesus can be no greater if proven the Son of God. He would not be less great if proven the son of the thief crucified at His side. *It is His infinite love which has made Him divine.*

Such a religion makes the purpose of life so simple. Money getting is justified only as a means to money giving. Every inlet of the soul is to be open to enrichment, open to the best education, to the best literature, to the best in music, and in all art. The soul is to be made richer and richer, so as to widen sympathies, increase usefulness, and make what one gives to others more and more priceless. Personal pleasure will not be considered. Joy follows beneficent love closer than shad-

ow follows sunlight. The first thought upon rising will be, "Whom shall I make happier this day?" and the last thought at night, "Have I done my whole duty to man to-day?" When man meets man, the inner controlling thought will be, "How can I help this man?" No man will need an introduction to another. The bond of race kinship will always be sufficient introduction. The whole delight in life will be working with and for man in the reach for higher planes for mutual love. And the keenest regret of the last men on this planet will be that no other man is left for him to love and serve.

Such a faith will revolutionize education, because success in life will have a different meaning. Not how much you have amassed, but how much, in proportion to your opportunities, have you wisely given away, will be the new test. The lower animals are trained for the struggle of existence. Man, as representing the Divine Spirit, will be trained for the struggle of self-renunciation.

Education will strive to harmoniously unfold all of the latent powers of the child; but the highest effort, to which all others must be subservient will be to unfold and develop the spirit of love and benevolence. The first lesson at home and at school will be "Try to make somebody happier." No rules will be held as important as the rules offered for the Arithmetic of Life: to add to the happiness, subtract from the pains, multiply the joys, and divide the sorrows of as many human souls as thou canst reach.

Under the inspiration of such a religion, the swiftest, most radical change would come to those strange institutions known as "Schools of Theology." These will give way to schools of sociology, and churches will greatly change their character. They will be resting places in which men will be inspired to work more and more zealously for men. Every church will be an organized aid-society. Every church will be a meeting place from which expeditions of mercy will start to the nearest souls in need. The bond of church union will not be *believing* but *doing*.

We seek the substance of love as fruiting in loving work. We must be doing. A new impulse is needed to make men join hands and hearts. "The night is far spent, the day is at hand, let us cast off

the works of darkness, and let us put on the armor of light." How shall we reach the light? The disciple whom Jesus loved most makes answer, "He that loveth his brother abideth in the light."—*John Freeman.*

LEAVE THE HURRY AND THE WORRY.

BY CARRIE E. WILLIARD, PROVIDENCE, R. I.

We will leave the hurry and the worry,
For the worldly minded one;
We will fill our hearts with sunshine,
And live near the Father's Son.

We will wipe the tears away.
From the sick one's weary eyes;
We will seek the poor to comfort,
And banish all their signs.

We will do the Father's work,
From morning until night;
The tired ones we'll try to help,
And turn their darkness into light.

His message of Peace and Love,
We will send both far and near;
And draw each one into the fold,
Make sin and sorrow disappear.

We will give all glory unto God,
And thank Him in our hearts;
For calling us to do His work,
And folding us to His Loving Heart.

Leave the hurry and the worry,
And rest your tired brain;
More happiness will come your way,
And the Holy Peace you'll gain.

Member of the "International Sunshine" society.
"Tribune Sunshine" society, "Heartsease" circle, and
"Yankee Christmas Club.")

WITH LOVE TO LEAD.

If Love will only lead us,
We should not ask the way—
Or, if it's wild, with winter,
Or blossom-blown with May.
If thorns, we should not heed them;
If blossoms, well-a-day!
If Love will only lead us,
We need not ask the way.

If Love will only lead us—
Will hear the prayers we pray,
In even the darkest midnight
Our souls will dream of day;
The thorn shall show the blossom;
The night the morning's ray;
If Love will only lead us,
We need not ask the way.

—Frank L. Stanton, in *Atlantic Constitution.*

THE OPEN VISION.

What It Is, How It Is Obtained, and What It Reveals.

(Extract from lecture by Carrie D. McLaughlin,
June 23, 1901.)

There are three forms of addresses. The religious, affirming truth, is called a sermon; the scientific analysing all facts relative to the truth, is called a lecture; and the philosophical, combining both the religious, affirmative and scientific analyses, is called a discourse. Truth is affirmed, religiously, through the intuition of man, by God, usually in the form of parable or symbol, and acts as a stimulus to the reason, or analytical faculty towards the corroboration or disproof of the assertions made. From this desire for proof springs scientific research, and each statement, *proved* accurate, may be gathered into the philosophical granary as an integral part of the stored wisdom of the ages. True philosophy then is the sum total of the *agreements* of religion and science.

Pursuing the methods just outlined, I would first invite attention to the consideration of a religious statement of truth in the Genesis of the Hebrew Scriptures, and which I have chosen for the text of the sermonic part of this address. It deals with the *clear version* or *perception* of God, and reads as follows: "And *God saw* everything that He had made, and *behold* it was *very good*." Thus the heavens and the earth were *finished*, and *all the host of them*." Now associate with this another statement relating to the same subject, as an adjunct of the first. "The *light* of the body is the *eye*. If, therefore, thine eye be *single*, thy whole body shall be *full of light*."

Now, having our religious basis, we will proceed to corroborate it by a scientific analysis of facts, and learn the logic of our philosophy or Christ science, from the standpoint of the open vision. Every fact is a factor in the unit of truth, and logic is the science of facts, expressed in the language of truth.

The recent discovery of the X-ray gives us an excellent illustration in a mechanical way of the God or good vision, the eye, single to the truth of goodness, and explains very aptly why an individual possessing this God faculty fully developed can

see no evil in creation, and how the whole body becomes full of light.

The X-ray is produced by passing a current of electrical energy through a glass tube from which the air has been exhausted, and possesses the power of so illuminating the interior of bodies apparently opaque, that they become transparent, revealing the hidden mysteries hitherto concealed, and confirming scientifically the scriptural statement that "there is nothing hidden that shall not be revealed." But the vision of which I speak, the spiritual X-ray, is even more penetrating than this, and reveals not only the transparency of material bodies, but illumines the secret recesses of the mind and spirit, revealing the hidden purposes of God, enfolded in the destiny of man, so that they too become transparent and clear. As in the production of the mechanical X-ray certain processes have to be observed, so it is in obtaining the spiritual X-ray. A *complete electrical current* is one necessity and a *vacuum* another. To get a *complete spiritual circuit*, we must desire the *whole truth*, and to desire *nothing but the truth* furnishes the necessary *vacuum*, since it exhausts the mind of all opinions prejudicial to the success of our experiment, the end and aim of which is *perfect illumination*, both subjective and objective.

The first great assistance which the opening of the inner vision or God perception brings us is to show the correctness of the statement that while "the whole truth is in the Bible, the whole of the Bible is not truth," and applying our spiritual X-ray to the illumination of its various dense sayings, we see the errors it contains, and are no longer confused and misled by their presence. Thus, following the light, we are led out of the "wilderness."

One of these misconceptions occurring also in Genesis I wish to call especial attention to, since both here and in the human mind from which it has been transcribed, it is the prolific source of all the confusion of mind upon the subject of good and evil which obtains in the world to-day, and obstructs the harmonious flowing of the healing thought of the metaphysician. I refer to the statement attributed to the serpent which, illumined by the spiritual X-ray, is seen to be the subtle insinuations of the human imagination, the conjuror of mental fancies, the adder of misconceptions to the

grand truth of being, the sower of tares or fallacies which deceive the elect. Now reason does not deal with fancies, these figments of imagination, and reason assures us of certain facts relative to the creator, which causes the flimsy fallacies of the imagination to disappear from the mental horizon, as night does before the light of the sun. In this light, and with open vision, we see the eternal attributes of God or good, and name them Omnipresence, Omnipotence, and Omniscience, and see all things created as expressing these attributes necessarily. If we verily *believe* in these attributes, as *facts*, we can not logically attribute to God any qualities opposite to or unlike these, and the *all* presence of good leaves no room for the existence of supposed evil, nor *all* potency for the presence of another power, nor *all* knowledge for the realization of the *knowing* of evil, hence if we *seem* to recognize the presence power, or knowledge of evil, it must be merely an *appearance* and entirely to the *imagining* of something unknown to God.

It is an old adage, founded upon experience, that *appearances are deceptive*, and we are told by One who knew this well *not* to judge by appearances, but to learn righteous or right-wise judgment. To illustrate this deceptiveness—the earth *appears* to be flat, yet we have learned to judge its shape, not from this appearance, but from the right-wise knowledge of its sphericity, hence we could not *know* its flatness. Again, the sun *appears* to rise and set, yet here also we have learned to judge differently, from an apprehension of the means by which that appearance is produced, namely, the revolution of the earth. If we have *not* learned through imitation and reasoning the *method* by which the appearance was produced, we should always have believed in the *reality* of the appearance. In exactly the same way, we are obliged to learn the method by which the appearance of evil is produced before we cease to believe in its reality, and fear it.

In the olden days, when it was believed that the earth was flat, to travel any distance was thought to be a most hazardous undertaking, through the fear that the traveller might reach the edge of the earth and fall off into space. The absurdity of this fear, which had absolutely no foundation in fact, did not prevent the people who entertained it from being

held in bondage to a mere fancy, and the terror it inspired. All fear and shame may be traced to imagination, and all pain and weakness to fear and shame. The name previously given to imagination the add-er or add-versary, signifies by its verbal form the method by which the appearance of evil is produced in the mind of man.

In our text we have the immaculate conception of God as the Creator of all things, which, being seen by the all-wise, were pronounced upon by Deitic judgment and declared not only "very good" but "finished" products; but imagination, the mind serpent, appearing in the Eden of human consciousness adds to this conception a contradictory assertion, and "subtly suggests" a very different condition of affairs. By adding the condemnatory hiss, the sibyllant letters to the name of God, imagination pluralizes it "suggesting" in plurality of Gods, and similarly alters the word eye, the perfect perception to eyes, by which insinuation the seeing of good and evil is predicated. It further suggests that there may be a time when the commands of the Lord God cease to be law, and become null and void. When God said "Let there be light," it was so, and every other recorded command likewise. How foolish then to assume that one or ten "Thou shalt nots" spoken in the imperative mood could for an instant cease to be law and become inoperative. God said "Thou *shalt not* eat of the tree of knowledge, of good and evil" hence this statement is *truth*, and by logical deduction, it *was not so*. God does not use the subjective in law-making—there are no *ifs* in God's promises. This false suggestion of the possibility of breaking law, or violating the word of God, is called add-ult-ery, ult meaning time or date, and when a child has been thoroughly educated in the mythology of imagination and all the fiction of the figurative tree, we very appropriately say it is an ad-ult. The tree of knowledge of evil is pure myth, a figurative or figmentary creation of fancy, from which is woven the subtle apron of fig leaves, the "things to gird about" false laws or customs or chains, tread of fancied fear and baseless shame or sham. This imagination stigmatizes the pure, perfect and omnipresent character of God, suggesting another view; the omnipotent word of God, eternal law, suggesting disbelief and contempt, as well as for the vision of God, and discred-

its the inheritance by God's children of the God-character, word and perception. The acceptance of these add-ult-erous suggestions, mixing the tares or lies with truth, gives to the consciousness the name of Add-am. A stands for Alpha, the beginning, and m for motion or life—am, the beginning of motion or life, or Being. To add to the Immaculate Conception of Being a mis-conception of an evil God or Devil, who may be "known" by fruitage in humanity is to become Add-am, and to exchange the divine birthright of truth for a mess of pottage. With this illuminated view of the great parable of creation in Genesis, the Bible becomes a consistent and rational book, and this view is sustained by scientific investigation into the influence of imagination upon mentality, and through mentality upon chemical conditions in the bodily organism.

Fancied fear produces fancied death. Death itself is but a shadowy appearance, for how can the eternal life of God die?

LOVE OF JESUS.

Angels in shining order stand
Around my Savior's throne
They bow with reverence at His feet
And make His glories known.
These happy spirits sing His praise,
Through all eternity.
But I can sing redeeming Love
For Jesus died for me.

Oh! who can be compared to Him,
Who died upon the tree?
He died for sins, but not His own.
For Jesus died for me.
Was ever Love so great as this,
Was ever grace so free;
He died for Sins, but not His own,
For Jesus died for me.

Oh! had I but an angel's voice,
To bear my heart along.
My flowing members soon would rise
To an immortal song.
I'd charm their harps and golden lyres
Through all eternity;
And tell to all the heavenly choirs,
That Jesus died for me.

—Mrs. F. M. Pugh—

OUT OF THE INFINITE.

Out of the Infinite cometh repose;
Out of the Infinite, pains surcease;
Heart of man and heart of the rose!
Out of the Infinite floweth peace.

THE ONE SPIRIT.

BY KATE ATKINSON BOEHME.

"You can not ascribe any motive to the Perfect, the Absolute, without making Him imperfect. The Infinite, the Perfect, must have no motive to compel it to create. What, then, is the purpose, or the motive of this creation, this eternal flow of evolution and involution? The answer given by the Vedanta is that it is the 'play' of the Infinite."—*The Swami Abhendananda*.

If there was ever a welcome message to an overworked and overburdened world it is this. Play is not only possible but eternal, says the Vedanta. It is not a mere recess brought to a close by a stern taskmaster. If the Infinite plays, why shall not man, who is one with the Infinite, play also?

But eternal play is only possible to Perfection. Everything short of that Perfection must labor. Very true; but each time that a man realizes his oneness with the One Spirit of Perfection he is for the time that Perfection. Then all his imperfections fall from him, all his efforts and his struggles cease, for is he not one with the Infinite Perfection, and how shall he struggle toward that which he is already?

What are his struggles then? What do they mean? Simply the effort of the lower consciousness to realize oneness. Just the movement of his muscles as he presses toward the Holy of Holies where the Infinite dwells enshrined.

When he comes forth from the shrine, he comes with the light of the Infinite playing all about him. It shines upon the waiting task, and lo, it becomes a thing of pleasure. He comes forth in that seamless garment of spiritual weave in which there is no flaw. True, it must be laid aside for the garb of the wrestler, but the wrestler shall one day merely toy with resisting forces. He shall strive as do children in their sports.

We know so little of life when we assume that all is stress and endeavor. The crown may be to him who overcometh, but many are the ways of overcoming. To rise on spiritual wing is as truly to overcome life's troubles as to fight them out in the arena.

L. Dougal, in a book called "What Necessity Knows," says very truly: "It is not often that what we call the great sorrows of life cause us the great-

est sorrow. Death, acute disease, sudden and great losses—these are easily borne, compared with those intricate difficulties which, without name and without appearance, work themselves into the web of our daily life, and if not rightly met, corrode and tarnish all its brightness."

Who has not carried about within himself this corrosive element from day to day, unable to locate, analyze or dislodge the disturbing influence, and all unconscious of the fact that mental corrosion could be arrested and tarnish removed from the golden web of life!

In youth, the natural play spell of life, there is so much elasticity of temperament that annoyances, worries and troubles are easily thrown off. The mind of the child is as elastic as its cheek, which yields readily to the pressure of your finger, but springs back into its natural contour the instant your finger is removed.

Press the cheek of an elderly person and you will find the reaction much slower, while in case of very low vitality the mark of your pressure will remain long after its action has ceased. This lack of vital activity in the flesh indicates a corresponding condition in the mind. To a mind enfeebled or diseased, impressions which are naturally pleasure giving become painful; but, painful as they are, they must be endured, because the mind in its devitalized condition has lost its power of reaction. It can not rise, Samson like, and throw off its galling bonds. Its locks are shorn and it can only shake the pillars of its temple until it falls in ruins.

As we grow away from childhood we are supposed to be learning much, but we stray far from the kingdom of heaven. The best of all our learning is the knowledge that we have so strayed. When we turn again and become as little children—trustful, guileless, candid and loving—then our footsteps are indeed turning toward the happy playground of our youth.

And is there then no purpose, no motive in the Universe since it is not in the Perfect, the Absolute? Certainly there is purpose, both personal and universal, but it belongs to the world of motion and activity, and not to the world of potential Being on which all activity is based. Purpose belongs to the human side of existence and not to the Ideal or Divine. The one great purpose of creation is to

push toward Perfection, but this purpose lies in the creative force and not in Perfection.

Perfection is. It is not created. The Ideal is. It is not made. If the Ideal is a reality, then it is never created, unless something can be made out of nothing. Ideals seem to be created, for there is a time when they first become known to man's consciousness. We say an idea is born. We mean by that the instant has arrived when that which already exists on the unseen side of life is to clothe itself in mental and material substance. It now has dimensions which can be measured in terms of time and space. It has become a concrete thought and belongs to the plane on which our thinking is done. It now has a registration on the brain.

An abstract thought evades the mind's grasp like a misty vapor, but by striving to hold the attention to this elusive visitor a faint impression is made on the brain, which gradually deepens until it is clearly defined in consciousness. It is like a photograph of the original. Thus the abstract thought, which is the original and true thought, registers itself on the brain and finally comes within the pale of consciousness. This process is more fully elucidated in my second and third essays on "The Attainment of Happiness."

It is thus we get our conceptions of the Ideal, of Man, and of Life. A photograph is never quite true to the original. Many things combine to prevent a correct impression, but as the photographer is continually improving his appliances, so is the brain of man constantly refining, and as it does so our thoughts more truly represent their originals, which are eternal, immortal, self-existent realities in the very Essence of Being.

Because Perfection exists and is a reality, the Understanding knows of its existence, but it holds this knowledge in the form of an abstract truth which as yet has but a faint and indistinct registration on the brain. Ingenious arguments have been advanced with an effort to prove Perfection to be a will-o'-the-wisp, which man is ever pursuing but never overtaking. The Understanding listens, but ultimately falls back upon its native perception that Perfection does exist. Life may be extended along the plane of endeavor beyond anything we may at present conceive, but there must be all along the line table-lands of perfected endeavor on which the

weary pilgrim may repose and enjoy the reward of his labor. Seasons in which his perfected powers rejoice in the blissful play of the Infinite.

Those table-lands are not of necessity so far removed from each other as they appear to be at present. Each day's journey should bring us to a place where we may rest in peace and joy.

I once witnessed some hypnotic experiments made by Dr. Pfeiffer before the Society for Psychical Research in Boston. One of the hypnotized subjects was incited to laughter. He laughed long and merrily, until finally the entire audience was laughing with him. The hilarity became uproarious, and not one person in that large audience could give any reason for his mirth beyond that of sympathetic affection. Finally, Dr. Pfeiffer restored his subject to a normal condition, and calling the audience to order, made the following statement:

"Ladies and Gentlemen: You have all been enjoying a hearty laugh, and not one of you has had any good reason for laughter except your sympathy with this subject of mine who has given unmistakable signs of amusement. You may possibly think that I suggested some mirth-provoking spectacle to him, but such is not the case. You will be surprised to learn that I merely summoned the element of laughter from the universe to find its expression in this man, and to be shared through inductive vibration by each one of you. You have really laughed at nothing, but you all feel better for it."

This very significant incident suggests that joy, health, prosperity, hope and courage all exist as unseen elements in the universe, and that while they often come to us as the result of certain circumstances or of a definite course of action, they may also be summoned instantly and without preliminary from out the world of potential Being by the power of mental demand.

No matter though trouble and misfortune seem piled mountain high upon your spirit, you need not wait to work your way out from under the load. You possess a magic wand and can summon the happiness and prosperity of the universe on the instant. There is no necessity for waiting, working or struggling. Your burdens can be at once dissolved into thin air, leaving you to stand erect and free. If you do not know this to be a truth, and in

consequence have not faith in the experiment, let some one else who has the requisite knowledge and faith remove your mountain for you. After you have seen it done several times, your faith and knowledge will increase and you will remove your own mountains.

It is my desire to make this third and last article on "The One Spirit" very practical, although my subject is of necessity not metaphysical. It is impossible to write of the inner life, which is a metaphysical subject, without treating it in a metaphysical manner. But, at the same time, the inner life is not complete without its complement, the outer life, and to make the latter the true expression of the former is, or should be, the object of the practical metaphysician.

It is a mistake to suppose a life based upon a realization of the One Spirit to be cold, limp and colorless, when, on the contrary, it is warm, bright, and rich with color. Neither is it a life of dependence upon some extrinsic or external power. It is instead the realization by the mental or formulative principle of that which is its inner and eternal source of supply. The spiritual life is not a life of dependence, but one of independence.

No thought is wholly dead, but all thoughts are not equally alive. If I add up a column of figures, the mental process is lifeless and automatic compared with that by which I combine those figures into creations of beauty and use. Life is of the Spirit, and the figures which we add so monotonously, are gathered up and transformed by the Spirit into the rose, the lily, the strong oak, the clinging vine, indeed all visible things in nature and all invisible things in the world of mind. All are built on the science of number. A few simple numerals lie at the base of this vast world of expression. The possibilities of these numerals are endless. They express more or less life according to the manner of their combination.

I can not combine in myself the basic numbers which produce the rose, because I am not that phase of the One Spirit expressed in the rose. The rose can not combine in itself the basic numbers which produce me, because the rose is not that phase of the One Spirit expressed in me. The rose and I are varying manifestations of the inexhaustible resources of the One Spirit. The rose in its unseen

heart, at the center of its being, is that One Spirit. So am I. So are you.

The expression which we call the rose soon dies, or passes out of expression, because it has not learned its oneness with its true essence. You and I have reached a point where we not only perceive ourselves to be expressions, but where we also realize our inner oneness with the Spirit of Life. Or at least we realize it at times. We shall soon realize it at all times. We need not think of it continually, but it will form an underlying stratum of consciousness upon which all our mental action will be based. The process of mental building is very similar to that of the external world. The builder first handles the stone for his foundation, and when that is laid passes to the structure above.

To have for a mental foundation the knowledge of your oneness with the Spirit of Life, means for you not only a constantly renewed life, but also the inauguration of that quality of mental activity which shall bring to you not only health, happiness and prosperity, but also that delightful play of all your powers which is the result of perfect adjustment.

The contemplation each day of the highest idea of Perfection which the mind can formulate will serve to establish within the mind so contemplating, that blessed state for which every weary and overstrained mental fibre so patiently longs, the heavenly "play of the Infinite."—*Radiant Centre*.

THE NEW TREATMENT.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs, this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely typewritten and substantially bound. The price is \$1. Send all orders to—

JOHN H. TURNER, DEAN,
512 Tenth street, N. W.,
Washington, D. C.

Mental Malpractice.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Pierce Building, Copley Square, Boston, Mass.)

"They search out iniquities, they accomplish a diligent search, both the inward thought of every one of them, and the heart is deep."—Psalms lxiv, 1.

The presence of these iniquities in our midst is caused by the low mentality of the carnal mind, in which fear takes a part. Iniquity is a racial trouble, and was aptly termed "Hades" by the Greeks. Ancient philosophy describes it as undeveloped growth, to be eradicated by asceticism, in conjunction with love and compassion; which quickens the circulation of the blood, giving new life every breath we draw. But fear is known to have the devilish impulse of murder; it impedes and retards circulation, causing sudden death through angry passion. This retarding is a forerunner of that ungodly, unnatural, dream known as "death," and must belong to the carnal, and its inward devilish thoughts which are striking people down into sickness. People whose errors have made them susceptible to the baneful influence of a bad mentality are easily stricken with direful penalties, and when a person willfully and maliciously hurts another, that is called "mental malpractice." The person who thus disturbs the mentality of another is guilty of crime; he is an emissary of the devil, and will suffer the penalty. There are people who claim to be good Christians doing the same thing, sending envious, jealous thoughts to those whom they think are their enemies, but these bad thoughts rebound with a sure and deadly aim to the sender.

"When thou art come into the Land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations."—Deuteronomy xviii, 9.

The errors and abominations are the result of mental malpractice, but the Land of the Lord, which is ours, is the kingdom of Heaven within. Knowing and feeling this, we can not commit the follies of those who are not in the kingdom, nor can we suffer by their evil machinations.

Human theories have always had advocates in evil-minded persons, who are allowed full scope to work out their own destruction. It is only those

who are in God's kingdom that have the ability and wish to work out salvation, and salvation can be only for those sickly, obstinate, orthodox people after they have "turned from their wickedness and lived." But when they remain in darkness, of course, their works are evil (through self-will, pride and ignorance), and their thoughts are thrust against those who are more pure in thought, and they always "bear false witness against their neighbors" by judging actions instead of motives.

To show how narrow and prejudiced a person can be when in the trammels of malicious minds: A piano tuner, of Boston, was tuning a piano in the home of a Reform Christian Scientist, and was asked by the owner to play a melody from our hymn-book—"Glad Songs of Parise." He instantly refused, with the declaration that he could not handle, play or read anything that was created by persons outside of his church, and he was commanded to read only those books published by his society. Now, this poor slave did not know that the books published by his society were refused by all publishers in Boston, and not a single favorable critique was ever written in any literary or important journal concerning the said books. When a man is thus enslaved he is deep in the mire of malicious mental malpractice, and utter woe and sorrow will fall on the leaders of his "church."

Persons of low mentality are in haste to send for a doctor, despising other aid; in fact, their carnal mind has made them forget how to pray to God, and they pay the penalty in having chronic troubles. The divine healer will feel this state in his patient and will know at once what brought on the sickness. Treatment for "charity" is needed, as want of charity is a great source of disease, and this want is mostly felt in people who make great profession of religion. The atheist may be a blind sinner in other ways but he is generally a charitable person, full of sympathy for the poor and afflicted.

People who have no understanding of this Science of the Mind are dying daily for the best medicine known to us, namely, love and compassion, and the healer must pluck these "brands from the burning," for they are affected badly by the malpractice of their neighbors, and the scandalous backbitings that pervade the atmosphere and blacken the beauty of God's creation.

Malicious mental malpractice brings on fear and timidity, circulation is retarded, and a spell of sickness ensues, and all this horror can be dispelled by that element which quickens life, if the healer has the proper understanding to know and feel that Love which is desired as the cause of the effect upon the sick person who is down with his sickness, simply for the want of it. The absence of Love, Charity, and Compassion from any person will make that person an easy victim to the contagion of evil minds. He will sink into vice, or degrade himself by anger, ruin his business, and all connected with it, or fall upon a bed of sickness, bringing unnecessary trouble upon his best friends and relatives.

I bade good-bye to a lady, who was well and healthy, and upon the train that evening I received an impression, or telegraphic communication forcibly informing me that she had been taken very sick, and I at once wrote a letter on the train and mailed it at the next station. During the writing I treated her with the thought that she was perfect in God's image. I received a letter from her afterwards, saying that she had been stricken with heart disease and she wished me to treat her. Her prayer, or wish, was granted, for she immediately improved, and when my letter reached her she was well again. What made her sick? Nothing but malicious thought, which penetrated her being very soon after I had bid her good-bye.

Nearly all cases of disease owe their origin to weak mentality, and as we are told in Scripture that the weaker brethren must be healed by the stronger brethren, it is our duty to fight against this bad influence, which permeates and blackens the atmosphere of health, and to shield our friends from danger by timely warning. Ask a sickly person where he spends his evenings, what he does during the day, in fact all about him, and you will find that his disease comes from very questionable quarters, and it is our duty to forbid a recurrence by denying him the privilege of keeping bad company, and he will immediately get well.

The mark of devilish mentality is in our literature, which perverts thought with a deadly aim. It is malpractice on the part of the authors of trashy stories, who are "paid" so much a line, but the payment comes in worse forms—disease and prema-

ture death. The healer should forbid the perusal of such literature, especially with the young, for that has been the cause of much heart-burning and trouble, and the parents suffer the penalty of allowing their children to run the gauntlet of trashy literature. Treat the parents as well as the young people.

We fully recognize the gravity of our position as healers, and hold ourselves always in readiness to attend the sick, always pure in thought, so that patients may receive the best that God can send them. By doing so we must make our surroundings into a happy spot, as we know very well that we are creatures who must make our own environment full of the divine principle of healing. Like draws like towards it, and our minds must be always filled with the love of God, and everything will partake of that God-like quality, then Inspiration and Genius will beautify our works to the exclusion of evil, and we will be in a position to ward off any diseased mentality that may be maliciously directed against us by persons who are sickly, unfortunate and miserable.

As we are in the highest possible condition attainable for healing the sick, we are careful to keep from us any antagonistic thought which proceeds from useless argument. If we carry bad thought to a patient, the effect is disastrous, coming from us, upon whom hopes are placed. It is a critical moment when we listen to disturbing discussions on this subject, as talk is useless when it descends to argument, and when Science is attacked by low mentality, the person who attacks it places himself below honest and fair controversy. "Avoid contentions," and walk in Truth, and your labor will be of God.

As *materia medica* is only an experiment, there is no doubt that mentality plays a great part in its practice. A doctor of noble motives will succeed better than one whose tendencies and motives are doubtful. Many patients are killed outright by a wrong use of the scalpel or knife. One patient dies when another lives under the same treatment. One had more "vitality" than the other. What is vitality? A thing hitherto unknown but imagined. It really means that the patient who lived through the operation was more of a Divine Scientist than the other. He had greater harmony of mind, greater

love, and a better understanding of life. The patient who succumbed under the operation had taken on or absorbed the prevalent low mental atmosphere and died under the operation, and could not live because of his low, undeveloped mentality. Vitality is from God, and He gives it in abundance, so that we can stand any amount of pain, but if we allow ourselves to fall under the ban of evil we also would succumb.

When we take the high stand of spiritual philosophy, we are compelled to stoutly assert that animal magnetism is the vaporization of the carnal mind, and hypnotic suggestion belongs to the same place. Mental therapeutics is a study which forces the mental capacity to the front in place of the divine principle, and we are bound to say that intellectual mental force belongs to the carnal mind, but it can be an agent to evil, and can be used in mental malpractice to the detriment of a supposed enemy. What good comes from it is only temporary, although the mind is part of God. The thought-force can be abused in mental therapeutics when it misses its object and forgets that God alone can heal the sick, and the "exalted" mental healer is indeed "abased" when failure follows in his footsteps.

A lady pupil told me that she could not pray, being herself part of God, and having within her the kingdom of heaven, she had no one to pray to, as "she and her Father was one," and I told her that the "Father" was the Comforter, and the Healer; the Paraclete and the Divine Source, and she saw the light and became more happy, and when the last thread of her materialist doctrine was broken and she at last knew the Father:

We know the Father who reigneth on high,
Ready to comfort and dry the moist eye;
All men are under His vigilant care,
Brought into life by His great Spirit there.

We know the glory of His high decree
Spreads o'er the waves of the turbulent sea;
Trees of the forest and flow'rs of the field
Are under His most loving care and shield.

We know the Voice, with its jubilant call,
We know the kind heart that beats for us all;
Ruling in Heaven in glory sublime,
Felt by the people of each earthly clime.

A LESSON FROM NATURE.

There are many little incidents occurring in our daily lives from which we may gain beautiful and helpful lessons, when our eyes are open to see and our hearts to receive them.

There is a tree standing in front of the window at which I have been sitting, and several weeps ago I noticed that many of the last year's leaves were still clinging to the branches. They were dead, useless, unsightly, but they clung so tenaciously to the limbs that the winds and storms of winter had failed to sever their connection; and the thought came to me several times, they will be in the way of the new leaves.

But when the life within the tree began to awaken, causing the buds to swell and the tiny leaves to unfold, the old ones were just pushed off, and they fell, silently and unnoticed, to the ground. And the tree now stands a thing of beauty, clothed in its fresh, bright, new dress.

I thought how like our individual experience. We are seemingly surrounded with mortal beliefs, dead, useless, unsightly, some of them disgusting. Still we cling to them so tenaciously that no external influence has been able to relieve us of them.

But when the Life, which is the Christ within, is awakened, and begins to develop, the old beliefs begin one by one to drop away. We are not conscious of their going. We know not when or where they go. We simply know they are not. And we have the blessed assurance that the work shall go on and on, until each individual consciousness shall stand forth without spot or blemish, clothed in the beauty of wholeness.

This is a glorious outlook, and for its consummation we are willing to work, watch, and wait.

M.

RESOLVE.

Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf and smile, oh, smile, to see
The fair white pages that remain to thee.

—Ella Wheeler Wilcox.

THE OLD AND THE NEW.

BY JANE W. YARNALL.

People sometimes say that "comparisons are odious." That saying belongs to the OLD.

There can be no odium attached to the practice of honest investigation; and it is only by comparison that the honest investigator is able to arrive at a judicious decision between truth and falsity; between the old and the new.

In reality there is "*nothing new under the sun*," but much that is new to the consciousness of man.

As the souls of men unfold to the divine idea and eternal principles become more generally understood we find in the story of creation a two-fold meaning which has been overlooked by even the most scholarly minds until within the past few years, in which the New Thought has taken root very largely in the minds of the average thinker. The history of mankind begins with Adam as a historical character; and even those who doubt the existence of any such person as Adam can not fail to see the significance of the story as an allegory. In fact, we may see it as actual history without in any degree destroying the significance of the allegory. The Adam plane of consciousness very clearly stands for the infancy of the soul, or in other words, for the beginning of human experience, and with no teacher but experience, and no conception of himself but that of flesh, blood and bones, it is but natural that it should have taken several generations of men to have reached anything approaching a true conception of being; and even with the first dawn of truth very little was conceived regarding the powers that be, and the divinity of man, and it has taken many centuries of experience for men to outgrow the false and foolish misconceptions regarding the source and origin of life and intelligence. And how gradual has been the unfoldment; how reluctant has been the willingness to drop the old and accept the new even when logic and reason demanded it.

The various stages of unfoldment are represented in the story of creation, beginning with the birth of Enos. It is written, "*Then men began to call upon the name of the Lord.*"—Genesis iv, 26. To analyze that statement we understand it to

mean, At that period men began to realize the existence of a higher law than had been recognized on the sense plane, and that higher law was to them Lord over the material kingdom.

The unfoldment of the race began with that discovery, and in the character of Noah still greater unfoldment was manifested; and in Abraham, Isaac and Jacob still greater realization and obedience to what seemed to them divine commands, and let us not forget that hundreds of years were compassed in this gradual unfoldment up to the time of Moses. Moses stands for spiritual perception, and yet the human nature gave color to most of Moses' career. Mighty prophet as he was *in his day*, he had not reached the grand climax that was afterward manifest in the Christ. He formulated the law as seemed best to his stage of enlightenment. His commands were positive and just, but they savored more of despotism than love; so his dispensation is called the "old dispensation." "*Thou shalt not*" was the highest and best method of rule his conception had reached.

Centuries later in the world's history the inspired prophets began to foretell the great unfoldment that would come to the race. They already realized that better conceptions and higher understanding of law, of origin and destiny than had previously been taught under the old dispensation were to be taught. They saw the need of a teacher that knew and understood the very laws of life and being as no other had known or taught, and they were inspired to see that the divine law would bring to pass and produce the very teacher that was needed to show the way out of bondage.

The bondage from which Moses had led the children of Israel was but a feeble type of *material bondage* compared to the spiritual bondage into which the human race were sinking in spite of the laws and commands of Moses.

His conception of God was that of a personal God who ruled with severity more than compassion and love.

The character ascribed to God was more human than God-like, and yet such was the highest conception he had reached in his unfoldment.

Centuries later the prophets of Israel were inspired to foretell the wonderful spiritual growth in future among the children of men. A higher

conception of what was in store for mankind enabled them to see in advance how the human race would unfold, and also what would be the result of the unfoldment. They saw the folly and uselessness of the practices considered religions; the fastings, the burnt offerings, ablutions, etc., but they seemed to overlook the fact that they themselves were just as much entitled to the powers and privileges they could foresee for future generations, so they postponed the day of unfoldment, when the divine law would be written in the hearts of men; like Moses in one respect—the human nature and the traditions of the past were the obstacles that stood between their prophetic vision and the realization that all they could foresee for generations yet to come, was also possible for themselves. They had not shaken off old traditions sufficiently to realize the fullness of divine power imparted so freely to all, consequently the full and free salvation was still unrecognized by the race; the old conceptions regarding origin and destiny were so tenaciously held as sacred that very few dared to question them; and for centuries the bondage to the old mistaken ways continued and continues still with the great majority.

It is reasonable to suppose that there was need of higher and better understanding of divine law than obtained in the old dispensation, or there would have been no occasion for the promise of a Messiah to teach a *"more excellent way."*

People in that age as well as at the present time were in the habit of judging of everything from the standpoint of materiality; and the *"more excellent way"* was in teaching the spiritual law, which is the only real and true law.

When Jesus was questioned by Pilate regarding his intention to become King of the Jews, he simply answered *"To this end was I born, and for this cause I came into the world, that I should bear witness to the truth."*

To bear witness for truth as he bore witness must necessarily embrace the power to demonstrate the truth; thus proving the righteous character of what he taught and practiced.

He also said to Pilate *"My kingdom is not of this world."*

He recognized no kingdom but the kingdom of God, and that kingdom he said was within.

He came to bear witness to the powers and possibilities within every soul. His mission was to dispense the truth of man's being as a most important phase of truth, and in the teaching he offers immunity from sickness, sorrow and discord. His gospel of *"good news, glad tidings"* has never half been told.

His dispensation in contradistinction to the old is one of peace. His sword was the word of truth, and his armor was the armor of righteousness.

To analyze that statement we find instead of the sword that is used in carnal warfare He makes the word of truth the mighty weapon with which we are to break down the reign of error, and the armor with which we are to protect ourselves is the consciousness of right. The Apostle Paul understood these things, and said *"The weapons of our warfare are not carnal but mighty to the pulling down of strongholds."*

Truth understood and fearlessly spoken is the mighty weapon as we know; and the only weapon that will pull down the strongholds of error, and the only weapon needed in the dispensation we call new.

The mission of Jesus was plainly intended to establish confidence in the minds of His followers in the fact that they were in every way possessed of the same powers and possibilities that He had; that they were in every way related to the Father as He was, and that every soul is a son of God the same as He was.

Did He ever set a time for His teaching to become obsolete, or a dead letter? Are we to believe that He ever offered a prayer to the Father in vain? And did He not pray that all who should believe on Him through the teaching of His disciples should be one with the Father as He was one? Did He not promise that all who faithfully followed His teaching would become conscious of the same powers to demonstrate over the ills so common to humanity as He had done? Such demonstrations were to be the signs by which true believers were to be known.

What a mistake to ignore or regret the most helpful and practical side of the gospel; and how glorious the fact that thousands of the children of earth are repenting of such mistaken ideas, and with a conscious recognition and realization of the

better way, every faculty of the soul begins to unfold, and grander, higher and mightier truths are daily recognized by all who continue to realize that oneness with all that is divinely good.

Jesus did not say "God is *my* Father and not yours, but He said *Our* Father, and it is in the oneness which he taught so clearly that we realize what true being is.

When we fully realize *what we* are and the powers we inherit, our faith will not be lacking, and our work will not fail in its object.

With such realization we radiate harmony by our very presence; we radiate health and vitality because of the vital truths we harbor as a reality.

With such realization our demonstrations will be spontaneous. No effort will be needed to establish harmony, because harmony is the inevitable result of knowing and realizing the truth of being.

Such perfect realization is not always continuous at first. It is human nature to lapse into human ways now and then which need not discourage one, even if such lapse into error is manifest in some discordant bodily condition; one can gather up the neglected forces and win the victory over again, and each time we stumble we shall see greater need of vigilance, till finally we learn that the only sure way to harmony *unbroken* is to "dwell in the secret place of the most high *continually*."

That secret place is the *full* realization of your son-ship. No one can realize it for you.

To understand the law of cause and effect one can not fail to see that with such permanent unbroken consciousness of the divinity within you radiate, give forth that which is within; Peace on earth and good will to men.

Your very presence is a benediction. Those in need of healing will feel the healing influence; those who need encouragement will be lifted up and out of despondency by your presence; those who are in poverty and want will catch the spirit of prosperity, and see the way open before them, because in *your* consciousness there is no lack of abundance for all.

All of which is possible for those whose aspirations are pure and whose faith in divine principle is not lacking.

What is really best for us lies always within our reach, though often overlooked.—*Longfellow*.

PSALM OF LIFE.

[From "Glad Songs of Praise," Reform Christian Science Hymnal. Oliver Ditson & Co., Publishers, Boston.]

Lord of Hosts, our souls inspire,
Send blessings from above;
Touch our hearts with sacred fire—
Thou art the God of Love.

Heal us all of mortal care,
Let not the sinner fall;
Holy Father! hear our prayer—
Thou art the God of all.

Keep us in the realm of Truth,
In world of woe and strife;
Guide us in the days of youth,
Singing Thy psalms of life.

Bless the earth and all mankind,
Dispel all pain and fear;
May we know Thy perfect mind—
Lord of Truth, Thou art near.
—William H. Watson.

HEALING THOUGHTS.

BY CARRIE E. WILLARD.

The dark, gloomy thoughts, if they be true,
Should not be dwelt on by me, or by you;
Because it clouds the brain you know—
Thinking ever of sickness and of woe.

We are building bridges, we may never cross,
So the time we spend is to us a loss;
Far better 'tis to throw sunshine to others—
Christ has many poor sisters and brothers.

Who need our thoughts and kindness, too:
Of spiritual light, we'll have a clearer view
If we work for them, 'stead of dreaming of woe,
And comfort the sorrowing where'er we go.

We should turn our eyes towards the God of Light,
And we'll see the star of hope so bright,
The troubles will go, the brain be clear,
The smile will come, to replace the tear.

LIFE.

What is the past to thee?
Its tasks are done.
What is it to thee—
To-morrow's cloud or sun?
Thou canst but live to-day,
Choose thou the wisest way.
Rest in God's eternal Now—
In Heaven to-day art thou.

—H. Maud Merrill Phelps.

WASHINGTON NEWS LETTER.

—Published Monthly—

912 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C. as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year.....	\$ 1.00
Eleven copies, one year.....	10.00
United States and Canada.....	1.00
Europe, Asia, South America—in those countries in the Postal Union.....	1.26
Oriental Asia, with postage additional.....	1.00

SINGLE COPY RATES.

Single copy.....	\$ 10
100 sample copies.....	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

In this issue of the News Letter I feel it my duty to call attention to the evil that is rapidly growing in the ranks of those who believe in the new thought.. I refer to certain persons who are in this work assuming that they have supernatural power and claiming special blessings from God which belong to them and not in common to the whole human family of believers.

To be understood. All must know that this Divine Healing (so called) is nothing more nor less than the operation of God's natural law being brought into use. God made all of His children equal; He has no favorites, there never were any favorites, and every child created was created in rights on a dead level with the others. God gave to each one power and dominion, and created him in

His own image and likeness, and created none differently from all the rest. This healing is the common heritage of every child of God, and belongs to us all, and the only reason why it is not exercised by all is because of the stupidity, ignorance, or the perverseness of those who can not heal. There is no mystery in the work of healing the sick; there is no more special divine power in the healing of the sick than there is in water seeking its level, both are but the exercising of God's natural law, and this truth is daily being demonstrated.

It is with pain and excessive mortification that we see here and there persons guided by mortal mind, who are attempting to delude mankind into the thought that they are supernaturally endowed, and that they have special blessings from God. All such pretenders are nothing more nor less than frauds. We are told in the Bible that these things would happen, that one would say here is Christ and there is Christ; but we were warned against such imposters, and that warning I repeat to-day, and it should give everyone the understanding that there is but one God, and Jesus Christ, His Son.

There is one of these persons who is pretending to be a leader in this thought, living in Denver, Colo., who has recently developed, as I understand, into a Jesus Christ. There is another in Chicago who insists that he is the third coming of Elijah, the prophet, and I am told that he has wings, and exhibits his wings to his congregation, pulling some string from under his garments and that his wings will rise and flutter in the air. They are made of silk, and recently he asked his audience, That "all who believed he was the third coming of Elijah to rise," and over three thousand persons rose. There is another one living at Concord, N. H., whose followers are claiming for her

that she is the "Mother God," and the printed rules of that church are that no other person can be called "Mother" except her, and they claim that she is as much superior to Jesus Christ as this age and day is materially more advanced in civilization than was the day and age in which Jesus lived.

Take these combinations (and there are others in a smaller way here and there throughout the world) and consider them all together and they are a monstrous set of frauds, leading people in blindness and in error. The universal rule of all these human made religions is that it develops and promotes sensuality, licentiousness, love of money and love of power. Take all the world and the history of all the world from the earliest dawn of which we have any record, and wherever any person has attempted to set up a man-made religion on their own account those persons and that religion have developed into error and into wickedness.

Here we have a great truth that was given to the world by our Savior and in this age is becoming practical. All the world is entitled to use it, and the world is using it, but these frauds who come up and claim it as their discovery, or claim that they have supernatural power, is retarding and injurious, for such claims have a tendency to cause every sensible person in the world who is not conversant with this great truth to hold back in horror at the monstrosity, at the sacrilege of such claims, and it has the tendency to keep decent people out of our ranks and to brand all those who are in it as having sympathy with these wicked claims. I want all the world to understand that the great Truth stands upon its own merits, and is not dependent upon the frauds in New England, in Denver, in Chicago, or elsewhere, and that they have

nothing to do with it any more than any other person, or persons, that they can only practice it as they bring themselves in harmony with God Almighty's laws and God Almighty's truth, and all attempts and claims to the contrary are wicked in the extreme, are misleading, dangerous and injurious. The Reform Christian Science Church holds to the belief that God Almighty's Truth belongs to all the world, that His children are all equal, and that they were all created in His image and likeness and are endowed with power and dominion, and that in order for man to enjoy these blessed privileges, these God-given rights, he must bring himself in line of the Truth and live in harmony with God's Truth and God's love, and to the extent that he does this he has power to heal the sick.

It is painful to have to make these criticisms, and it is painful that the necessity for these criticisms exist, but I do think it is our duty to expose these frauds and thereby obtain the respect of the Christian world. We should not be content to live under the ban that is placed upon us by the Christian world at large because of the lying and hypocrisy of the frauds, therefore I take this opportunity to say to all the world that God's Love is for us all, and that no one has a natural advantage over the others, and the only way for us to live, to obtain this blessed truth, and practice its great power is to Live the Life of Love as taught us by our Saviour.

In proof of this position, I say, and have the documents to prove, that the members of the Reform Christian Science Church are healing the sick in the name and through the name of Jesus Christ, our Saviour, in a way far beyond the healing of any other church or combine, and those who are practicing it under false colors, or as false prophets,

false Christ, or false Mothers, can not heal the sick at all. There is but one Name we are entitled to work through, and that is the Name of Jesus Christ, and we were told by him to take this gospel and preach it to all the world, and "*In my Name*" shall certain signs follow. Therefore, let the world know, and all the people therein, that there is but one Father and one Jesus Christ, His Son, and that wherever error is confronted with the Truth in the name and through the name of Jesus, our blessed Savior, that that error must and will be destroyed, the demonstration is as sure as is the demonstration of any of the other sciences of God's creation.

WORK WITHOUT CEASING.

We wish to urge upon all the believers of this great truth the necessity for perpetual work. Let us scatter the truth broadcast, this religion of Love, and make it our daily work, year in and year out, and God will bless us, time without end.

Lovingly yours,

Oliver C. Sabie

Love the Foundation Stone.

BY CHARLOTTE A. PARKER, IN THE MOMENTS REVIEW.

This paper is but a collection of ideas that have come to me from time to time. Love is the fundamental thought—the creative power by which we live and think and speak. If we keep this in mind we shall not find ourselves making mistakes, but rather doing that which we ought to do. We know that God's love envelops us and keeps us united; that it flames in the heart and flows through the veins quickening us to action.

This love fills our whole consciousness when we desire it. Strength and joy come to us the mo-

ment we take hold of the opportunity, which is always with us, to do good and by thus using God's gift of love we make it more fully our own. In what does this gift really consist? It is simply the consciousness of the Kingdom of Heaven, which includes God and His Universe within every living heart; it is moreover the realization that we may quicken within the heart of each creature the universal Christ-expression.

Possessed of this knowledge we need never yield to discouraging temptations, but instead we can maintain fearlessly and steadfastly our spiritual ideal. Of course we know that in order to be able to hold firmly to our ideal we should see others reflecting it, and that by thus living truly we therefore bring life to each other. Yet how are we to show others that they have to do their own work when they come to us for help?

We can tell them that each time they respond to our loving thought, thereby to co-operate with us, good will result for them from their own activity, and that when they think they are receiving it that they should express it toward others. Whenever we are quickening the Heavenly Consciousness within another's thought it brings joy to us also; for it seems to me that to be of use is the object for which we are created. Therefore each should try to see for himself what is the most practical, straightforward use he can make of each moment. But we must be careful never to try to juggle our consciousness into mistaking the wrong way for the right one; but, with singleness of purpose, we should always try to serve the Perfect One, thereby adding strength to strength. We keep our house "swept and garnished," not by looking for dust, but by keeping it full with the active energy of our living thoughts, so that then there will be no place for dust. When we are thinking truly, and therefore living devoutly, we are living in unity with the Father and accordingly expressing him.

For within the consciousness of each there is the whole experience of divine life. Each will see this to be true for himself as soon as he willingly touches the deep current of Divine Thought. When we do this, however, our work and our responsibility seem to increase, but one need not hesitate to undertake anything that is presenting itself as a divine opportunity; for with the need comes the

strength with which to replenish life, where need has hitherto seemed to be governing. Yet one must know the fulness of life in the present moment in order to accomplish anything that is virtually good. We should moreover be glad to work simply because it is the natural way of living. We should never feel that what we are doing is merely for the sake of a solely human return. Some one has said that there is a firefly in South America which shines only when it is on the wing, and that man while he works with love and integrity is like this firefly; he shines, is illumined, and therefore radiates the light of Truth before all men; but that when he ceases from work he darkens.

Still another simile: Let us be like the flowers, and so turn to the light and keep in it, follow it and let it shine through us upon all. But do not let us permit ourselves to compare the good we see in any, for let us always remember that in each it comes from the same Source, and that it is in each universal, and therefore equally whole. This realization of God is the expression of good in each which gives harmony to all life; it is the chord which vibrates to the creative touch of Love. Paul wrote, "Now that I am become a man, I have put away childish things." When we are conscious that it is by the Will of God that "we live and move and have our being," then we put away childish things; then we know that the perfect reality is the precious heritage of each; and that whatever the human heritage may seem to be, even though it include superficial thoughts—pain, the ecstasy of human delight, or the depths or sorrow—yet underneath all is the peace of God that passeth all understanding.

We are told that "as a man thinketh in his heart so is he." One's thought certainly makes one, since it makes one's atmosphere which each one is radiating according to his own manifestation of love. So one should love the good life; otherwise one may be responsible for an atmosphere which tends to bring out apparent evil in those who seem unhappily responsive to it on account of their negativity toward good, although we should endeavor not to feel that they are thus responsive to such influence. Manifestly, we often forget that each single thought we think is important. Indeed our thoughts require our most careful attention. Were

we to take perfect care of them good living would naturally follow. For even our thoughts have no real power for good if we be not expressing them with a hearty interest. When they are really active we know only peace of mind. And when we are really quickening our thought by our heavenly interest in things universal, we are truly conscious of the current of life that is flowing directly through us from God to all. If we let go of everything except the truth of life, see it, love it, go with it, feel it, because we can touch the Source in its fullness now—without waiting—then we realize the immeasurableness of true happiness. Then we shall not be like the chameleon, taking different colors from different situations, but shall instead feel that we are positively expressing the heavenly life now.

In this way our work will prove an inspiration to some, and we shall be making it still harder for others to lie back idly with human indifference. Nature is so perfectly poised that it always seeks its own level instantly. It is so adjusted that for any slightest slip, payment is demanded and received with as much exactness as if the return were being weighed with scales. This, however, is one of the things for which we should be very grateful because the purpose of adjustment is sublime. To be perfect is to be natural. Of course Nature would have us always consciously natural—not stopping until our expression has become absolute.

I do not mean to separate God from Nature, but it seems as if Nature were the one perfect law which accompanies the divine creation. We are only conscious of Nature's rule when we fail to express ourselves in harmony with it. Yet we have all the assistance necessary to this divine expression; for we know that God is forever quickening our ability to express His Own Nature.

Some one in the sixteenth century, having charge of burning the heretics, asked his commander-in-chief how he was to know them from the believers. "Oh, it does not matter," was the reply, "burn them all. God will know His Own." Certainly He knows His Own, but we feel sure that He is not engaged in separating heretics from believers. Instead we are confident that He is gathering us all into the understanding of His Nature as our own.

Therefore, we should not believe it to be easier to manifest true activity in some surroundings than in others, or in one place than another. We are continually making our surroundings by what we are giving out; moreover, we shall always make our own place solely because we carry with us the Kingdom. However, the more that we pass in and out among our kind the broader and larger become our possibilities for good work. So we should never feel that we have a reasonable excuse for not working in the right way because there is apparently no inspiration coming to us from man. Without anxiety, we should continue to give of our best, yet always beginning with the perfect result in God. Let us then go unswervingly on our way, knowing that all thoughts and experiences are for the perfect accomplishment of life—the translation of man from human belief into divine understanding.

A Beautiful Lesson.

(Extract from lecture by Col. Oliver C. Sabin,
Wednesday, June 19, 1901.)

The beautiful words of our sister, in which she portrayed the casting out of the life boats, shows us a beautiful lesson which we would do well to heed, and the remarks of our brother on the visions of his youth, the "castles in the air," we might call them, which he built, his wildest visions, and make them true in their perfection, and none of them would make him half so great as has this blessed truth which has come into his consciousness. I remember when I was a boy out on the plains of Illinois, when all of those visions of youth and boyhood came over my mind, and how I built castles in the air. Many of them have since become true, but if I had all the world and its honors and greatness, if I had all the money in the world offered to me, with the condition that I would go back into that life of materiality, and be the bondman of fear—fear of disease, fear of sickness, fear of want, fear of disaster, fear in all its forms which made me the slave—I would not dream of accepting. Here you have a truth that builds up your mind, your body, your character, your surroundings and fills you with peace, joy, contentment, happiness and with

the realization that you are the perfect child of God, and God does love you and blesses you, and comforts you and heals you, and leads you in your every footstep and directs your every act. Such a religion, if we might call it a religion, or such a thought is the condition of those who know and understand that God is Love and God is good. That He is our Father, and that we live, move and have our being in Him. Holding to these truths, we see and feel the realization in a material way of all these blessed truths and blessed circumstances with which God surrounds His children.

I tell you it is more than all the world when we come to the realization of what this truth is. Who, with ordinary sense, would go back into that world of fear, that world of sin and sickness, that world of iniquity, that world of want, that world of sorrow, that world of anxiety and give up this heaven on earth, and go back to that eternal and perpetual hell. No one who understands the blessings of this beautiful thought and beautiful Truth would do that. Oh, if we can send out the life boats and bring in our brothers and sisters and let them get on to this great craft of God's love and all of us float down this beautiful stream together, what a thought that is. Let us try and do our best, scatter this work, and not fear; remember when you speak a word that you speak it for God, you speak it for fallen humanity, you speak it for your brothers and sisters who need it. Then throw out the life line to poor sinking mortal mind; be perfect, be earnest, be true to God and to yourself, and be true to your fellow man and these things shall be added unto you.

A CARD.

Doctor and Mrs. Yarnall, who have long been known as successful teachers and healers, still receive patients and students, both present and absent.

Mrs. Yarnall will take classes in distant cities or towns when suitable arrangements are made by correspondence or otherwise.

Patients received and private lessons given on application. Any communication relative to their work will meet with prompt responses.

Address, JANE W. YARNALL,
2450 Michigan avenue, Chicago, Ill.

GREATER THAN ALL ELSE.

BY ALWYN M. THURBER.

"Except a man be born again, he can not see the kingdom of God."

Night fell. The sun had crept behind a cloud
Fleece-tipped and shaded with a mellow tint.
Great streaks of yellow stretched across the sky,
And bars of jasper fringed the azure blue.
Anon the fiery rays began to pierce
The hanging clouds and glid the mountain tops
With hues ideally perfect. The forests slept;
The heavens were placid—balmy was the air—
It was a scene sublime to look upon.

I sat upon a ledge of rock, alone,
And watched the stately sovereign of the sky.
A great red ball stood still upon the rim
Of earth. Why turn we thus toward the light?
I saw, I felt, I dreamed as children dream.
My reverie deepened, for with peace of soul
I loved the charm of evening solitude.
An echo from yon dell was all that broke
The perfect stillness—a tinkling cowbell now,
And then the whistling of the lad who drove
The cows along the neighboring lane. How still
All Nature seemed! Was this not heaven indeed?

That morn had come to me a birth anew.
Men count their lives by years, but I renounce
The years and live by births alone. That morn
I had a vision. God I saw enthroned
In such eternal grandeur that I stood
Enrapt in awe, and yet the fire I felt
Was such as melts the heart and lulls the soul,
And bids the mortal live as ne'er before.
One word of love in fond response to mine
Had wrought the change—by mortal lips, 'tis true
Had this one word been lisped. Our spirits met,
Through orbs of blue I'd looked within her soul—
A guiltless, happy soul—and say—but why
Attempt to frame in words a tithe of what
I saw? 'Twere heaven at least to me. And now,
As came the evening on apace I found
New grandeur in the sunset's ruddy glow.
At peace was I with all the universe.

But as the sun sank lower, lower still,
And less of grandeur filled the mighty West,
I leaned my head upon my hand and drank
The potion of my love indulgently.
Ah, youth indeed! Have you no sense of sight
To linger thus in love, when all the world
Is but a passing, fleeting hour of time?
Beware! one sense indulged betrays the soul
To more excessive moments of delight.
There is a higher Love, a love of which
Your own is but a symbol cast in clay!

I listened. With the tinkling cowbell came
A note of warning—'twere a voice within
That bade me come up higher—higher still.
Was human love the apex? Was it all?
A shadow seemed to flit across my soul,
And as I thought a sigh escaped my lips.
What! had I not a universe of wealth
Bequeathed me by that clinging maiden heart?
I listened still. I closed my eyes and saw
A thousand suns—a wilderness of worlds,
In which all atoms such as I were but
The merest specks blown hither—not by chance!
Ah, no; but by decree of Him who gives
Eternal life to all alike; who swings
The planets into place and peoples them
With myriad hosts, with sentient, living souls.

Was this a dream of mine? There's but a span
Between our days and nights of consciousness.
My reverie was such as thrilled my soul
With even deeper life and love. At last
I wakened with a start. The night had come.
The crickets sang, the wheedling katydids
Were prating idly in the trees, and I
Of all God's earthly children was alone.
Alone?—and yet about me angels sang
A dirge of love to which I listened now
With open soul. In one brief hour I'd caught
Another glimpse of heaven—that perfect heaven
To which our earthly loves shall lead us when
We make them godly, share and share alike.
I felt the presence of a living God.
My heart was open to the fond behest.
My earthly love was pure—yes, more than that.
It now seemed chastened by the one great Love
That gives eternal life to man and men!

I turned my glance; the moon had risen now;
It smiled at me with open, candid face.
My passion which had burned itself away
Amid the sunset's ruddy fire, was still.
The shades of night were filled with peace indeed.
In one brief hour had I been born again!

THE WOODS AND THE COURT.

"Now, my co-mates and brothers in exile,
Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
Here feel we but the penalty of Adam,
The seasons' difference; as the icy fang
And churlish chiding of the winter's wind,
Which, when it bites and blows upon my body,
Even till I shrink with cold, I smile and say:
'This is no flattery; these are counsellors
That feelingly persuade me what I am.'
Sweet are the uses of adversity; * * *

And this our life, exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

—Shakespeare.

Sin and Ignorance.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Pierce Building, Copley Square, Boston, Mass.)

"Hast thou seen what the ancients do in the dark, every man in the chambers of his imagery?" Ezekiel xii.

These chambers are built by the errors of heredity, and people imagine they see all sorts of evil figures; they conjure up vile devices and hatred toward their fellow-creatures. Sin of this kind is extremely harmful, as it can be a cloak to deceive the very elect, but healers are not deceived, for the study of divine metaphysics places them in a way to see and feel those deep imaginings of the heart. The deep recesses of thought containing the evils of the flesh must be treated in a manner to show the patient the folly of such imaginings; to point to him the ideal way, to picture the bright side of life, for we know only the bright side. "The light shineth in the darkness, and the darkness comprehendeth not." In fact, the darkness ceases to be, and there is nothing but light, a bright side only which shows not the chambers of imagery which work mischief in the dark.

The battle against evil is an ancient warfare, carried on by sections of all religions, the most notable being the ascetics of the church; it is an old teaching which Reform Christian Scientists fully understand, and can be only fought by those who cease to uphold error, and by those who can not support a man-made cult, stolen from ancient philosophy; a plagiarism which surprises classical scholars, and which seems to hold temporary sway over people who have had no advantages, many of whom, allow their cupidity to overcome their good judgment.

"The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be."—Romans vii. It is the opposite of Truth, and comes under sin and ignorance. The latter is said to be the cause of all misery. When the healer sets out to heal a sick patient he sees not the disease, but feels that ignorance of Truth has played a prominent part in causing the sickness, and a word of wisdom is required to nullify the

density of the ignorance. That word, spoken kindly, will shake all foundations of superstitious error and at the same time touch the sin which caused the illness. All these errors are "enmity against God," and can not be anything else but the vamping of the carnal mind, making the patient a miserable victim to his own foolishness and want of foresight in not grasping Truth when presented to him. In pain, he remembers the time when he was a swine, to refuse the pearls that were vainly cast to him. The patient is troubled with after-thought and regrets having wasted his life in sin and error, and will begin anew to learn that his bigotry has been his worst enemy.

He has found that "to be carnally-minded is death, but to be spiritually-minded is life and peace," and he prays to God at last and becomes healed, less ignorant, and as a little child, anxious to receive the Truth.

All original writers run the gauntlet of criticism, but a plagiarist is left alone, being below intelligent notice. There are certain books claiming to contain the essence and Truth of Christian Science, which could not find a publisher, and may be had for a mere trifle. Reform Scientists have risen above such books, and judging from the thousands who have thus risen in Boston, I know that a three dollar book can be had at any time for the postage, from any Reform Scientist. When a book falls below honorable criticism and the level of common education it eventually finds an audience in the fire. Thus sin and ignorance consign themselves to Hades, or everlasting annihilation. When a person seeks to sweep away the ancient science of theosophy (God-wisdom) and the science of psychic force without investigation, the self-love of that person verges upon insanity, and will destroy itself in the light of Truth.

Ignorance is sin, and the common law does not overlook ignorance on the part of one who breaks the law, but he suffers the penalty of his crime the same as if he knew the law. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." From this we understand that death is an error, under the law of the carnal-minded, unknown, uncreated of God. "If ye live after the flesh, ye shall die." "God has given us the victory over death." If we adhere to

the basic thought of divine science, and live in the law of the spirit by love and humane actions, we "shall never die."

As we are reasonable in our performance of the sacred duties as healers, we can not ponder to sin and ignorance, nor yet palliate and forgive people who are steeped in sin; but we must deny it in them, and see the true spirit of God in them, and say to ourselves, "Go from this man, thou evil spirit of unrighteousness; thou hast stolen his intellect and made him thy slave. Depart! evil genius! and let this man work out his own development, lest thou be treated likewise in a life to come." And at once the devil will leap forth, and the maniac, the ignorant man, the besotted wretch, the hardened sinner, will be a free agent to say with David: "Bless the Lord who healeth all thy diseases," and prove the truth of the writings of the Father's of the early church, whose patients were healed in a like manner.

If the Christ principle is understood your bodies will be perfect, good health at your command, and you will be master over all earthly environments. "The spirit is life, because of righteousness." "The body is dead because of sin." The corporeal body is certainly dead, inactive, soulless, and in the corporeal body we sink into sin, and we study hard and uselessly to know in what way we are "fearfully and wonderfully made."

It is the absurdity of this age; the delving into microscopic maker, which causes sin to hang like a vampire upon us. If people turn their attention to spiritual insight and correct the gifts of the spirit, the maker of our bodies will take care of itself and fall into line, as servants of the spirit, never to trouble us in disease, and the spirit will have full scope to educate itself in the "inward and essential nature" of God's creation, which is of the greatest importance—the one vital importance to humanity.

The creature of sin and ignorance, the power of men's bad minds, the devil's great masterpiece of evil, death, is but a figure of perverted thought clinging to humanity. Death and its satellites are the plagues and scourges causing all the sorrows of this world, and breeding charlatanism and empiricism among all classes of doctors, who live in a world of fascinating experiment; the fascination is

that of the serpent, for they become callous to human suffering. St. Paul knew this when he preached against the "new" schools that were opening up, where herbs and minerals were employed to effect cures. The apostle strenuously told the Romans of their error, and pointed out the grand, old-fashioned way of healing by divine metaphysics; he told them of the God they ignorantly worshipped; that He was a perfect God, ready to heal the sick when appealed to in a scientific way, and that the love of God was a healing power and could not be taken from us, even in our most abject misery or utter degradation. "No death, nor powers, no creature shall be able to separate us from the love of God."

The quickening of life is the renewing of powers, and continual quickening causes the mortal bodies to attract new atoms, and as the spirit is ennobled the atoms come in correspondence; pure atoms means pure health, gross atoms means impure health with large tendencies to animal proclivities, sin and ignorance.

How can we attract finer atoms to continue in this life? By fully understanding in your minds the law of love. When your ears are opened God will do as He did in the time of Job. "He opened the ears of men and sealed their instructions." Then you can command "the earth and all the fullness thereof," for it was given for the use of man, of spiritual man, and one who walks under the law of love and life. "He that raised up Christ from the dead shall also quicken your mortal bodies by the spirit that dwelleth in you."

It is very logical to say that the higher animal is master over the lower animal, and there are races of men low in the scale of civilization, so low that they can not be educated in the common branches of elementary studies. Upon the same basis of reasoning, the divine healer rises higher than those who are sinning and following Evil, "the God of this world." This evil is built by sin and ignorance, and has no legitimate cause for its existence, and must be treated as a form of disease, from which springs the many lesser evils which bring its victims to a premature death, for they live under the "law of sin and death," and pass out in misery and pain. "As a tree falls so shall it lie." Such persons are ushered unbidden into another

world, to be cared for and healed until they become fit associates to mingle with the angels in heaven.

It is not our province to say how long it takes to turn from sin to righteousness in another state of existence, as we can not reasonably live in two worlds at the same time, but we are in duty bound to assert that a vile sinner can be changed here into a very fair specimen of humanity by proper treatment from the hands of the stronger. Jesus showed us the way; He came to heal and save sinners from their wretched conditions, and the metaphysicians of Greece and Rome did not visit that part of Palestine which had been neglected, and was a new possession, for the reason that Hebrew intellectuality was dominant and arrogant, and divine healing fell into disuetude, leaving the people very low in the scale of civilization. The power of proved thought crushed out their aspirations, but Jesus chose fishermen and mechanics, whose thoughts were honest, and He molded them into His apostles, who went forth as divine healers.

Sin, ignorance and vengeance ruined the Mosaic dispensation, for the law of retaliation was upheld. The ceremonials were an outward show which became meaningless to a people who had been harassed and crushed for centuries. The field was wide for Jesus, but the corn was anything but ripe for the sickle. After healing the sick freely, He met with a death which should put all civilization to shame. Evil, the God of this world, killed Jesus, and after gaining the victory over death, proving that it was an illusion and a snare, He disappeared from sight at an early age. Sin and ignorance are weapons of evil, and divine healers will strike the blow where they exist, and treat the victims who are cast down by creedal doctrines, narrow views of God, self-righteousness, bigotry or pride. Despair arises from sin and ignorance, and the poor victim is a martyr to his folly, for he has closed his ears and eyes to the promptings of God in his heart, and his last hope is to be taken from the thralldom of the flesh, for he realizes, "If ye live after the flesh, ye shall die," but "if ye through the spirit do nullify the deeds of the body, ye shall live."

"The life is more than meat, and the body is more than raiment."

THE SERMON ON THE MOUNT.

A Survey of the Final Things.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed are the poor in spirit: for their's is the kingdom of heaven.

When we see as God sees we shall look at things differently. From our standpoint of lower attainment we are apt to look at those beneath us as cursed with a great misfortune. From this outlook many have tried to reverse this expression and say, "Cursed are the poor in Spirit, for these have no part in the joys of heaven." But at some time or another we have all known this poverty, and without it we should never have experienced the joy of discovery, and the growing consciousness of the Life of God; therefore, when we behold so many poor in Spirit, even to absolute unconsciousness, instead of regarding them with pity, or upbraiding them as sinners and unbelievers, the attitude of our minds towards them should be ever one of cheer and congratulation. All shall arrive. All shall awaken to the larger things. This is but the time of making root or digging downwards to make a firm and strong foundation for the many fair mansions that are to come down out of heaven. When the very Life of God enters into man to crown and complete man's preparation and life in God, we shall climb to this Mount from which all things will appear differently than they did below. From this Mount we shall become acquainted with the very thought and nature of God. We shall take up the history of our world from the beginning and be able to trace through every step of progress the perfect Justice, Wisdom and Love of God, in all the way we have come, as well as in the end to which we are surely bound. Some deem such explorations unprofitable. To many, nothing is practical but doing something to increase the material well being of those who are poor. The man who is building a railroad and making millions is doing more for the poor than many who are dividing with

them all they have. Those who are developing the resources of the planet are discovering and building up the wealth in which poverty will be impossible.

In like manner, those who do not pity the poor in Spirit, who press on in the work of realizing and knowing God, are really doing more for the poor of Spirit than the many who are giving all their time to divide the little they have among others. However poor anyone may be in Spirit to-day, the day of discovery is fixed and sure, and the more nearly anyone approaches to the vast abundance of God, the nearer is the day when all will find it impossible to remain in ignorance of heavenly delights. The more intelligent our world, without Revelation, the greater will be its joy in the hour of Discovery. The Highest Knowledge is above on the Mount. Those who know and see the multitude of Heavenly Host can not go forth to drive and beat those who are very poor of mind to this work of Discovery. While the heavenly world is near at hand, it is best for such still to remain in ignorance of its nearness. It is best to be poor in Spirit until natural intelligence is free and strong, and natural goodness well developed. When poor people suddenly become rich, it is generally more of a curse than a blessing. Gold is the type of Revelation. When a great discovery is made of Revelation, ignorance is apt to become intoxicated and inflated with vanity of self-importance. When we see as God sees, we shall discover the order and beauty of the many grades of attainment. These separate states of blessing, seen from the Highest Mount of the Knowledge of God, correspond with the divisions of the Spirit in Time. God, the Son, is from Eternity. This is the Eternally Begotten. Many have been the merely intellectual speculations concerning God. From this standpoint it seems impossible to conceive of a Son who is as old as his Father. Besides the Son, who is as old as the Father, there is the Holy Spirit—the full Strength of God. God was never less than He is. These Three are forever. All that proceeds from them by division has relation to Time. What was to be manifest was ever present in God, even before there was aught made manifest. God was always adequate to what He might purpose in Himself to create. Hence the Eternal State of God

was always Triune. These are not mere speculations, but actual experiences of the very Thought and Consciousness of the Divine, when the morning stars sang together and all the sons of God, the first divisions of His Holiness, shouted for joy as they contemplated the glorious task set before them in God's purpose to create. Knowledge concerning God will cease to be idle and vain speculations when we shall make these discoveries in the union of Intelligence with Consciousness. Those who are poor in such Knowledge, though rich in other things, are blessed beyond all power to describe, because before them lies the path of discovery and experience of the very nature of God and the justice of His ways through the vast eons of time.

This first beatitude pertains, like the first day of creation, to the operation of the Spirit as Light. Light comes to man, whose way is hid. Light is given to stimulate our moral and intellectual capacities and not to make us acquainted with the nature of God. In this state of Light the very Spirit or Division of God, who is Satan—the Adversary, or Lucifer, the Lightbringer—is supposed to be altogether evil and an arch-traitor and rebel to the Kingdom of God. This also is yet to be discovered as a portion of the Infinite Love and Wisdom of God. This Light of Religion is mingled with darkness of ignorance of God, because this Knowledge would cheat and wrong us if given before we have laid a foundation by self reliance and freedom of natural, intellectual and moral strength. Blessed then is this our poverty of Spirit, because of the joy that is to grow from thence, when in the day of readiness this abundant wealth of the heavens shall be discovered. Though poor of Spirit, we may have much material wealth. Though ignorant of the nature of God, we may have known the joys of intellectual discovery and of moral attainment in the subjection of animal desire. We may have had such pleasure in the works of imagination, in the history of nations, the discoveries of science, and the pleasures of our human loves and fellowships. This poverty of the Spirit has been but a vast field for the training and building of capacities for the discoveries and delights that are to outrank in blessedness all that is human, far more than the human outclasses the merely animal state of existence.

To reach this Mount of Beatitude is to look back and to congratulate ourselves in what has been and is, as well as in what is to come. To dwell here is even to share the Cosmic Consciousness and Universal Intelligence of the Infinite, Omnipresent and Omnipotent God. In this sense we become possessed of the immortal past, the living present, and the glorious future. Such is God's love to man in the Son of God, who is also son of man. This glorious gift is made possible by virtue of this relation between poverty of spirit and the possession of the kingdom of heaven. To possess heaven without the preparation of natural intelligence, under the influence of light mingled with darkness, would be to be cloyed and satiated with its sweetness. These joys need the strong foundation laid by the long struggles upward in all the Spirit's hiding and travail in Time. Only as we rise from grade to grade can we enter with profit the upper chambers of Being. Therefore "Blessed are the poor in Spirit, for theirs is the kingdom of heaven." In its finality, in the intelligent self-consciousness, the beginning and purpose of God in creating Light will be one with the end or the purpose achieved. Then we shall know and justify the whole path of religious evolution wherein Light has been so long mingled with Darkness. Those who first reach this Consciousness will have no condemnation for those who still walk among the shadows of ignorance and superstition. These also shall arrive. Because so many are naturally religious and religiously natural indicates that our world is ripening for this finality of Light. Had not the Light been mingled with darkness, man would have been altogether deprived of the honor and blessedness of discovery. The final state of religious Light will be in the actual realization of God's Life in the intelligent self-consciousness of the continual companionship and enjoyment of the Heavenly Host.

In this realization there will be no division between the form and the substance. In beholding the Manifest Life of the Son, we shall know we are in the very sight, hearing, and touch of the Unmanifest—the Life of the Father. Therefore, again we may say: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."—*The Interpreter*.

"I Am: And Because I Am, Thou Art."

(Delivered before the First Divine Science Church, by Marie L. Peck, Los Angeles, Cal.)

The I Am, God—the universal Life, Spirit, Intelligence, Creator, Father and Him expressed—is all that is

"All things were made by Him," says John, "and without Him was nothing made that was made." Then every manifestation of life is a manifestation of God, and one with Him.

What is it to manifest God? It is to show forth His attributes. When I behold the rocks and carry a pebble in my hand, I see life manifesting in cohesion. When I walk in the fields and parks, under the trees and among the flowers, and view the verdure that covers our beautiful earth, I see life and intelligence coming forth in the vegetable kingdom. I pluck a rose, and am filled with love and admiration with its beauty of form and color. I realize the same life that blushes in its petals, pulsates in my heart—we are one, and one with the Father.

When I hear the songs of the birds, behold the fishes, and the animals that dwell in our midst, I see life in the animal kingdom, manifesting a higher degree of intelligence; and when the hand of cruelty lashes the beast of burden, every blow falls upon my heart—we are the one Life. When my vision stretches across the mighty deep with its unceasing energy that surges to and fro, carrying on its bosom the great vessel of commerce and of war, I realize again that it, too, expresses the same life in which "I live and move and have my being."

"When I consider the heavens, the work of Thy fingers; the moon and the stars that Thou hast made," I exclaim with the Psalmist: "What is man that Thou art mindful of him, or the son of man that Thou visiteth him?" And then I remember the same God that created the firmament, with all its mighty systems, made man in His own image and likeness. When I look upon my brother and sister, I behold *that God, the Father*.

In the fourteenth chapter of John, when Jesus was talking to His disciples, Philip said unto Him, "Lord, show us the Father and it sufficeth us." Jesus said unto him, "Have I been so long a time with you, and yet hast thou not known me Philip?"

He that hath seen *me* hath seen the Father, and how sayest thou, show us the Father?"

To Be, and not to realize what Being is, caused all the trouble in the world. It is the devil we hear so much about, and the discord this ignorance creates is the hell we so much fear. If my earthly father had great possessions and he bestowed all his wealth upon me, and I knew it not, I might believe I was penniless and beg my bread from door to door. He calls, child, are not all my possessions yours? Why do you beg in the midst of abundance? Prove my words; go to the bank and draw out whatsoever you will in my name—you are a free agent—I can not dominate you, you can take from my store of abundance or starve, just as you will. You are a law unto yourself, and "whatsoever you think in your heart so is it unto you." How many waste their time in praying, agonizing and beseeching God for what He has already given them. Some ask: O, Lord, give me understanding. You have understanding, *use it*. You may pray forever for understanding and you will never find it till you look within. When an important problem confronts me, the solution of which is not clear, I quietly sit down with myself—I affirm, *I am* perfect understanding, I know just how this plan should be carried out, I shall make no mistake—then I trust my perfect understanding. The Father within, He leadeth me. Then I dismiss the matter from my mind. In due time the problem seems to have solved itself, so easily was it managed. This is the concentration of repose—the *only* concentration that will bring forth good. Some people think that to accomplish a desire is to grasp it with all their might, and to hang on to it night and day for fear it will escape them. This sort of thing will manifest nervous prostration, and often insanity—but nothing good. It is the personal ego battling with the fear of defeat.

While treating a lady one day, I said, hold the thought, *I am life*. In a few moments she cried out, "Wait till I get that thought again, it got away from me." I replied, let it go. Now don't hold on this time, but *rest in I am love*. *Trusting and resting* is the secret of all success of spiritual matters. Make the request or demand of the *I Am* and then trust, knowing that He doeth all things well. Rest in that assurance and you will soon

cease to doubt yourself and the Father that dwelleth within you. We are our own law makers—the creative power to supply every need and desire—

the *I Am* of everything that belongs to us. In the universal supply of good lies *our good*. We are unlimited possibilities, to draw out all we can use. One of the greatest hindrances to the power of manifestation is the belief in limitation. A certain man went about day after day seeking work. He was a painter by trade, but it was the time of year when there was no work of that kind needed. His family were reduced to want; discouraged and disheartened he called on a Divine Scientist as the last resort. "I hear, sir, that you have gotten several men work and I thought perhaps you might help me." The scientist replied, "That I can surely do. Now, what is it you wish?" "I am a painter by trade and I want work of that kind." "What do you want work for?" "For money." "What do you want money for?" "Why, for everything—food, fire, rent, clothing, what not?" "Oh, I see; it is not work you want, nor money, but the necessities of life. My dear brother, in God's unlimited supply of good lies yours, and your abilities to draw all you need are *without number*. Painting is only *one* avenue, and that is closed. Now go forth with this understanding: I have powers without end to supply the needs of my family, and I *demand* that I *use* it.

He had not gone far from the house when a man stopped him: "Mr. Lane, I am about to move my grocery store to another part of the city; I heard you were out of work, would you like to assist me? I could supply you with all the goods you need in my line." Further on, a coal dealer said the cold snap had made such a demand for fuel he needed some one to help deliver. Mr. Lane soon proved he was *unlimited possibilities* and not simply a painter.

While giving a treatment one day I saw an eye firmly fixed upon me. I asked, What is this eye? I heard in the inner ear—the *I Am*. The *I Am*, I replied, is God; how does this eye represent God? And I heard again, *this I Am*! I remembered in Genesis that God said, "I am that I am!" and I realized *then and there* that I was the *I Am* of my every need and desire, and I have never looked to any other source since. I put it right into prac-

tice. (It is a habit of mine to keep no beliefs or ideas that are not practical.) I thought I was in need of some garments at that time, and so I settled that question, and declared *I am* clothes. They began to manifest and they have kept it up. The power of thought is very subtle and you need to be careful that you use it pure and simple, or you may mar the good you would have by having it mixed with what you would not have.

A young woman made this demand: "Father in Heaven, you promise to give all good things to your children; I want a rest—I must have it—I won't ask for but three weeks, but I want it at the expense of some one else. I can't afford to spend my own money." A few days later a friend called to take her to drive: the horse took fright, upset the carriage, and the young lady had several ribs broken. The friend put her in a sanitarium at his own expense, and she was there just *three weeks*. The request for rest was all right and she received it, but it was selfish to demand it at the expense of another, and selfishness *always* defeats its own ends. So it behooves us to be very careful how we use this very potent energy, and not lay the sufferings *we* create, by our ignorance of its laws, to God. Whether we believe it or not, *we*, and *we* only *decide* everything for ourselves. We determine what we get from every person and every condition. I have *proven* the truth of that statement. A gentleman said to me of a man that was called an unmitigated rascal, "Don't you have any dealings with that man for he will do you up." "No he won't," I replied, "he will give me nothing but *good*—I will not *receive* anything but good." He gave me good, and good only.

When my daughter was nearly burned to death my friends said, this is a terrible calamity; but I declared that what seemed to them a terrible calamity should prove to *her* and to *me* the *greatest* blessing of our lives. I made then and there the law by which good, and good only, could come forth. We are magnets, and we decide by our secret thoughts what we attract—sometime, somewhere, they will bring to us harmony or discord. "For there is nothing hid that shall not be revealed." "Be sure your sins will find you out." If you hold the thoughts of envy, jealousy and hatred, they will not only distort your face and wither

your body, but they will poison your atmosphere until everyone will flee from you as from a pestilence. The vibrations of love and justice attract all God's creatures—even the animals seek to lick the hand that loves them. A lady was asked why her flowers grew so much more beautiful than other peoples'. She replied, I don't know, unless it is because I *love* them. Fear, some one has wisely said, is the only thing to be feared. It is the parent of anxiety and worry, and worry is a deadly poison; it destroys you physically and mentally, and drives everything good from you. "The thing that I feared (said Job) has come upon me." "Be still and know that I am God," is to know Being and fear nothing. There is nothing to fear. God is love and justice, and no matter where we go we can never stray from that love—we are one with it.

"And so beside the silent sea
I wait the muffled oar,
No harm can come from Him to me
On ocean or on shore.

"I know not where His islands lift
Their pronged palms in air,
I only know, I can not drift
Beyond His love and care."
—Harmony.

Boarding Notice.

Scientists, or friends visiting Washington, who desire to stop at a private house can be accommodated by Mrs. Carrie A. Dean, 1518 T street N. W. It would be well to write her a letter of the time you expect to arrive, and if any person should desire to come to Washington to be treated by any of the scientists here, they can make reasonable arrangements with Mrs. Dean for their lodgment. She is a student of the Reform movement and in thorough harmony with the new thought. Her prices range from \$1.00 to \$1.50 by the day, and from \$8.00 to \$12.50 per week, owing to the room accommodations.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—Emerson.

A WINDY REVIVAL.

We had a big revival in our meetin' house this spring.
An' people got excited so they scarcely know'd a thing.
They'd squeeze each other bi the hand, and sing an'
shout an' yell,

An' skeer the tremblin' sinners with their awful tales
of hell.

They sed they longed to fly
To the glorious home on high.

Where angel bands are playin' harps ferever in the
sky.

Ole Brother Gushy sighed an' sed he couldn't hardly
wate

Fer death to cum an' carry him thru' heavun's pearly
gate.

He prayed the Lord to hurry up an' call him over
there

Where he, in robes of white arrayed, wood be a angel
fair,

His wife cride, "Do, Lord, do!"

Skwire Smith yelled, "Take me too!"

Then all wood pray, "Lord, speed the day when this
life will be thru."

They all was runnin' over full of happinus, they sed;
But in their songs a sadnus crept—a wishin' they was
ded;

"Welcum the hour of sweet release," "Deth like a
narrow sea,"

"I long to go," "Hark frum the tomb," an' "Waitin'
there fer me."

Life seemed a big nite-mare,

A curse they had to bear,

Until its end brot freedom, then they'd flit off thru'
the air.

'Twood made you think to hear 'em talk, an' preach,
an' sing an' pray,

That if the Lord was good to men, He'd kill 'em rite
away.

Altho' when Jesus was on urth, He dide that men
might live,

He came that He to people more abundant life mite
give.

He didn't talk the way

The church folks do to-day,

He taught us to remain an' watch, an' not to flit away.

One nite while they was singin' an' shoutin' awful
loud,

Sumbody on the outside saw a fearful thunder cloud,
An' hollered "Cyclone's comin'! Big one! Every-
budy flee!

Fer if it strikes this church, you'll be from earthly
life set free!"

Jist then the lightn'n' flashed,

An' thunder boomed an' crashed,

An' wind roar'd thru' the tree tops, an' rattlin' hall-
stones clashed.

They didn't wate to be dismissed! Mi goodness,
reckon not!

'Twas worth a dozen sideshows just to see the move
they got.

"It's comin' fast! Rite towards this church! Oh!
oh!" sumbody cride.

An' then you'd ort to seen 'em push an' fite to git
out side.

Didn't no one stop to sigh

"Goin' to heaven when I die,"

For ev'ry one was 'fraid that wind wood blow 'em
to the sky.

Ole Brother Gushy clambered over sinners, saints an'
all,

He stept right on four children, a rushin' thru' the
hall.

One broomer couldn't move—he was paralyzed with
fright,

An' so he lifted up his voice, an' prayed with all his
mite;

Didn't pray to go away,

Nur to leave this house o' clay,

But begged the Lord to spare his life until sum other
day.

An' when the storm was over, an' peep.e looked
around,

An' found they wasn't angels, but was still on solid
ground;

No wings was on their shoulders, no crown was on
their head;

But everyone was awful glad to find they wasn't
ded.

They give the good Lord praise

Fer lengthenin' ou. their days;

'They wasn't in sich haste to rise to uther worlds no-
ways.

Yores respectfully,

JIMMIE JAMS, JR.

WHAT WE LIVE FOR.

What live we for but this?

Into the soul to breathe the soul of sweetness;

The stunted growth to rear to fair completeness;

Drown sneers with smiles, kill hatred with a kiss

And to the sandy waste bequeath the fame,

That the flowers bloomed behind us whence we came.

—John Stewart Blackie.

"In the morning,

When you first awake—

Before you turn yourself in bed—

First praise, then count

The blessings on your head.

Forgive, forget;

Call down a blessing upon all—

If you can't do that—

Stay in bed and don't get up at all."

I have unfailing trust in the omnipresent reality
of all things spiritual, perfect, and eternal, and as I
trustingly lean upon them, I receive grace for grace,
wisdom for wisdom, strength for strength, and
power for power.—Hannah More Kohaus.

WHY WE BELIEVE IN HEALING.

Seven Bible Reasons for Believing In God's Power and Willingness to Heal Our Sickness.

1. Healing the sick was an important part of the work of Jesus:

And Jesus went about * * * healing all manner of sickness among the people.—Matthew iv, 23.

Great multitudes followed him; and he healed them.—Matthew xix, 2; xii, 15; Luke v, 15.

And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet, and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing.—Matthew xv, 30, 31.

2. Jesus told the Apostles to heal the sick:

He sent them forth to preach the Kingdom of God, and to heal the sick.—Luke ix, 2.

He gave them power * * * to heal all manner of disease and all manner of sickness.—Matthew x, 1, 8.

3. The Apostles obeyed His instructions and healed the sick.

And they went throughout the villages, preaching the gospel, and healing everywhere.—Luke ix, 6.

And by the hands of the Apostles were many signs and wonders wrought among the people.—Acts v, 12.

And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.—Acts v, 16.

4. The instructions to the Apostles were intended as general instructions to all the world:

Go ye therefore, and make disciples of all nations, * * * teaching them to obey all things whatsoever I commanded you.—Matthew xxviii, 19, 20.

5. Jesus told the Seventy to heal the sick:

Into whatsoever city ye enter, and they receive you * * * heal the sick that are therein.—Luke x, 8, 9.

6. Others, also, had the power to heal the sick: And God wrought special miracles by the hands of Paul.—Acts xix, 11.

Stephen, full of grace and power, wrought great wonders and signs among the people.—Acts vi, 8.

John said unto Him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me.—Mark ix, 38, 39.

7. The works the Apostles did are for examples for us:

Those things which ye both learned and received and heard and saw in me, these things do.—Philippians iv, 9.—From *Good News*.

GOD'S VOICE.

AGNES GOODRICH VAILLE, IN UNITY.

"In the beginning was the Word and the Word was with God and the Word was God."

From the writings of a late Hebrew scholar we have the following definition of the Word, or God's Voice Universal:

"The real meaning of the Word as shown by the etymology of *Debhar* and *Logos* is the numbering and ordering process by which the creative power has joined together in combination and evolves through manifold forms the great universe and all that in it is. Thus, everything perfected in its order, from the tiniest animalculum to the loftiest angel, is a vibration of the Voice of God, an utterance of His Word."

Here follow appropriately some passages selected from Scripture bearing upon the subject:

The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.—Psalms xviii, 13.

The voice of the Lord breaketh the cedars; yea the cedars of Lebanon.

The voice of the Lord divideth the flames of fire.

The voice of the Lord maketh the hinds to calve and discovereth the forests: in his temple doth every one speak of his glory.—Psalms xxix, 5, 7, 9.

And thou shalt return and obey the voice of the Lord, and do all his commandments which I com-

mand thee this day.—Deuteronomy xxx, 8.

For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord.—Joshua v, 6.

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.—Mark i, 11.

And Elijah came unto Koreb, the mount of God. And the Word of the Lord said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake, and after the earthquake a fire; but the Lord was not in the fire, and after the fire, *a still small voice*.—I King xix, 11, 12.

God's voice is "the Word," speaking out of the infinity of His ideas, the dynamic power of which gives intelligent expression to all thought.

Thought is manifested in shapes and forms as well as in sounds and speech; God's voice speaks them into being out of the invisible realm of spiritual causation.

God's voice is the still small voice, which is not in the wind, the earthquake or the fire, but in the eternal silence of universal creative thought vibration.

"And God said, Let us (Elohim) make man in our image after our likeness. So God created man in His own image. In the image of God created he him; male and female created He them."

God spoke and it was done.

We have now arrived at the heart of our subject, "God's Voice."

In the last analysis of our definition, its comprehensiveness is made clear; the abstract is demonstrated in the concrete, through man in whom "all the fullness of the God-head dwells."

God made one spiritual man (generic) from which pattern multitudes of personal representatives have been evolved since in the beginning of creation.

God, "The Vast Countenance," or Macroprosopus, is perfectly and completely reflected in Spir-

itual Man, or the Microprosopus; that man shall learn to recognize this and work out his destiny to the fullness of expression, as beginning and ending in God, must be the ultimate purpose of creation, the absorbing end and aim of existence.

God's voice is "*the Voice*;" *man's* voice is *God's* voice. In taking this premise, what a vast, illimitable field of vision opens to our wondering gaze; what marvelous possibilities for all to reach in speech and song!

In the light radiating from these thoughts no one can truthfully say, "I have no voice, I have no talent."

Study the parable of the ten talents.

Israel (I AM) walked forty years in the wilderness with his children (his bodily kingdom) until those that were men of war in Egypt (darkness) were consumed (transmuted), because they obeyed *not* the voice of the I AM, the King.

"For the Lord God is a consuming fire," burning up the dross of material imperfection, and eliminating from the consciousness all brute force, that the bodily powers may be perfectly flexible in their effort to express truth, or "the grace of God" gracefully.

"For I say unto you, resist not evil."

Non-resistance (non-antagonism) must be the motto in training the bodily powers; in the kingdom of the microcosm there are no men of war, for the Voice of the King is the voice of peace, and harmony is the law of His subjects.

"The eye can not say to the hand, I have no need of thee; nor again, the head can not say to the feet, I have no need of you, for the body of man is the body of Christ."

In building up the voice, which is "the head stone of the corner" of bodily "artistic training," and which, consequently, is the last to evolve, being hitherto "rejected," is first to discover the intrinsic factors which compose the instrument called the voice, to the utter exclusion in thought and action of *all extrinsic factors*.

Pure vocalization must ultimately be the attainment of all humanity, for all humanity is the microcosm.

In that day "all shall know the Lord, from the least to the greatest;" and the harmonious operation of all the bodily powers one with another shall universally prevail.

The great musicians and poets know the destiny of the voice and have ideally expressed it in their writings. From Wagner we have the following: "The human voice is really the foundation of all music; and whatever development of the art, whatever the boldest combinations of a composer, or the most brilliant execution of a virtuoso, in the end they must always return to the standard set by vocal music." Longfellow says: "The intellect sits enthroned upon the forehead and in the eye; the heart upon the countenance; but the soul expresses itself *through the voice only*."

Sympathy.

BY SARAH CROSSE.

The whole visible world presents nothing like sympathy with either personal sorrows or personal grievances. With a universal sorrow or grievance, there is oftentimes shown a more defined concern. While the sorrowing heart of man feels it unkind that nature is not draping itself in sombre weeds on his account, the sunbeams with an evident disregard for his unhappiness, are glinting their joy upon his saddened thought as if asking why they were being refused admittance within his soul, why their light should not sparkle through his vision of things. Still if the mists at times seem to be arising from the earth for the further depressing of man, yet these shining sunbeams soon take possession of the mist only to return it in the form of refreshing raindrops with which to supply man's needs.

And the tears of sorrow, even before they are shed, the infinite Sun gathers in the heart of man surely to return them to him as the inspiring dew of Heaven. For the dew of heaven, like the earthly dew, never falls; it is always rising from the heart of man to irrigate his way sufficiently for the flowering of love and peace, when the rigor due to his own coldness and indifference, or the parching due to the fever which burns within him, because of the stress of his affections, and his perhaps positive dislikes, cease to coerce him.

Whenever one looks for the constancy of pity he finds it not. There is evidently no time for such devotion from the world around him. With mor-

bidity there is evidently no desire for fellowship by those who are manifestly outside one's own personal feeling. For one must be mad indeed to prefer such a mood. Even if human pleasure be a mockery, if it be not unlike the fool with his cap and bells, at least the jingle of life is preferable to a downpour of lamentation. But because all things human soon become tiresome, even pleasure must have its contrast in order to be reborn into fresher delight.

Yet how tenderly strengthening is that heavenly friendship which does not hurry by, but which stays to touch with blessed fingers the heart of one who feels the pain from a wound that some separation has left bleeding and sore; or to touch the heart that has evidently lost all knowledge of a circulation assured among the angels of a heaven so merciful that it does not probe for difficulty, but instead sends its angels forth to gather the creature's consciousness of life unto peace eternal.

So sweet is this true friendship of man, so perfect is its understanding of precisely what results will follow the conscious unity of one's own soul with the Infinite Soul, that when it is known, one feels the glory of heaven shining through him from the love of his true friend. Such a strengthening as comes from the sustaining power of this friendship! Surely one *would* deserve all that this faithful friendship is evidently beholding of good in his life, as it is thus reflecting through him the perfect uprightness and downrightness of Spirit.

We know only gratitude for those friends whose expectation of true results from us are an encouragement that quickens our thought into a willingness to serve Heaven faithfully and well, even if the naturally inherent desire to serve seem lacking. Their love lightens the way as they thus become our yoke-fellows in Christ. They inspire our point of view. The Holy Presence within their presence now fills our perspective. Thus they are never forgotten. Their tribute of living deeds is so blessed that it writes its own shining score indelibly upon one's heart. And more than this, it enters one's life-current with its far-reaching vitality for others. It is said that a mother's love bears the closest likeness to the love of Heaven, but that friendship which inspires one, thus sustaining one by its unselfishness, is of Heaven's own vintage.—*The Moment's View*.

DIVINE HEALING.

(Read before the Methodist Ministerial Association, Lincoln, Neb., by Rev. J. Zimmerman.)

"I am the Lord that healeth thee."—Exodus xv, 26.

The subject of divine healing has come into considerable prominence of late years. More than ten years ago it was claimed that there were thirty Faith Hospitals in America and many more in England and the Continent of Europe. Great conventions have been held in London, New York, Brooklyn, Baltimore, Philadelphia, Pittsburg and Chicago, and eager crowds have listened to the doctrine and practice of divine healing. It seems therefore appropriate that this association should, at least, at one of its meetings spend a short time in its discussion.

First, then, let us look at the theory. The theory briefly stated is: That God heals bodily sickness precisely as he now heals soul sickness, by His power alone, unaided by any means, whatever and that He does it through and by virtue of the perfect atonement of Jesus Christ.

Christ is described in prophecy as not only bearing our sins but also our sickness; that is, his atonement not only redeems us from the punishment of sin, but also from sickness which is the result of sin. It does seem reasonable that the consequences of sin itself should be embraced in that atonement, and that God is just as ready to heal disease through faith as he is to heal sin through faith.

Let us refer to the fifty-third chapter of Isaiah, verses 3-6: "He is despised and rejected of men, a man of sorrows and acquainted with grief (sickness, margin) and we hid as it were our faces from Him: He was despised and we esteemed Him not. Surely He hath borne our griefs (sickness) and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes (wounds in German) we are healed. All we like sheep have gone astray; we have turned every one of His own away, and the Lord hath laid on Him

the iniquity of us all." This is the great atonement chapter of the Old Testament, and we don't for a moment hesitate to say that it teaches that Christ made atonement for our sins. Verse 6 expressly says, "The Lord hath laid on Him the iniquity of us all." But why can't we see that verse 4 says just as clearly "that He hath borne our sickness and carried our sorrows as well as our sins." But it might be asked where is the proof that the word translated "griefs" means "sickness." We answer: It is so translated in the marginal reading, also, that Albert Barnes, in his commentary, says: "The word translated griefs in Isaiah liii, and infirmities in Matthew viii, means properly in the Hebrew and in the Greek, diseases of the body. In neither does it refer to the diseases of the mind or of sin."

Again, one of the most learned and able Hebrew scholars in Germany is E. W. Hengstenberg, doctor and professor in the theological department of the University of Berlin. He says, in his most excellent work entitled, "Christology of the Old Testament," that we have no right and no scriptural grounds to say that the Hebrew word "Choli" Krankheit, i. e., sickness (grief) is here to be taken as figurative or typical. The word "Choli," Krankheit, i. e., sickness (grief) includes also the wound and bruise pains, and he refers to Peter ii, 24, "And through his stripes we are healed" (German translation "wounds.")

Another proof is Matthew viii, 17, which reads: "And He healed all that were sick, that it might be fulfilled which was spoken by Essias, the prophet, saying, 'Himself took our infirmities and bore our sicknesses.'" Here we have a direct reference to the atonement chapter in Isaiah, and by inspiration we are told that Himself took our infirmities and bore our sicknesses. Why then should we not be willing to include our sicknesses as well as our sins in the atonement when the doctrine is so plainly taught in the Holy Scripture.

We will proceed to another argument upon which the healing of sickness is based; *namely, the unchangeable character of Christ*. He is the same yesterday, to-day and forever. If He forgave sins while visible on earth He is able and willing to forgive our sins now. We all believe and teach this, and ~~is it not as correct reasoning to say~~

that if He healed while on earth He is just as able and willing to heal sickness now. All were not healed then and all did not have their sins forgiven, and so it is now. Conditions must be complied with if we want forgiveness or healing. By faith we are saved and by faith we are healed. These conditions can not be changed. But most all of our energies are put forth to develop faith for the pardon of sin and not faith for healing our sicknesses. It was not so in the time of Christ and the apostles. They healed and preached wherever they went. It seems in the time of Christ and the apostles it was a part of the gospel message. Matthew ix, 35 reads thus: "And Jesus went about all the cities and villages, teaching in the synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Then John sent two of his disciples to Jesus to ask "Art Thou He that should come? or look we for another?"—Luke vii, 21-22. We read, in the same hour He cured many of their infirmities and plagues and of evil spirits, and unto many that were blind He gave sight. Then Jesus answering, said unto them, "Go your way, and tell John what things ye have seen and heard: How that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." This is all the answer John received. All these things belong to Christ's mission, and preaching the gospel is mentioned last. When the twelve apostles were sent forth to preach the gospel, healing sickness was included in their commission. So also the seventy disciples were not only to preach the gospel but to heal every disease. Luke x, 1, 9, 17, 19. They were to do it all in the name of Jesus. Now we may well ask has that Jesus changed in His character or in His relations to us while we are in a probationary state? We are of the same race of beings which Jesus dealt with when visibly on earth, subject to the same temptations and sins, and need help and forgiveness. Subject to grief and sorrow and all kinds of sickness and need his comfort and presence and healing.

And shall we be assured that He is willing to pardon and comfort and help. But that we can hardly hope that He is now willing to heal, by faith, through His word as He did whilst visibly on

earth. Is it because we can't see Him lay His hands on us or hear Him say: "If thou believest all things are possible, according to thy faith so shall it be." Shall we not endeavor to realize that He is just as really and powerfully present now as when He visibly walked in Palestine or in the streets of Jerusalem. "Lo, I am with you always even unto the end of the world (age) I will never, never leave you nor forsake you." His compassion to our race and His willingness and ability to heal is all the same now, as it was then, if we only had the faith for healing developed so that we could trust Him.

Another argument for Divine Healing is that there is provision made for its continuance in the church. Let us read James v, 13-16. "Is any among you sick? Let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of the righteous man availeth much." If healing sickness was to end with the apostle what meaning would there be in this provision for the elders of the church to take up the work and to do what the apostles used to do. The only legitimate conclusion that I can see is that the Lord intended that healing sickness should be continued in the church.

Secondly. Let us consider the practice of Divine Healing. That is the only practice that is authorized in the Old Testament. This was not because nothing was known anciently of the practice of medicine. We have abundant evidence that the ancient Egyptians were learned in the medical art. They were specialists to a great extent. They had books on medicine, on surgery and surgical instruments. Whoever required a physician sent for him, not to the physician's house but to a temple (for each physician was attached to a priestly college).

There a statement was required of the complaint from which the sick man was suffering, and it was left to the principal of the Medical Staff of the Sanctuary to select the Master of the Healing art whose special knowledge appeared to him to be best suited for the treatment of the case. (Geo.

Ebers in Uards, chap. 3). Heroditus also testifies to the medical knowledge of the Egyptians. Here then we see that the Egyptians possessed medical knowledge and skill of a very high degree. And the Scriptures inform us that "Moses was learned in all the knowledge of the Egyptians." Hence, we are allowed to infer that Moses must have possessed the highest medical information. But we find that in all his history he never resorted to medicine in case of sickness, but trusted all in the Lord for healing. When Miriam, Moses' sister, became leprous, white as snow, and was shut out from the camp seven days, Moses only prayed "Heal her. O God of Israel," and she was healed.—Numbers xii, 13.

When the children of Israel murmured and were smitten with plague, Moses commanded Aaron, the priest, to take a censer and make atonement for the people—fourteen thousand seven hundred had died—and Aaron stood between the dead and the living and the plague was stayed.—Numbers xvi, 40. So also the healing of the serpent-bitten Israelites. The remedy was to place a brazen serpent on a pole and whosoever looked upon it and believed should live.—Numbers xxi, 8. The Old Testament is full of instances where healing occurred by faith through prayers. Instead of making use of his medical skill, Moses referred all to the Lord for healing. It must not be said that there were no physicians in the time of the Israelites in Palestine. In II Chronicles xvi, 12-14, both physicians and apothecaries are mentioned. When Asa was diseased in his feet until his disease was exceedingly great; because he sought not to the Lord but to the physicians, he was censured, and it was added that he died.

It is strange that Asa, who could trust the Lord so well in battle, could not trust the Lord for healing. King David could trust Him much better. In Psalm xxx, 2-3, he says: "O Lord, my God, I cried unto Thee and Thou hast healed me. O Lord Thou hast brought up my soul from the grave, Thou hast kept me alive that I should not go down to the pit. Psalm ciii, 2-3: "Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases." We have examples of prayer so effectual that they even changed God's purposes. In Isaiah xxxviii, 1-5,

we read, "In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amos came unto him and said unto him: Thus saith the Lord. Set thine house in order; for thou shalt die and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart and have done that which is good in Thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah saying, Go and say to Hezekiah, thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. Sick unto death yet prayer saved him. Then, after his restoration, follows his thanksgiving. "Thou hast cast all my sins behind Thy back, for the grave can not praise Thee; death can not celebrate Thee." The living, the living, he shall praise Thee, as I do this day. When God heals us we can not help praising Him. It is a common experience of those who are healed.

In the New Testament Divine Healing is even much more abundantly referred to than in the Old. It is all full of it. There is no other remedy used for sickness but faith in the Lord Jesus Christ. If thou can'st believe all things are possible. Christ need but speak the word and it will be done. I say unto thee take up thy bed and walk. Thy faith hath made thee whole.

There went out from Christ a power that was omnific. The blind, the lame, the lepers, the palsied, the possessed of devils, those who had fever and even the dead had to yield to this power. Absent ones who were brought to his notice by sympathizing friends were healed. Even the fig-tree withered at His word. This power it is believed Christ will exert now if by faith we approach Him and ask Him to do it. The church has always had some that believed in this teaching. It is not taught that any individual or healer can do this or work miracles like Christ did. Christ is still the healer. Luther, the great reformer, is a good example. When hearing that Melancthon, his co-laborer, was very sick he hastened to visit him. When he approached his bed and saw that he was almost at the point of death, he burst into tears and into an exclamation of agony. This aroused Me-

lancthon, who said: "O, Luther, is this you? Why don't you let me depart in peace?" "We can not spare you yet Philip," was the reformer's answer. And then he spent more than an hour on his knees pleading for his recovery until he felt that the prayer was heard. Then he turned to Melancthon again, whom he took by the hand and who said: "Dear Luther, why don't you let me depart in peace?" and received as an answer, "No, no, Philip, we can't spare you yet from the field of labor." Luther had some soup brought and when his friend declined it, saying, "Dear Luther, why will you not let me go home?" Luther again answered, "we can't spare you yet, Philip," and added in his droll way: "Philip, take this soup or I will excommunicate you." The soup was taken. Melancthon began to revive and he lived to labor for many years. On returning home Luther told his wife with triumphant joy. God gave my brother Melancthon back in direct answer to prayer. This is one of the thousands of answers to prayer which could be brought to our notice.

The many faith cure institutions in our land, and other lands, and the large crowds of individuals attending these institutions show how the faith of God's people is reviving in regard to Divine Healing. And the wonderful cures effected at these hospitals or faith cures teach us clearly that God is owning and recognizing his own accredited means of healing. Dr. Dowie, of Chicago, is publishing a regular weekly paper describing the numerous and marvelous cases of healing that take place at his institution. On one page of this paper is a facsimile of one side of his prayer hall. The whole side is filled and ornamented with crutches, braces, springs and all such things which his patients wore when they came there, but for which they had no further use when they left. He calls them his trophies, which he has captured from the devil. Shall not the innumerable testimonies of those who have been healed, in direct answer to prayer, without the use of other means, have a convincing power over us? Can we still be faithless and unbelieving? Yes, some persons just don't believe. They reject every testimony from individuals or books or periodicals. Say they won't believe unless they see with their own eyes and then shut their eyes so they can't see.

Another thought is that prayer certainly is a reasonable remedy. The remedy ought always to be adapted to the cause or nature of the disease. Now if God lays his afflicting hand upon us or if he allows Satan to afflict us, as in the case of Job, we have here a spiritual agency to contend with and we must use a spiritual remedy to effect the cause. Pills and powders and tonics and plasters will be of no avail. Prayer is the only thing that reaches the heart of God and the only thing that can dislodge Satan. Even in the many cases where sickness is brought upon us by ourselves, by our own excesses, or violations of the laws of health. Prayer is the best means to afford us grace and strength to avoid all those excesses and dissipations which undermine our health, and when the cause of sickness is removed the restorative power of nature will generally bring us back to health.

There is also a philosophy in the prayer cure that generally escapes our notice. The power or influence of our will and the force of our thoughts. Thoughts are said to be things that go forth and will effect their purpose. The will has an acknowledged power over us. Now, when we pray to ourselves or when there is a circle of friends praying for us, there is an energy of thought and will power that takes hold of our will which most favorably affects our bodies. It gets us out of the ruts in which our thoughts move. It arouses us to a determination to get well, and this determination has a happy influence in checking the disease and finally overcoming it.

The apparent miraculous nature of Divine Healing ought not to be a stumbling block in our way. God has given to nature restorative powers. How nicely a wound is healed in the bark of a tree or a wound in our own hands. We can even see nature at work. So in a secret way, and to us altogether incomprehensible God works and checks the disease and restores to health.

The element of time is no consideration with God. He mostly works gradually, but just as readily he speaks and it is done. Professor Sherman says a miracle is a misnomer. God knows no laws but His nature and His needs.

No reasonable objection can be formed against divine healing. The Bible has nothing against it

but all in its favor. The teaching of this doctrine has nothing but a good influence upon those who believe in it. It helps them more fully to trust in God's promises. As a condition of healing we must be in harmony with God, fully consecrated to Him, so that when He restores us to health He can use us to His own glory.

Finally: Let us summarise or recapitulate a little. We believe in Divine Healing because it is included in the atonement. The results of sin (namely, sickness) must be met as well as the cause which is sin.

We believe in Divine Healing because the prophets declared that it was a part of Christ's mission, and understood it and practiced it. We believe that Christ desires to have it continued in the church or He would not have made provision for its continuance.

We believe in it because Christ continues ever with the church, and is the same yesterday, to-day and forever. He changeth not.

We believe in it because the church practiced it during the first three or four centuries after Christ. Even during the great corruption of the church it was not wholly lost. The Albigenses and Waldensians in the valleys of Piedmont believed in it. The Huguenots of France held it. Some of the reformers (notably Luther) believed it. Modern churches. The German Baptist (Dunkards, Quakers or Friends, free Methodists), and many individuals in all the churches believe in it.

Is there not a responsibility resting upon us for furnishing the people with light on this subject?

Faith is based upon knowledge, and how can they believe unless they hear?

Blessing. May God send light and power upon His own Truth for His name sake.

Wherever you look through history for great success—for really permanent success—you will find that the successful man is the man whose strongest feeling is not for himself, but for others.

And when you find the great man failing, sinking into littleness, you will find that egotism bred of success has caused atrophy of his human instincts, changing his interest in others to personal vanity, ending his success and usefulness.—W. R. Hearst.

"LOVE IS THE FULFILLING OF THE LAW."

I sought for love; from out the mists
A beauteous woman came,
The golden sunshine in her hair,
Her eyes of love aflame;
The tint of peach was on her cheek,
Her brow pure as the snow,
She pressed her lips upon my own,
And taught me truths I know.

I sought again; the mists rolled by,
And on the ocean grand,
I saw a vessel wreathed in flame,
Swift heading for the land;
The pilot, bravely at the wheel,
His face stern set with death,
Held on, until the grounded keel
Brought help—then gave his breath.

Again I sought, in squallid home,
Where breath of heaven was faint,
Where fumes of poison all around
Made one heartsick and faint.
Upon a couch a baby lay,
His mother closed his eyes,
And only in the heart of love
Was heard her bitter cries.

Again I looked; in palace home,
A lover and a maid,
In anguish turned their heads away,
And this is what he said:
"We part, but ne'er can seas divide
Our souls; I claim you mine,
And as the years shall part us wide
We'll prove our love divine."

And then, back into long past days,
The Spirit made me glance,
Jean D'Arc stood burning at the stake
For love she gave to France.
And still beyond, till "crosses" three,
Stood grimly 'neath the sun;
The mystery thus revealed to me
Was this, All Love is One.

—Allie Walker Gould.

Moline, Ills.

STEP OUT, HONEY.

Some folks say dat dancin's sinful, an' de blessed
Lawd, dey say,
Gwin to punish us for steppin' when we hyeah de
music play.
But I tell you, I don't bellebe it, fur de Lawd is wise
an' good,
An' He made de banjo's metal, an' He made de fiddle's
wood,
An' He made de music in dem, so I don' quite think
He'll keer
If our feet keep time a little to de melodies we hear.
—Now.

ELLA WHEELER WILCOX ON SPIRITUALISM.

FROM THE LIGHT OF TRUTH.

Some one interested in the views of prominent writers with regard to Spiritualism asks Mrs. Ella Wheeler Wilcox if she is a Spiritualist. The questioner is moved by some recent writings of the fair poet bearing on the subject. Here is her answer. Aside from some few crude notions, as, for instance, "calling back these emancipated spirits," the answer is fair and worthy of the poet. Spirits are not "called back" by any mortal. They are here among us and are ever anxious to communicate. Evidently Mrs. Wilcox has that much to learn.

But perhaps she assumes this tentative ground for a purpose. We do not question her motive. She says:

At first in fear, then anger, then surprise,
We gazed on science. When from out the night
Of superstition shot the daring light
Of her bold torch across the darkened skies.
Some hateful fiend, we deemed her, in disguise.

A foe to all things dearest in our sight,
This austere figure clad in coldest white,
The whole face shrouded, save the brow and eyes.

To sneer and taunt, to brutal blow and thrust,
She made no answer, passing on her way,
A purpose in her eyes that seemed divine.
And now she drops her mantle in the dust,
And standing radiant in the breaking day,
Behold Religion, beautiful, divine.

In these days when Science is giving spirit phenomena its serious attention, it savors of ignorance and obstinacy for an individual to declare all such manifestations are the result of trickery and fraud.

To my belief, after much investigation, I am satisfied that communication with disembodied spirits is possible—and is an established fact, as established as wireless telegraphy, but much less satisfactory, and rarely resulting in positive good to the recipient. But of scores of experiments, two only remain with me as convincing evidence (to me) of actual spiritual telephonic connection between the hidden world and this. Scores of other puzzling and curious occurrences have been open to the explanation of mind-reading or suggestion, but these two experiences remain with me convincing

and comforting; for what can be more comforting to the human mind than the belief that dear ones who have passed into the Silence may at times come near with words of counsel or warning?

Nevertheless, I am confident it is not in harmony with God's plan to call back these emancipated spirits; it delays their progress and interferes with our own character building. While we dwell in the body we are intended to live upon the earth; when we pass out of the body we are intended for other realms and other occupations. The college graduate should not constantly be called back to the college to do sums and find answers to the problems given the younger students to solve! He would wrong both himself and them were he to do this.

So the human being who constantly appeals to some departed intelligence for counsel and guidance is wronging that spirit and chafing his own nature if he receives a response.

Still greater danger lies in calling about us the earthbound souls, who passed out of their bodies before they were enlightened enough to proceed upon their journey.

All changes in this life are gradual and it is not likely that death alters the established laws of the universe.

It does not produce sudden spirituality for the man who dies in a drunken riot or for the greedy miser killed for his gold.

Such beings must linger near the earth until they learn the lesson they failed to master while in the body, and while they linger, they are more accessible to the medium and clairvoyant than those who have gone about their Father's business.

Seeking them is uncanny work. If an enlightened spirit has business with us—it must be important business, and it will find the way to reach us.

I believe immortal spirits often come near us with sympathy and suggestions, while we are unconscious of the fact. I believe if we keep ourselves keyed to a high spiritual plane of unselfish thought and feeling, disembodied visitors will frequently seek us, and bestow such strength and courage and light as is theirs to give without the aid of any interpreter.

I have seen character weakened and individuality and self-reliance destroyed by continual searching after spirit communication. It is an unwise and unsafe use of time.

Let Science in this wonderful new century, place it on a solid basis, which will render it practical and safe to deal with, before we waste our precious energies in trying to solve its mysteries.

Mechanical inventions will soon render physical labor unnecessary, and men of a scientific turn of mind will be forced into the mental and spiritual realms for new discoveries.

Let us hold ourselves in a receptive state of mind and be not among the scoffers when the first new land is sighted; but let us not jump overboard in the pursuit of it.

Our greatest glory consists not in never falling, but in rising every time we fall.—*Goldsmith*.

HAPPINESS.

"Happy is that people whose God is the Lord."—Psalm cxliv, 15.

"Happy is he that condemneth not himself in that thing which he alloweth."—Romans xiv, 22.

"If ye know these things, happy are you if ye do them."—John xiii, 17.

Happiness is an agreeable feeling or condition arising from good of any kind. It is the state of being happy.

Happiness is generic, and is applied to almost every kind of enjoyment. Syn.: Felicity, Blessedness, Bliss. Every person who is seeking for anything whatever has happiness for his aim. Many mistakes may be made in judgment as to what affords true happiness and gives permanent peace. All seekers believe that if their wants were supplied they would be perfectly happy; hence their efforts are put forth with desire, and are directed to that end. When their present wants are supplied they find themselves still restless and unhappy, still seeking satisfaction. A new crop of desires has sprung up, just as many as there were before. Some claim that these continuous crops of desire are what carries us higher and higher toward the goal of happiness, ever onward and upward toward the highest, which they claim is unattainable.

We, who understand the *Science of Being* and the *Law of Expression*, know that the highest—all there is—is omnipresent, and there is only one, the highest, to manifest itself anywhere. Hence to claim this truth is to realize happiness and enjoy its freedom. Our work is not to bring forth a fresh crop of desires, but is the fulfilling of the law of Being, which gives perfect satisfaction. Being, and not desire, is the source of true happiness; hence it is Being that is to be studied and demonstrated, and not desire. Desire is want, and can never be the source of supply. Here is the place, and now is the time, to be happy. All the promises and prophecies are for this world. Cheerfulness is sunshine, son-light; pessimism is fog, the hierling's mist.

Being is the architect of its own house, not made with hands, eternal in the heavens. If you have spoken pleasant words to those whom you have met to-day, you have made good use of your power of speech. Without knowledge of the true and happy state of Being, we do not enjoy true wealth, and within it we sense no poverty.

I am, is the home where true happiness dwells. It is both in Being and in doing. It is both in giving and in keeping. It is both in living and loving.

Almost every one supposes that money will purchase everything desired. They reason that it would not only supply them with food, raiment and shelter, but would give them fame, position, power, influence, and ability to do good in almost every direction. Money is good and a thing of use in almost every direction for good. Money regarded as a source of happiness, or of any of the above-mentioned qualities, is a fallacy. It can only afford temporary pleasure. This is all; for there is just as much seeming unhappiness in the world among wealthy people as there is among the poor, so called; sickness and sorrow is equally theirs to experience, so it is clear that money, as a source, is not able to give what is expected of it. Money represents plenty, is a medium of exchange between us. It is not a source for anything, but is an effect, a thing of use, but we are the source of its use. When it is seen to be a thing of use only, and that we are the users of it, it will be sought only for use.

DOING GOOD A BLESSING TO OURSELVES.

"If we view this microcosm, the human body, we shall find that the heart does not receive the blood to store it up; but while it pumps it in at one valve it sends it forth at another. The blood is always circulating everywhere, and is stagnant nowhere. The same is true of all the fluids in a healthy body; they are in a constant state of expenditure. If one cell stores for a few moments its peculiar secretion it only retains it till it is perfectly fitted for its appointed use in the body; for if any cell in the body should begin to store up its secretion its store would soon become the cause of inveterate disease. Nay, the organ would soon lose the power to secrete at all if it did not give forth its products. The whole of the human system lives by giving. The eye can not say to the foot: 'I have no need of thee, and will not guide thee.' For if it does not perform its watchful office, the whole man will be in the ditch, and the eyes will be covered with mire.

"If the members refuse to contribute to the general stock, the whole body will become poverty-stricken, and be given up to the bankruptcy of death. Let us learn, then, from the analogy of nature, the great lesson that to get we must give; that to make ourselves happy we must make others happy; and that to get good and become spiritually vigorous, we must do good, and seek the spiritual good of others."—*Spurgeon*.

Helen Gould starts out, in her great work, with the idea that she is happy and needs nothing, and she puts her happiness into her work. Her real nature is manifest in it, and her happiness makes others happy, for she not only supplies the wants of others, but calls forth their real state of Being, in which is a real and permanent state of Bliss.

"Helen Gould is 'scattering happiness continually.' How well chosen the word 'scattering,' as in evidence of her cheerful, generous bestowals! Not dealing out with stint, and grudgingly, but with prodigal hand, blessings and benefits to others, each after the manner of their especial need. To encourage, advise and supplement with the money necessary to attain cherished plans for the elevation and betterment of individual lives is not only a duty, but a privilege to this noble woman. She

counts wealth as a trust for which she must give account hereafter, and uses it as such. As is well known, she is not unmindful of the claims of her country, of institutions and public charities in general—giving freely and liberally—but most delights in the quiet, sweet ministry of making life worth living for others.

"Many women are impelled by the same generous purpose, but without the means to accomplish, even in a limited degree, the good work that they would do. Even without wealth they may both preach and practice Helen Gould's beautiful Gospel of helping others. With her as an example, they can constantly 'scatter happiness,' by words of love, sympathy, interest, encouragement, and, if need be, of kindly advice. The talents they possess, knowledge they have gained, or accomplishments acquired, they may share with women to whom like opportunities have been denied. It means much in a discouraged life to know that somebody cares! Many things besides the power of gold help others to make life worth living."—*Selected*.

CHEERFULNESS AT HOME

"Get you no hint of cheerfulness from the grasshopper's leap, and lamb's frisk, and quail's whistle, and garrulous streamlet, which from the rock at the mountain top clear down to the meadow ferns under the shadow of the steep, comes looking for the steepest place from which to leap off, and talking just to hear itself talk? If all the skies hurtled with tempest, and everlasting storm wandered over the sea, and every mountain stream went raving mad, frothing at the mouth with mud foam, and there was nothing but simoons blowing among the hills, and there were neither lark's carol nor humming-bird's trill, nor waterfall's dash, but only a bear's bark, and panther's scream, and wolf's howl, then you might well gather into your homes only the shadows. But when God has strewn the earth and the heavens with beauty and with gladness, let us take into our home circles all innocent hilarity, all brightness, and all good cheer."—*Talmage*.

"Permanent happiness must have for its basis that which is permanent. What is it that is permanent? I am, I am, I am! The enjoyment of true happiness consists in manifesting the real nature of the permanent—our real nature. Happiness based in

Being, in ourselves, does not condemn what it does. Happy are we when we do not condemn ourselves for what we do; or any one else for what they do. We all know what is right. Happy are we if we act accordingly. Happiness is wealth exempt from taxation. It is the fruit of that tree that bears twelve manner of fruits, and which ripens every month in the year.

"What we love makes us happy. The same is ours as it is the Father's. We may own the world if we love it. 'God so loved the world that He gave (made known) His only begotten son that the world through Him (through sonship) might be saved'—might know eternal salvation. If God could cease to love anything it would cease to be His. If we cease to love the world, or anything in it, it is no longer practically ours. Happy are they who know God as their life, substance, intelligence, and power."—*M. E. Cramer.*

Instructions for Addressing Letters.

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and What it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street, N. W., Washington, D. C. DO NOT SEND ANY SUCH LETTERS TO JOHN H. TURNER. Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 1800 Belmont avenue, N. W., Washington, D. C.

In following these instructions it will simplify our work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

THE NIGHTMARE—TO-MORROW.

BY WILLIAM WALKER ATKINSON.

The work of each day would be a pleasure if we would refrain from attempting to perform, at the same time, the work of to-morrow. The cares of to-day would cease to disturb us if we would refuse to consider the cares of to-morrow. The work of to-day is easily performed notwithstanding the fact that we spoiled the pleasure of yesterday's task by fretting about and mentally anticipating the burdens of the coming day. The cares of to-day do not seem half so terrible as they appeared viewed from the distance of yesterday, and we do suffer nearly as much in bearing to-day's burdens as we did yesterday in bearing the burdens in anticipation.

To-day is comparatively easy for us, but Oh! to-morrow. Aye, there's the trouble—to-morrow. The past is gone, and its sorrows, cares, troubles, misfortunes and work do not seem so terrible viewed from this distance—the misfortunes of the past are now often known as blessings in disguise. To-day is here, and we seem to be getting along fairly well—excepting fearing the dawn of to-morrow. But the future—Oh! that mysterious future—that delight of the child—that bugaboo of the "grown up"—what shall we say of the future? Who knows what terrible monsters are lurking in its gloomy recesses—what frightful cares are slumbering there—what dreadful shapes are there crouching, with glowering eyes, awaiting our coming? No frightful tale of childhood begins to compare in horror with this fantasy of maturity—to-morrow.

Yesterday, with all its troubles—to-day, with its pressing tasks—affright us not, but to-morrow, ah! to-morrow. Tell us of the morrow! Who knows what a day may bring forth? Tell us how to meet the terrors of to-morrow! Forsooth, an easy task, good friends. The way to meet the terrors of to-morrow is—wait until to-morrow.

Don't you see that your to-morrow is but a nightmare—a monstrous creature of your fancy? Wake! man, wake! Cease your labored breathing, your groans, your cries, your struggles! Open wide your eyes: take a long, deep draught of God's blessed air; "find yourself," and realize that it was but a frightful dream.

The cares of to-morrow, indeed! 'Twould be laughable if it were not so pitiful. To-morrow's cares may come, will come, must come, but what of to-morrow's opportunities, to-morrow's strength, to-morrow's chances, circumstances, helpers? Don't you know that the supply of good things does not cease with the close of to-day? Don't you know that in the womb of the future sleep opportunities intended for your use when the time comes? Don't you know that an earnest, confident expectation of the good things to come will cause these good things to grow for your use in the future? Well, it's so; they'll grow and grow and grow, and then when you need them you will find them ripe and ready to pick. Water them with Faith; surround them with the rich soil of Hope; let them receive the full rays of the sun of Love, and the nourishing fruit of Opportunity will be your reward—to-morrow.

Did you ever shiver with dread at the thought of what would happen if the sun should not rise to-morrow? Did you ever doubt that the grass would grow and the trees take on leaves next spring? Did you ever fear that perhaps the summer would not come this year? Oh, no, of course not! These things have always happened and you have sufficient faith to know that they will occur again. Yes, but you have been fearing that opportunities, chances, circumstances, may not be present to-morrow. Oh, ye of little faith, do you not know that this is no world of chance? Do you not know that you are working under the operations of a great Law, and that these things are as much amenable to that Law as are the seasons, the crops, the motion of the earth, the planets, this and countless other solar systems, the UNIVERSE?

The Law which regulates the motions of the millions of worlds, and whose jurisdiction extends over space—that space the abstract idea of which can not be grasped by the puny intellect of man of to-day—also takes cognizance of the tiny living organism too small to be seen through our strongest microscope. The sparrow's fall comes under the Law as well as the building of a magnificent series of solar systems. And yet, man fears to-morrow.

Of all living things, man alone fears to-morrow. Children, lovers and philosophers escape the curse. The first two look forward to it with joy and con-

fidence, having the love that casteth out fear; the philosopher's reason teaches him that which the intuition of the other two has grasped. The child intuitively recognizes that the infinite supply is inexhaustible and naturally expects to-morrow's supply as he does to-morrow's sun. He has faith in the Law until Fear is suggested into his receptive mind by those who have grown old enough to fear. The child knows that "there are just as good fish in the sea as ever were caught," but the "grown-up" fears that to-day's fish is the last in the sea, and fails to appreciate to-day's haul by reason of his worry about the possible future failure of the fish supply.

Some people, when they occasionally indulge in a little happiness, spoil their joy by the fear that "something dreadful is going to happen because I feel so happy to-day." They remind one of the little girl who was found crying, and, when questioned, said that she was crying because she had been thinking that some day she might grow up and get married and have a dear little baby boy, and when the boy grew up he might go out hunting and shoot himself and die, boo-hoo.

Now don't remind me of the tale of the Ant and the Grasshopper, and of the moral attached thereto. I know all about that yarn, and I feel no hesitancy in saying that the Ant did not worry about the winter while he was working and storing up grain—he just did an honest day's work, each day, without worrying and "feezing" about the winter. He was true to his nature and felt a perfect confidence that if he did his duty *now* his future would be provided for. If he had stopped to worry and fret about the winter, or had burdened his mind with fear that perhaps spring would never come again, he would not have accomplished his allotted task. He probably would have given up the fight, saying: "I fear the future." He concentrated on the Now, and consequently did the best work on the task before him. Go to the ant, thou victim of the Fear habit.

As to the Grasshopper of the fable, he likewise was true to the dictates of his nature. He recognized that his time limit was up at the close of the summer and that the cold weather would see his finish. He knew that, no matter how much grain he might store away, it would avail him naught

when the winter came. Remember, it was the running down of his machinery, not the absence of food, that killed the Grasshopper. He had fulfilled his work in the world, made arrangements for the next generation of his kind, and when his work was ended he folded his little legs and the life left him. He lived and died under the Law. And mark ye, I do not believe he was compelled, in his old age, to beg food of the Ant. The Law does not operate in that way. Neither do I believe that the Ant would have refused him food and gloated over him, saying, "I told you so," even if he *had* begged. That is reserved for beings higher in the scale of life than the lowly Ant—the latter is too near to Nature for that proud privilege.

No, the Grasshopper and the Ant both did their work well under the Law, and deserve equal credit. The Ant would have been a fool if he had refused to work, or worried when he did work. And the Grasshopper would have been a fool if he had worried about the winter, or had worked like the Ant and stored up food for that time, for he would not have lived to enjoy it. Aye, he would have been as great a fool as some men who devote every thought and minute to piling up millions and then—*die* when the winter comes, leaving their store to be devoured by parasites.

Oh, yes! I believe in work, good work, honest work, cheerful work, hopeful work, confident work. I believe in the joy of work—the pleasure of creating. And I believe that he who does his best work, one day at a time, working with faith, hope and confidence in the morrow, with Fear eliminated from his mind and replaced with Courage—I believe, I say, that such a man will never find his larder empty, nor will his children want for bread.

And, furthermore, I believe that to-morrow is what we make it by our thoughts to-day. I believe that we are sowing thought-seeds to-day, which will grow up over night and bear fruit to-morrow. I believe that "Thoughts take form in Action," and that we are, and will be, just what we think ourselves into being. I believe that our minds and bodies are constantly being moulded by our thoughts, and that the measure of man's success is determined by the character of his thoughts. And I believe that when man will throw off the incubus of Fear, the frightful vision of the night will van-

ish, and, opening his eyes, in the place of the monster he will see the fair form and smiling face of a radiant creature, who, bending over him, with love-lit eyes, will whisper softly: "I am TO-MORROW."—*From Suggestion.*

GOOD MANNERS

"Be not deceived: evil communications corrupt good manners." Since evil means a missing of the mark of Truth, we can justly conclude that St. Paul must have meant that evil communications consisted in conversations that fall short of Truth—such as conversing upon what is called sickness and its probable outcome, or poverty and what might result, and of fears and anxieties. Good manners embody Truth in conversation, and the communications are to the point. So he said: "Awake to righteousness, and sin not." Be awake to what is right, and let the conversation be based on the right—in Truth itself, and not mis-Truth, in what is spoken, and thus our *good* manners will ever be prominent and naturally active.

In all thy ways acknowledge Being, and illumination will light thy paths.

Fine Fields for Agents.

Special territory and liberal commissions allowed to general agents and sub-agents for handling "Chr'stology—Science of Health and Happiness."

Extensive and remunerative fields open to energetic canvassers.

The text of the book speaks forcibly for itself as to its practical worth.

To be seen is to be appreciated.

Containing carefully formulated rules for the healing of all maladies, its valuable instructions prove an ever-present help in times of trouble as well as a welcome friend when emergencies arise in homes.

Every well-regulated family can be greatly benefited through securing an early copy of this valuable book.

For territory and terms apply to WASHINGTON NEWS LETTER COMPANY, 512 Tenth Street northwest, Washington, D. C.

TRUTH AND HEALTH.

BY FANNIE B. JAMES.

This book is just published and is therefore the latest exposition of Divine Science teachings. "Truth and Health" is a complete text-book, explaining the principle, or foundation, of Divine Science, and its application in all ways that will shape the daily life to the harmony, peace and health of the Divine Life that is Omnipresent.

"Truth and Health" presents a systematic arrangement of truth's teachings, and covers a vast range of thought. It begins with lessons for children, that consist of eight concise and simple studies. Such a demand is there for children's lessons, that these eight chapters have been published in pamphlet form and may be had from the Denver College (address below) for 25 cents.

A course of eight lessons follows, in which higher and stronger teaching is given, and a summary, in one chapter, contains a condensed presentation of Divine Science. These three courses lead a student step by step from the beginning to the highest that a new student needs.

The second course in this arrangement is a revision of the former book of lessons "Studies in the Science of Divine Healing," by Fannie B. James, of which the entire edition is exhausted.

The second part of "Truth and Health" is of special interest to students. It is supposed that a beginner will read and make practical the principle explained in the first half before reading the last.

In the latter half of the book the interesting topics of Baptism, Atonement, Heredity and Original sin, concerning the second coming. Evolution, Marriage and Healing are discussed in the light of advanced consciousness. Comparison with many other teachings is drawn, and a special comparison with Christian Science.

Spiritual interpretations of the Bible are a strong point in this book, and it may truly be denominated as a "New light upon old Truths."

"Truth and Health" contains 372 pages, and sells for \$1.50, cloth bound.

Address, Colorado College of Divine Science, Seventeenth avenue and Clarkson street, Denver, Colo.

THE GERM THEORY.

Doctor of Old School—The child appears to be teething.

Doctor of New School—Impossible! The bacteriological diagnosis discloses no trace whatever of the characteristic teething bacillus.—*Detroit Journal.*

JUST PUBLISHED:

The Builder and The Plan.

A TEXT BOOK OF THE SCIENCE OF BEING.

By URSULA N. GESTEFELD.

This book is the ONLY ONE among the many belonging to modern Metaphysical Literature that presents A POSITIVE SCIENCE as exact and unvarying as the science of numbers.

It contains no Opinions; it states Principles.
It embodies a COMPLETE LOGICAL SYSTEM of Thought.
It EXPLAINS; it never Asserts.
It offers LOGICAL PROOF OF HEALING and the conditions under which it is accomplished.
It shows the difference between a Positive Science and a Religious Faith.
It shows the difference between HEALING and HYPNOTISM.
It teaches SELF-PROTECTION and WHY THERE IS NEED OF IT.

PARTIAL TABLE OF CONTENTS.

The Builder and the Plan—Creator and Creation—Expression—Active and Passive Aspects of First Cause—The Composition of Man—Body—Environment—The Influence of Environment—Susceptibility to Impression—Mortal Sense—Mortality and Immortality—Original Sin—To Create and to Form—The Immaculate Conception—The Origin of Evil—Duration of the Human Person—The Relation of Person to Embodiment—Indestructibility of Matter—Sin, Sickness, and Death—Therapeutics—Curing and Healing—The Use of Auto-Suggestion for Healing—The Limitations of Hypnotic Suggestion—Heredity—The Responsibility of a Healer—The Use of Material Remedies—Science and Religion—The Relation of the Bible to the Science of Being—The Difference between Christian Science and the Science of Being

It will place you on your feet and make you independent of mental manipulators, for it will prove to you your own power.

SEND FOR IT.

Beautifully printed from new plates, on Dickerman antique paper, well bound in Holliston linen cloth, stamped with special cover design.

Price, \$2.00 net, Postpaid.

THE GESTEFELD PUBLISHING COMPANY,
Pelham, N. Y.

Complete Descriptive Catalogue of our publications free on request.

TRY SCIENCE HEALING....

This Principle of Life! This Truth!

HEALING is for
ALL PEOPLE.

If you want to be well and happy you CAN be.
Absent treatment to any part of the land.

Address: R. C. HANNON, D. S.,
212 Asylum street,
HARTFORD, CONN.

A NEW BOOK - A GOOD BOOK - A VALUABLE BOOK.

ENTITLED—

"Christology,"

—OR THE—

Science of Health and Happiness.

BY COL. OLIVER C. SABIN.

Price, Two Dollars per copy. Sold by subscription only. Edition Limited.
No extra charge for mailing.

Price of the book may be remitted by letter,
at risk of the author, addressed to THE NEWS
LETTER Publishing Company, No. 512 Tenth
street N. W., Washington, D. C.

"Christology" IS THE - CLEAREST - AND - MOST - COMPREHENSIVE - WORK
ever issued from the press upon the subject of Pure, Primitive, Metaphysical Healing as taught
by Jesus and His Disciples. This intensely interesting book, elaborately bound in cloth and
well printed in large, clear type on heavy paper, contains over three hundred pages, and presents the
absorbing subject in plain but convincing language. Nothing dubious, confusing or uncertain as to
actual meaning appears within its covers. Carefully formulated rules for the healing of all maladies are
tersely set forth, and may be easily mastered even by the most ordinary intellects, as the text is not
written above the heads of the people to mystify and confuse. Its valuable instructions prove "an ever-
present help in times of trouble," as well as a welcome physician when emergencies arise in homes
requiring prompt and effective action.

As a clear, concise and comprehensive exposition of the principles of Metaphysical Healing the
book is absolutely free from all sectarian bias, and may be advantageously read and carefully studied by
persons of all Christian denominations who are anxious to benefit themselves and others through the
healing power of Divine Truth.

The present edition being limited in point of numbers, subscriptions will be listed in due order of
reception, and the books promptly mailed in accordance therewith, the publishers assuming the payment
of all postage thereon.

ADDRESS:

Washington News Letter Publishing Company,
512 TENTH STREET N. W.,

Washington, D. C.

Persons sending the names of five subscribers at one time, with cash accompanying same, will be
entitled to an extra copy free.

General and sub agents wanted in every city, town and hamlet in the Union. Write for terms
and territory.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—387 pages. Price, cloth, \$1 25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose, For Big Folks.—179 pages. Price, cloth, \$1 00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Heilbroun, or Drops from the Fountain of Wealth—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author,

(Mrs) **FANNY M. HARLEY,**

1653 ROSCOE BOULEVARD,
CHICAGO, ILL.

**"THE A, B, C
OF
SCIENTIFIC CHRISTIANITY."**

BY

HON J. R. CLARKSON,

450 Bee Building,
Omaha, Nebraska.

PRICE, 50 CENTS. - Postpaid to all places.

I WILL BE GLAD TO FREE ALL

Those burdened with CARE, or heal any troubled with diseases, no matter what form they may take.

Price within the reach of all,

Address:

Mrs. EMILY P. HANNON, Divine Scientist,
EAST WINDSOR HILL, CONN

(m r 2)

**THE BOOKS
OF**

JANE W. YARNALL,

**"Practical Healing for Mind
and Body."**

Is a book universally accepted as the clearest and most concise treatise on the subject of healing yet published giving, as it does, a full explanation of the causes for diseased conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied to every situation, circumstance and condition in life with profit. Price, \$1.50.

Testimonial.

**"The Good Time Coming or The Way
Out of Bondage."**

Is a more recent work which deals more with the higher and more advanced ideas of the laws of life and being, and is as its name implies, a guide to "The Good Time Coming," when all shall know the truth of being from the least to the greatest.

These books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, **Jane W. Yarnall,**
2450 Michigan Avenue, Chicago, Ill.

Dr. and Mrs. Yarnall also take patients, either present or absent. Classes are taught on application, and private instruction can be arranged for by correspondence. Hours for receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL.

Patents Secured.

Have you an Idea of a Good Thing?—Get it patented. It may bring you a fortune.—Terms reasonable. Personal attention given to your claim.

ALBERT O. McLAUGHLIN,

PATENT LAWYER.

Attention also given Pension Claims.

Address, 1325 Twelfth St. N. W., Washington, D. C.

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching **Christian Science** by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities.

Address,

JOHN H. TURNER, Sec'y, R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment and Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
(111)

Immanuel Church

OF THE

Reformed Christian Science Association.

271 Macon St., Brooklyn, N. Y.

SERVICES,

SUNDAY: At 10.45 A. M., and 8.00 P. M.

SCIENTIFIC LECTURES,

WEDNESDAYS: 8 P. M.

All Are Welcome.

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE.

M. E. & C. L. CRAMER, - - - Editors and Publishers

Subscription, \$1.00 Per Annum.

Send stamps for sample copy. 3360, Seventeenth Street. San Francisco, California.

PATENTS.

ESTABLISHED 1843

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers

McCall Building,
Washington, D. C.

Reference
Col. O. C. Smith

Feb 17

COLLEGE OF FREEDOM.

MR. M. J. THAYER } METAPHYSICIANS.
WALTER DEVOE, }

Present or Absent Treatments for
All Diseases.

Mind Culture taught by correspondence.

6126 Ingleside Avenue, Chicago, Ill.

OBSESSION, SUCCESSFULLY TREATED.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

UNCHAIN THE TRUTH. IT SHALL BE FREE.

Vol 5. WASHINGTON, D. C., U. S. A., SEPTEMBER, 1901. No 12.

Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

- O. C. SABIN, Jr.,
Washington, D. C., 1800 Belmont Avenue.
JOHN H. TURNER,
Washington, D. C., 512 10th St. N. W.
MRS. LUTHER E. N. OTTE,
Washington, D. C., 1800 Belmont Avenue.
MRS. M. C. SABIN,
Washington, D. C., 1800 Belmont Avenue.
MRS. J. W. NORTON,
Washington, D. C., 2204 I St. N. W.
MRS. BELLE S. LIPE,
Boulder, Colo., 2812 Hill St.
MRS. LIZZIE SEELY FLETCHER,
Boulder, Colo., 2504 Hill St.
MRS. E. A. RADCLIFF,
Dwight, Illinois.
MRS. BERTIE R. THOMAS,
Washington, D. C., 617 Maryland Avenue N. W.
CHAS. A. BAILEY,
San Francisco, Cal.

FICTION BY A NEW THOUGHT WRITER —FOUR BOOKS—

BY
ALWYN M. THURBER.

Zeina, the Mystic; or, White Magic versus Black.

This story, so filled with timely metaphysical teachings, has brought the author into prominent notice among the foremost minds of the day. The drift of the work is humanitarian, while the characters in it are such as we see about us in everyday life. Its scenes are laid in the midst of one of our largest cities, and it deals with powerful subjects in a masterly manner. The book is printed on elegant antique paper, is handsomely bound, and is illustrated with full-page half-tone engravings by two of the ablest artists of our times. The cover is stamped in gold and black in original design. Only by special request of the author, whose purpose in writing the book is purely humanitarian, is it sold at its present price. It is deservedly a two dollar book. Sent postpaid for \$1.25.

Nothing Ever Happens.

A new novel on new lines. A beautiful conception of Love, Circumstance and Philosophy, interblended with pleasant humor and life like pictures of people as we know them. It is full of sunshine, and written in the author's happiest vein. While its writer does not commit himself to any fixed theory as to whether things do happen or not, there are none of the characters in the narrative but that express themselves very ingeniously upon the subject. The story carries much weight with it, and is extremely interesting from cover to cover. Issued in two bindings; sent postpaid, cloth, \$1; paper, 50 cts.

The Hidden Faith.

A story having altogether a different trend. It is most logical, and its power of reasoning lies largely in its terseness and simplicity of motive. Two earnest souls—a man and wife—have become estranged, when the benignant counsel of a mystical mind intervenes and sets all things to rights in time. The Hidden Faith is a work calculated to stimulate every lover of home to lead a better and more earnest existence. Bound in cloth and sent postpaid for \$1.

Quaint Crippen, Commercial Traveler.

A happy-hearted story of the period. The amusing adventures of a rough diamond Christian, ready of heart and a foe to conventionalities. A book to sweeten life and encourage us to better endeavors. Bound in cloth and sent postpaid for \$1.

The four books, in cloth binding, sent, postpaid, to one address for - \$3.40.

ADDRESS: **UNIVERSAL TRUTH PUBLISHING CO.,**
87 - 89 Washington Street,
CHICAGO.

SPECIAL NOTICE.

Subscriptions are solicited for the Washington News Letter at publishers' rates. Every reader who will send for one of our
NEW SOUVENIR BOOK CATALOGUES

Will learn of something greatly to his or her advantage. Kindly mention the News Letter and address as above.

News Letter Leaflet

No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

1 Doz. Copies (Postage Prepaid)	10c.
50 Copies	30c.
100 "	50c.
500 "	\$2 10.

(Foreign Postage 15c. per 100 additional.)

This Lecture is full of rich information and is a valuable document for general distribution to put the Reform Christian Science cause before the world in its true light.

It is the duty of every one having a sincere interest in the cause to distribute as many of these Leaflets as possible, thus helping to Unchain the Truth. There is no one but can send for some and do their share in this glorious work.

In ordering say which you want, No. 1 or No. 2.

Address,
NEWS LETTER PUBLISHING COMPANY,

512 10th Street N. W.

Leaflet Department,

WASHINGTON, D. C.

News Letter Leaflet

This is an Eight-Page Leaflet of size of the NEWS LETTER, written and prepared for distribution by those who wish to help in the cause of spreading God's Truth.

Prices as follows:

1 Dozen Copies, (postage prepaid)	-	25c.
25 Copies,	"	40c.
50 "	"	65c.
100 "	"	\$1.10
500 "	"	4.50

(Foreign Postage 30c. per 100 additional.)

Every one should send for these Leaflets and distribute as many as they can afford in their neighborhood and thereby become workers in the vineyard. ADDRESS:

NEWS LETTER PUBLISHING CO.,

512 10TH ST. N. W.,

WASHINGTON, D. C.

Washington News Letter

VOL 5

WASHINGTON, D. C., SEPTEMBER 1901.

NO. 12.

CHRISTIANITY.

And Great Men of the Christian Era.

[Copyrighted by Oliver C. Sabin, 1901.]

CHAPTER VI.

We will, as an act of historic justice add a few more names of illustrious discoverers and inventors to those we have already cited, that the fact may clearly appear that no infidel has yet made mankind his debtor for any useful discovery or invention.

We, therefore, refer now to several of this class of profound investigators of the laws of nature whose names the world will never let die, and which we omitted inadvertently from their chronological order.

Copernicus ranks among the foremost in the field of astronomical discovery, and yet he was a devout preacher of the gospel, who, to the last day of his long and useful life, obeyed the injunction of his Divine Master.

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matthew xii, 29.

Having made a voyage by sea in the course of his work as a missionary to the heathen, he observed that when a ship approaches on the ocean the top of its mast first comes into view.

That fact led him to doubt the truth of the Ptolemaic system, as to the earth and its sister planets, which teaches that the earth is flat and the sun revolves around it. After a thorough investigation, he wrote a treatise in which he demonstrated that the earth is a globe somewhat flattened on two of its opposite sides, termed the North and South Poles, and that it revolves on its axis once in every

twenty-four hours, the sun being the central orb of our astral system, and, like its eternal Creator, knowing "no variation or shadow of turning."

Copernicus did not publish his discovery, but his treatise that demonstrated it was widely circulated among scientific men of his time. Knowing the unbridled power of the papal hierarchy and the gross ignorance of its priesthood as to matters of science, he very wisely abstained from antagonizing their superstitious prejudices, thus heeding our Lord's admonition to his apostles when he sent them out to preach His Gospel and do His works: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."—Matthew x, 16.

They would have repudiated and denounced his demonstration as heretical, contradicting the Holy Scriptures, which plainly declare that at the command of Joshua the sun stood still upon Mount Gibeon and the moon stayed in the valley of Ajalon. —Joshua x, 13.

They would have reasoned then as they did fifty years later, when they cast Galilea into a dungeon for publishing his work maintaining and elucidating the theory of Copernicus that the sun must move or it would be false and absurd to allege that it stood still, that is to say, ceased to move, while the army of Isreal pursued and slaughtered the hosts of the Amorites. The Copernicus theory, however, is not at variance with the rational and therefore true construction of the biblical narrative of the campaign of Joshua against the armies of the five kings of the Amorites. The sacred writer of that narrative doubtless recorded events as they appeared to ordinary observers, who, like himself, were uneducated in astronomical science.

We are informed by modern travelers that there are occasionally very long twilights in Palestine during the winter season, and Joshua, desiring the continuance of light that the enemy might not escape the pursuit of the vengeful Israelites, desired its continuance, and being unlearned in science,

commanded the sun to stand still instead of the earth to pause in its diurnal revolution. This view is sustained by the statement of the chronicler that the moon also stayed in its course, so that if we interpret the narrative literally, the sun and the moon were shining in the heavens at the same time, clearly an excess of light, and a superfluous change in the established order of nature, since the rays of one of those luminous orbs would have sufficed to enable the army of Joshua to follow the line of retreat of its defeated enemies.

Science has never yet contradicted the true construction of any proposition contained in the bible, and declared therein to have been made as a Divine revelation. Truth is always harmonious, and what is demonstrably true as disclosed by research on one line of investigation will never be proved false by an after discovery on some other line.

Hence it is that modern progress in astronomical and geological science has steadily confirmed the Scriptural account of the creation of the earth and its flora and fauna, and of the great deluge in the time of Noah.

That the sun is the center of our solar system, and by the fixed laws of attraction and gravitation, holds the earth and its sister planets in their orbits, is a scientific fact that, in the view of the Christologist, is not without its religious uses.

Malachi, the last of the Hebrew prophets predicting the coming of Christ, says: "The sun of righteousness shall arise with healing in his wings," that is to say, shall be made visible to mankind.

In his sermon on the mount, Jesus said to His apostles, whom He was about to send forth as teachers of His word, and to do His works of healing, "Ye are the light of the world," meaning that as rays coming from Him, the eternal central sun of truth, they were to enlighten the world with His teachings, just as the beams of the sun dispel all darkness.

And how grand and perfect a symbol the glorious orb of day is of our Redeemer. From it the earth derives light, heat and fertility, and without its unifying rays the world would be a barren waste and again lapse into the awful gloom of primeval night, when "darkness was on the face of the deep." Its radiant beams clothe the earth with beauty, crowning the fields with golden grain and the trees

with their green foliage. It gives to the rainbow that compasses the heavens with its glorious circle, all its resplendent colors, weaves the blue garniture of the violet, the chaste whiteness of the lily, and the crimson blush of the rose.

What the sun is to the earth Christ is to the human soul. His benign influence clothes it with the "beauty of holiness." He crowns it with a happy immortality and fits it to dwell in that new Jerusalem, "the city which hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

"And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it."

"And the gates of it shall not be shut at all by day, and there shall be no night there."—Revelations xxi, 23-25.

We should add how unfitting would the sun, as a visible symbol of Jesus Christ the Redeemer of Man, be rendered if it were made to revolve obliquely around the earth as the central and controlling orb.

Galileo, whom the great Newton owned as his master in astronomical science, and was the real inventor of the modern telescope, the principle of which had been first demonstrated by Roger Bacon, was an earnest Christian, who through life sought the kingdom of God and His righteousness.

Less judicious than Copernicus, he published a work which clearly demonstrated the truth of the Copernican theory as to the diurnal revolution of the earth. He thus incurred the wrath of the Roman Catholic priesthood of his day, who demanded a stationary world and were quite willing that all the planets should move, provided that the earth made no progress.

For proclaiming that scientific truth he was immured in a dungeon, and threatened with the "Embrace of the Virgin," which was an instrument of torture in the form of a woman. It was made of iron, and the figure was formed with two leaves that were armed on their interior surfaces with sharp steel spikes, and the victim being placed in the hollow structure, the leaves were closed upon him and he was made to suffer a lingering death unless he recanted the heretical error of which he

was accused by the so-called Holy Inquisition, which was a tribunal composed of nine or more priests.

The prospect of such unspeakable agony, and the supplications of his lovely and devoted daughter, induced the great philosopher to recant and denounce as false that which he knew to be true by actual demonstration. It was said by one of Galileo's friends, who was present when the declaration was wrung from him, that the earth is a stationary planet and the sun revolves around it, that he whispered to one who stood near him, "The earth does revolve, notwithstanding all this." Ten years later, the venerable scientist, then in the 73d year of his age, repented of the weakness that had led him to renounce the truth, and he published a work in defence of the Copernican system, with the title "Dialogues on the World and the Celestial Bodies."

Influenced, doubtless, by a sense of shame at the duplicity which he had formerly been induced to practice through fear of torture, he introduced into the work some bitter sarcasms on the priestly inquisitors, and in proof of the superstitious ignorance and the malevolence of many of the priesthood, he cited the fact that a Dominican priest by the name of Caccini, had employed the pulpit not only to attack him but to represent that the study of astronomy was forbidden by our Lord, taking for His text the words of the angel uttered to the apostles upon the ascension of Jesus: "Ye men of Galilee, why stand ye gazing up into Heaven?" The word Galilee he interpreted as meaning Galileo, with which name it is nearly identical in its Latin form, and he construed the text as proof that astronomical science is a black art that must always tend to produce heretics like Copernicus and Galileo, whose teachings, if believed, would belie the Holy Scriptures.

The illustrious astronomer was again arrested and arraigned before the awful court of the Inquisition, and for his devoted daughter's sake, who would have been compelled to witness the infliction upon him of the tortures with which he was threatened, he again recanted, saying to her as he did so, "Though I utter words that are false, the truth will stand, and theirs is the sin who have compelled me to do so."

We should add that the Church whose ecclesiastical head, claiming to be infallible, ordered the work of Galileo to be publicly burned in Rome, which was accordingly done, has since removed it from its list of prohibited books, and its entire priesthood accepts his teachings as scientifically true.

Among the immortal names that were not born to die, that of Francis Bacon stands preeminent. He was master of all learning and the acknowledged founder of the progressive system of modern scientific research. He found natural philosophy, fettered and bound down by a false method of investigation, and he broke its shackles. It can justly be said of him that he Unchained the Truth. As the father of Inductive Philosophy, he may be truly termed the Emancipator of Mind.

It should be stated that there were men of vast learning and of the highest intellectual order who denounced the schoolmen, as opposed to all mental progress before the advent of Lord Bacon. Luther, Melancthon, Zwingli and Calvin, the authors of the Protestant reformation, were the John the Baptists crying in the wilderness and preparing the way for the emancipation of the human intellect by establishing liberty of conscience, the right of private judgment, and free speech in all matters of religion and philosophy.

The Great Reformation, properly so called, achieved its crowning glory in giving to the world a free bible.

Luther made the study of the bible the chief labor of his life, and at the opening of his public career as a Reformer, declared to the world, "I swear to defend the truth of the gospel with all my strength."

It was from meditating upon the Scriptures, and his discernment of their true interpretation, that he was led to declare that "Aristotle Porphyry, the Theologians of the Sentences, these are the unprofitable studies of scholars in this age. I desire nothing more ardently than to lay open before all eyes this false system, which has tricked the Church by covering itself with a Greek mask, and to expose its worthlessness to the world.

"God is working among us; Aristotle is on the wane, and must ere long totter to his fall."

Those words were uttered by the great reformer in the year 1470, and one hundred years later Francis Bacon, after having explored every field of human knowledge, declared it as his earnest conviction that "The writings of the Hebrew prophets and of the apostles of Jesus Christ are both more certain and more sublime than all the teachings of the schools. He is the wisest man and truest thinker who makes the Holy Bible the chief aliment of his mind and the model and material of his thoughts."

Bacon created a new mental era by teaching men how to use their faculties with freedom and effect. He did more for philosophy than Columbus did for geography, for he not only showed how new worlds of knowledge may be discovered, but pointed out how all their priceless treasures may be appropriated to the use of man. He effected his reform in philosophy by substituting for the merely speculative abstraction of the scholastic disciples of Aristotle, who dealt with subtle theories instead of proved facts, a system of actual experiments through which he brought to light the long hidden secrets of Nature and taught mankind how to arrive at the knowledge of natural law for the promotion of human welfare. He turned upon the schoolmen who assailed his enlightened system, and said to them, "Is Truth ever barren? If you are right she must be so, for the learning that you extol and propogate has not made us richer by even one useful invention for these many hundred years, and never can."

It was no spirit of vain-glory that he said, on surveying his life-work, "I found philosophy barren and I made it fruitful."

The impartial student of history will admit that it is no exaggeration to state that if the intellects of all the infidel writers who have come into historic notice were blended together they would not create a mental power and a degree of knowledge sufficient to have produced Bacon's three great works entitled "The Advancement of Learning," "De Augmenti's Scientiarum" (Increase of Science), and "Novum Organum, or the New System."

The author of those immortal volumes, who went down to the very root of every matter that came

within the range of his vast researches, and taught mankind how to "look through nature up to nature's God," was not the man to be so imposed upon as to mistake a series of "fabulous superstitions" (as infidels term the Scriptures) for a divinely revealed religious and moral system.

The object of his investigations, as he himself said, was "Not only to procure knowledge, but to produce good fruit from knowledge so as to effect the relief of man's estate," and most effectually did he accomplish his noble design. With that object in view, the tests that he applied to every subject that he investigated were too thorough to permit of his being deceived as to the one subject which was the most vital of all, because it reached far beyond the domain of physical science, as it concerned the destiny of his immortal soul.

He pondered long and weighed well the evidences of Christianity, and a few months before his death he thus declared the result of his deliberations upon the teachings of the bible: "Oh, God, thy creatures have been my books, but thy Holy Scriptures even more. I have sought thee in the fields and gardens, in the forests, and in the seas, but thou hast been most fully revealed to me through the teaching of Thy Eternal Son, my blessed Lord and Savior, Jesus Christ, who alone is 'the way, the truth, and the life, for the salvation of man.'"

William Shakespeare was the contemporary and honored friend of Francis Bacon.

Voltaire, who was infidelity's chief apostle, wrote of him, "Shakespeare belongs to no one country; he is the world's genius and the common property of mankind." Eulogy could go no further than this. Shakespeare knew men and their ways, and he has portrayed them as they acted on almost every line of human endeavor.

He laid bare alike the hearts that beat beneath the rough garments of the toiling poor and the purple robes of crowned kings. Every type of manhood and womanhood is portrayed in his immortal works, which, by the common consent of enlightened scholars in all civilized lands, constitute a library in themselves replete with the most wise and exalted rules for the guidance of human conduct and the most practical common sense.

He mapped out all the depths and shoals of man's nature, and held up a mirror to humanity, and yet, Shakespeare clung simply to the cross of Christ for his salvation.

In his last will, penned by his own hand about one month before his death, he wrote these words "I commend my mortal body to a decent Christian burial, in the hope of a glorious resurrection, and my soul to my All Merciful Creator, through the merits of our loving Lord and Savior Jesus Christ."

On his tomb at Stratford on Avon, England, the place of his birth and death, the following epitaph, written by himself, is inscribed:

"Good friend, for Jesus' sake forbear
To dig the dust enclosed here;
Blessed be the man who spares these stones,
And cursed be he who moves my bones."

CHAPTER VII.

Not only have science and philosophy, great statesmen, the world's most renowned discoverers and inventors of the past eighteen hundred years, given their support to Christianity, but the most illustrious poets of all civilized lands have been followers of Jesus the Christ, and openly joined with millions of their noblest fellow-men to "crown Him Lord of All."

Especially is this true of the most distinguished poets of the English-speaking race.

Of these, Chaucer is the recognized head, being justly termed the "Father of English poetry," and his poem "A well of pure old English undefiled." He drew his loftiest inspiration from the bible, and fervent Christian piety runs like a thread of finest gold through all his writings.

The same is true of Spenser, who ranks next to Chaucer in point both of time and merit, among the early English poets.

The peerless knight, Sir Philip Sidney, whose name is a synonym for chivalry in all lands, was a poet of no mean order, and at the same time a devout Christian, and in the last hour of his life he illustrated that self-sacrificing love for his fellow-man which constitutes the true spirit of Christianity, and of which Jesus Christ furnished to the world the most perfect example. As Sidney lay upon the battlefield of Zutphen, with his life-drops

dripping from a mortal wound, a cup of water was handed to him to assuage his burning thirst, and as he lifted it to his parched lips he noticed a grievously wounded soldier gazing wistfully at the refreshing draught, and he thereupon held out the cup toward him, saying, "Give it to that man; his need is greater than mine. I can bear to suffer better than he."

That was indeed Christ-like charity and worthy of the unsullied hero who, on being reproached by his noble wife with showing a want of devoted affection for her by leaving her to expose himself to the perils of a bloody war, addressed to her a beautiful poem in which he said:

"I could not love thee half so well,
Loved I not honor more."

John Milton is generally regarded as a poet alone, and yet he possessed vast and varied learning and surveyed every field of human knowledge. His prose works exceed in their volume at least ten times his poetical.

He wrote with unsurpassed power and splendor of diction on the science of civil government, and explained and vindicated those great principles of political and religious freedom on which the commonwealth of England was founded under the leadership of John Hampden and Oliver Cromwell. His works upon logic and rhetoric have been liberally drawn on by all later writers on those subjects, and his treatise on divorce served to effect most important and greatly needed reforms in the marriage laws of England.

During the twelve years that the commonwealth existed under Cromwell as Lord Protector, Milton was the secretary and the trusted adviser of that great man. It was while he held that position he wrote his famous treatise entitled "The Liberty of Conscience," with the special purpose of exposing and reprobating the cruel persecution of the Protestants of France and Italy by the Roman Catholic hierarchy. Inspired by that treatise, and no doubt acting under the counsel of Milton, Cromwell sent his memorable letter to the head of that church, which was in the following words

"TO THE POPE AT ROME:

"Unless you cease to persecute my brethren, the

Protestants of France and Italy, English cannon shall soon be heard within the walls of your palace."

The persecutions speedily ceased, and the Vau-
dois and Albigeneses, Protestants, thenceforward
suffered no longer for conscience sake. That letter
was worthy of the renowned leader of his people,
who, when his army, composed of prayerful Chris-
tian soldiery, was about to ford a river to give
battle to the royal troops at Naseby, addressed them
with a singular blending of faith in Divine Provi-
dence and military prudence in these words: "Trust
in God, but keep your powder dry."

Milton's immortal poem, "Paradise Lost," is ad-
mitted by the most competent critics to be the
grandest work that has ever been penned by man.
Its sublime thoughts bear the appreciative reader
upward and onward, until he seems to behold the
Great White Throne and hear the rustle of arch-
angels' mighty wings.

As he rises to the height of his great argument,
which he clothes with incomparable beauty, and
vindicates "the ways of God to man, he seems like
the bird of morning that soars about out of sight
amid the music of its own grateful song.

And Milton, unsurpassed in learning, who tore
gems from every alcove of knowledge explored by
man to adorn his peerless poem, was an earnest
Christian, who devoutly rested his hope of salva-
tion on Jesus of Nazareth.

The poet Dryden has not been deemed guilty of
any exaggeration in the well-known lines in which
he declares that in poetic power Milton embodied
the genius both of Homer and Virgil combined,
according him far greater honor than either of
those, the two greatest poets of antiquity.

This is his matchless tribute to Milton:

"Three poets in three distant ages born,
Greece, Italy and England did adorn;
The first in loftiness of thought surpast,
The next in majesty, in both the last.
The force of nature could no further go,
To make a third she joined the other two."

Milton might well be classed as the greatest of
all poets, and he was the most diligent student of
the bible, the inexhaustible fountain of the most

sublime poetry. When certain infidels of his day
attacked that sacred volume, he wrote of them with
just indignation:

"These ribald enemies of Christianity insult the
soul and mock the dearest hopes of man by their
impious assault upon the Holy Scriptures. I would
hold up before them in their willful blindness the
gospel of Jesus Christ until it shall dazzle and pierce
their misty eye-balls like a mirror of diamond."

He thus recorded his convictions regarding the
Bible as the revealed word of the Almighty and
Omniscient Creator:

"God having ordained his gospel to be the reve-
lation of his power, wisdom, and infinite love in
Christ Jesus, this is one depth of His wisdom that
He could so plainly reveal so great a measure of it
to the gross distorted apprehension of sin-decayed
mankind.

"Let others dread and shun the Holy Scriptures
for their darkness; I shall wish that after ages will
view me as one who truly deserved to be reckoned
among those who admire and dwell upon them for
their blessed light."

In this connection, though somewhat out of its
prescribed order, I would cite an incident showing
what Benjamin Franklin, the profound and prac-
tical philosopher and noble patriot, thought of the
poetry of the Bible. While in London, shortly be-
fore the American Revolution, as one of the Com-
missioners sent by the United Colonies to lay their
grievances before the British Parliament, several
scholarly Englishmen, and among them the Mar-
quis of Aylestury, criticised the bible quite harshly
in his presence, they having been informed that he
was a free-thinker, an opinion that has been ut-
tered by some blatant infidels within the recent past
who have falsely invoked the name of that illus-
trious sage to aid them in "making the worse ap-
pear the better cause." The scoffing agnostics
termed the Holy Scriptures "a ponderous mass of
dullness, without wit, or wisdom, or literary merit."

Franklin, like most wise men, was a good lis-
tener, and said nothing until asked for his opinion.
He then observed that "Each man's opinion of a
book, and especially such a book as the bible, that
has been the subject of so much controversy, must
depend upon his own point of view, but I have here
(taking a manuscript from his pocket) some ex-

tracts from the writings of certain old oriental writers that, by your leave, I will read to you, and which you may compare with the bible. I bought the volume that contains them at a second-hand book stall the other day. He then proceeded to read from his manuscript, and as he was a most eloquent reader, his audience listened with rapt attention. The first extract that he read was as follows:

"God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise, and His brightness was as the light; He had horns coming out of His hands, and there was the hiding of His power.

"Before him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth; He beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting. He clove the earth with rivers, the mountains saw Him and they trembled; the overflowing of the waters passed by; the deep uttered His voice and lifted up its hands on high. The sun and moon stood still in their habitation. At the light of His arrows they went, and at the shining of His glittering spear, and He did walk through the sea with His horses, through the heap of great waters."

As the renowned philosopher paused, his critical hearers expressed their warm admiration for the excellence of the composition that he had read, and he then said, "I have an extract from the works of another oriental poet, a royal personage. It deals with the same awfully sublime subject, the power and attributes of the Deity, the most momentous that can engage the mind of man, and, with your permission, I will read it also. With one accord they prayed him to do so, and he read as follows:

"O Lord, my God, Thou art very great; Thou art clothed with honor and majesty; who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain.

"Who layeth the beams of His chambers in the waters, who maketh the clouds His chariot, who walketh upon the wings of the wind.

"Who maketh His angels spirits; His ministers a flaming fire.

"Who laid the foundations of the earth that it should not be removed forever.

"Thou coverest it with the deep as with a garment; the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away.

"He looketh on the earth and it trembleth; He toucheth the hills and they smoke. Look upon the rainbow and praise Him who made it; it compasseth the heavens like a glorious circle, and the hand of the Most High hath bended it."

As he concluded his reading, every one present indicated that he was profoundly impressed by it, and the Marquis, voicing their common judgment, said: "Doctor, you have given us a rare intellectual treat. The compositions that you have read are certainly of the highest order of poetic literature, and in my opinion should rank in beauty and sublimity far above even Homer's description of Jupiter, contained in the first one hundred words of the eighth book of the Illiad, so justly admired by all classical scholars for the dignity and splendor of its diction. Pray tell us the names of the oriental authors from whose poems you have read."

Franklin answered, "Gentlemen, your high appreciation of the composition that I have read to you, attests the soundness of your literary judgment, but at the same time it impeaches your honesty as literary critics.

"They are both taken from the bible that you have treated so contemptuously, the first being a part of the prayer of the prophet Habbakuk, and the second a portion of the one hundred and fourth Psalm of David. I trust sincerely that you will read the bible before you proceed to criticise it harshly again, and that you may become convinced, as I am, that it is indeed the word of God."

The narrator of the above incident states that Franklin's guests retired from his benign presence on that occasion "wiser if not better men."

Infidels, in their anxiety to have a great poet numbered as one in their evil fold, have claimed Byron as their godless cult.

But there is not a line in the writings of that great poet, whose admirable poem, "Childe Harold," will no doubt live as long as his land's language, to prove that he was a scoffer at religion, or ever attempted to weaken the faith of his readers.

in Christianity, although he wrote much which, when dying, he would have doubtless wished to blot.

He gave his fortune and his life to aid in achieving the independence of Greece from the iron rule of the unspeakable Turk, and his physician and friend, Dr. Medwin, states, in his memoirs, that during the poet's last illness he read constantly the bible given him by his noble and devoted sister, Augusta.

There was surely no taint of atheism in the soul of the poet, who, in a sublime invocation to the "deep and dark blue ocean," declares it a boundless mirror—

"Where the Almighty's form,
Glasses itself in tempests."

It may, therefore, be stated as historically true, that the ranks of infidelity have never been brightened by one great poet, while Christianity bears on the bright and imperishable roll of its earnest adherents the poets who stand foremost in the world of modern classic literature—

" * * * the bards sublime
Whose mighty footsteps echo
Down the corridors of time."

But if the poets, the class of writers who chiefly exercise the faculty of imagination, and whose office it is to set the pulses of the human heart to music, have given no sanction to the philosophy of despair, taught in the school of infidelity, how stands it with the authoritative writers upon the science of mind, the most celebrated authors who have written upon reason and judgment the mental faculties that infidels claim to possess in the highest degree by virtue of their being free-thinkers?

We may safely state, as an incontestable fact, that not one of these has been found yet to answer the roll call of infidelity. Among the most eminent of all writers upon mental philosophy, and the most able expounder of its principles, was John Locke, the author of that celebrated work entitled, "A Treatise on the Human Understanding."

He was the first to apply the true canons of philosophy as expounded by Bacon to metaphysical science, exhibiting the powers of man's mind and

its varied operations in such form as to better enable man to know himself, without which knowledge he can never know his true place in the divine economy of the Universe. And Locke was a devotedly pious Christian, and bore the following testimony in favor of the bible: "The Holy Scriptures have God for their author; truth without any mixture of error for their subject-matter and eternity for their object."

CHAPTER VIII.

James Beattie was both a profound metaphysician and a poet of no mean order.

When a young man he became imbued with the infidel teachings of the English historian David Hume, and as a consequence openly scoffed at Christianity.

He published a pamphlet in which he expressed the opinion that "If the world shall see a day when the minds of men are released from the trammels of tradition, and when blind reverence for usage and antiquity shall yield to an enlightened spirit of free inquiry after truth, then the bible with other remnants of the traditions of dark ages will be disowned."

But, years after writing those words in the gall of bitterness against the revealed word of God, Beattie, while engaged in the study of the bible in order to refute its teachings, became convinced that Jesus of Nazareth is indeed as he himself declared, "the way, the truth, and the life," the sun of righteousness whose coming was predicted by Malachi, the last of the Hebrew prophets, and who had risen "with healing in his wings," as that prophet had foretold. The immediate result of his conversion was his masterly treatise entitled "The Evidences of Christianity."

In his admirable poem, entitled "The Hermit," he thus refers to the period when he was in the bondage error, before he came to know the truth that makes man free:

'Twas thus by the glare of false science betrayed,
That leads to bewilder, and dazzles to blind,
My thoughts wont to roam from shade onward to
shade,

Destruction before me and sorrow behind.

O pity, Great Father of Light, then I cried,
 Thy creature who fain would not wander from
 Thee,
 Lo, humbled in dust, I relinquish my pride,
 From doubt and from darkness, Thou settest me
 free.

Beattie was not only a poet, but wrote one of the best metaphysical treatises in our language, entitled, "The Laws of Nature in Relation to the Mental and Moral Constitution of Man."

His answer to Hume's arguments against Christianity is the most trenchant and conclusive ever penned, and resulted in the exclusion of that infidel author's History of England from the Universities of Oxford and Cambridge.

He thus exposes the moral rottenness of the teachings of that writer, and his just criticism can rightly be applied to the whole agnostic school, that if successful in destroying the faith of mankind in revealed religion, would upheave the only solid foundation of public and private morality.

Dr. Beattie observes that "The corrupt judge, the prostituted courtier, the statesman who enriches himself by the plunder and blood of his country, the scheming swindler who fattens on the spoils of the widow and the orphan; the oppressor who, to pamper his beastly appetite, abandons the deserving peasant to beggary and despair; the hypocrite, the debauchee, the gambler, the blasphemer pricks up their ears and listen with delight when they are told that the learned historian, Mr. Hume, has written a treatise containing doctrines that lead to such consequences as the following:

"That moral and intellectual virtues are of the same kind;" in other words, that to want honesty and to want understanding are equally the objects of moral disapprobation; that every human action is necessary and could not have been different from what it is; that when we speak of power as an attribute of any being, God himself not excepted, we use words without meaning; that we can form no idea of power, nor of any being endowed with infinite power; that we can never have reason to believe that any quality or object exists of which we can not form an exact idea; that it is unreasonable to believe God to be infinitely wise and good, while there is any evil or disorder in the universe; that

we have no good reason to think that the universe proceeds from an intelligent cause; that the external world does not exist, or, at least, that its existence may reasonably be doubted, and that if the existence of the external world be once called in doubt we shall be at a loss to find arguments by which we may prove the existence of the Supreme Being or any of His attributes; that those who believe anything certainly are fools; that adultery must be practised if men would obtain all the advantages of life; that if generally practised, it would in time cease to be scandalous, and it would by degrees come to be thought no crime at all; that matter and motion must be regarded as the cause of thought; that the soul of man becomes every different moment a different being, "from which doctrine it must follow as an inevitable consequence that the acts that I performed last year, or even this morning, whether virtuous or vicious, are no more imputable to me than the virtues of Aristides are imputable to Nero, or the crimes of Nero to Socrates."

It is impossible to conceive of a more thorough and logical analysis of Hume's pernicious teachings than this of Dr. Beattie's.

Yet Adam Smith says of that most malignant scoffer at all religion, "I have always considered Mr. Hume, both in his life time and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit."

It should be stated that when the learned author of that authoritative work entitled "The Wealth of Nations," wrote that most undeserved eulogy, Hume's Dialogues on Natural Religion and Essay on Suicide had not been published, nor did they appear until three years after his death.

The great political economist, himself an earnest Christian, would certainly have forbore to commend the author of those monstrous productions after he had read them, for they are repugnant alike to sound morality and right reason. One recommends atheism and the other self-murder, and they both stamp their author as utterly wicked and wholly unworthy of the title of "a philosopher," that he vauntingly ascribed to himself. Hume's spiritual abandon is only equalled by that of Diderot, one of Voltaire's leading disciples, who adduced it as a decisive proof of the non-existence of

a God, that he was permitted to write a work filled with blasphemies against His attributes, and arguments against His being.

The impious agnostic did not know that human sin can never transcend divine mercy, and if he had read the bible he would have learned, in the following words of the prophet Micah, why he was not arrested in his blasphemous career by the avenging hand of retributive justice.

"Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever because he delighteth in mercy."—Micah vii, 18.

Had he studied christology he would have learned that "God is love," and hence he went unscathed while engaged in writing a book that is filled with bold blasphemy of the name of the Most High.

Those leading infidel writers, Hume and Gibbon, in England, and Voltaire and De Lisle, in France, have sought to discredit Christianity and to destroy all faith in religion founded on divine revelation by declaring that both the Jewish and Christian religious creeds were derived from the sacred books, penned by the priests of Egypt and Persia, and that oriental scholars can readily trace them to their real paternity.

They state that the name Jesus is but the Greek form and pronunciation of the word Isis, which is the name given in Egyptian mythology to the principle of good, the two gods representing good and evil being termed therein Isis and Osiris, the latter being the prototype of Satan, as described in the Old and New Testaments.

Those agnostic writers, although highly learned in classic lore and general literature, were not themselves oriental scholars, and neither of them cites from any original documents bearing the stamp of antiquity to support his contention that the Hebrew and Christian religious systems had their origin in the teachings of the Egyptian and Persian Magii. Their claim that such documents existed is a mere false pretense, and well befits the agnostic's low standard of morality.

The vices, like the virtues, go in groups, and he who denies the existence of Eternal Truth will never hesitate to eke out his argument with a cunning lie.

But the bible has nothing to fear from scientific and scholastic researches, and those who rest their faith upon it as the revealed word of God have full assurance that as there is perfect oneness in all truth, the verity of its teachings will be more and more clearly confirmed by the progress of human knowledge of the laws of nature, and the world's most ancient records.

In answer to the imputations cast upon it, in the words of the great infidel trio that we have cited, we invoke the testimony of a scholar who, by the common consent of the learned, is the very highest authority on all matters treated of in oriental literature, and especially such as relate to the religious creeds and mystic rites of Egypt and Persia. That authority is undeniably Sir William James.

His was a master mind of the highest order, and he was admittedly the foremost scholar of his time (1746-1794) in the extent, variety and thoroughness of his learning.

He was a learned jurist and able expounder of European laws and literature, and he stands without a peer, even at this day, as an explorer into the rich and occult intellectual fields found among Asiatic nations. Unlike the teachers of infidelity, he was no socialist or skimmer of surfaces, but he went down into the very depths of every subject that he investigated.

Before entering upon his oriental researches, he mastered, through years of patient study, the Sanskrit, Syriac, Coptic, Egyptian and Persian languages.

Thus equipped for a thorough investigation of oriental history, he spent many years in the Far East, and personally made translations and furnished clear elucidations of its religious and philosophical annals, as far as they have been discovered, engraved upon metal and stone, and written upon the parchment-like leaves of the papyrus, a plant growing along the borders of the river Nile, and from which we derive the word paper, which, like salt, is designated by the same word in all modern languages.

When he had completed his labors in that vast field of intellectual achievement, he embodied the result of his researches in a work that stands as an imperishable monument to his wisdom and oriental scholarship.

He did not discover that the inexhaustible well of bible truth, from which flows the pure river of life; "for the healing of the nations," had its source in the polluted fountains of oriental superstition. On the contrary, he pays this tribute to the Book of Books:

"The Holy Scriptures contain, independently of their unquestionably divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains, both of poetry and eloquence, than could be collected from all other books that were ever composed in any age or in any idiom.

"The two great parts of which the Scriptures consist are connected by a chain of compositions which bear no resemblance in substance, form or style, to any that can be produced from the stores of Egyptian, Indian, Persian, Arabian or Grecian learning.

"The antiquity of those sacred compositions no scholar can doubt, and the unrestrained application of them to events that transpired long subsequent to their publication is a solid ground of belief that they are genuine productions, and, consequently, divinely inspired."

Unhappily for mankind, the great orientalist passed on from earth to a higher sphere of immortal being in the very meridian of his manhood, when he was but in the 48th year of his age.

The following lines, written by him in the last year of his mortal life, attest at once his Christian piety and his poetic genius:

"Before Thy mystic altar, Heavenly Truth,
I kneel in manhood, as I knelt in youth;
Thus let me kneel till this dull form decay,
And life's last shade be brightened by Thy ray;
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow."

CHAPTER IX.

THE DISCOVERER OF CHRISTIAN SCIENCE.

GEORGE BERKELEY justly ranked among the foremost theologians and philosophers of the age in which he lived. It was an age marked by great intellectual development throughout all Europe, and especially in England, where he had his birth in the year 1684 and died in 1753, while Bishop of Cologne and Dean of Derry, Ireland.

When he had hardly attained to manhood, he published several mathematical tracts that were highly commended by scientists, and in the year 1709, when he was but 24 years of age, he published a work entitled "An Essay on a New Theory of Vision," which won for him the degree of master of arts from the University of Oxford. In that work he proved himself a most thorough and original investigator, by demonstrating with conclusive evidence based on practical tests, that the eye has no natural perception of space, but that its perception of distances is acquired through the sense of Truth. The theory was a novel one, and it was vigorously combatted by Sir David Brewster and others, but it is now adopted as undeniably true by the leading authorities in optical science.

In the following year, Berkeley startled the scientific world by the publication of a volume entitled "A Treatise Concerning the Principles of Human Knowledge," in which he denied the existence of matter, and argued with great force that what is termed matter is only within the mind, being a mere mental expression produced by Divine power through the operation of invariable rules styled the laws of nature. In expounding the principle for which he contends in his masterly argument, which has been generally contradicted but never refuted, he says:

"Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, namely, that all the choir of Heaven and furniture of the earth, in a word all those bodies that compose the mighty frame of the world, have not any subsistence without a mind; that their being is to be perceived all the absurdity of abstraction to attributed or known, in order that they may be, and that consequently so long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some eternal spirit, it being perfectly unintelligible and involving all the absurdity of abstraction to attribute to any single part of them and existence independent of a spirit. To be convinced, of which the reader need only reflect and try to separate in his own thoughts, the being of a sensible thing from its being perceived.

"From what has been said it follows that there

is not any other substance than Spirit or that which perceives."

* * * *

The existence of matter or of bodies unperceived has not only been the main support of Atheists and Fatalists, but on the same principle doth idolatry in all its various forms depend. Did man but consider that the sun, moon and stars, and every other object of the senses, are only so many sensations in their minds, which have no other existence but barely being perceived, doubtless they would never fall down and worship their own ideas, but rather address their homage to the eternal invisible mind which produces and sustains all things.

* * * *

It will be objected that we see objects actually without or at a distance from us, and which consequently do not exist only in the mind, it being absurd to declare that those things which are seen at a distance of several miles away should be as near to us as our own thoughts.

In answer to this I desire it may be considered that in a dream we do oft perceive things as existing at a great distance off, and yet for all that, those things which seem substantially real, are universally acknowledged to have had their existence only in the mind."

* * * *

As matter does not subsist in actuality, being a creation of, and in, the mind, it followeth that we can not rationally ascribe to it either life, sensation or substance, and hence what we denominate disease, as generated by and cohering in matter, has no substantial existence outside of the mind, since if its alleged material parent does not exist, we can not claim for it any material objective existence.

It will thus be perceived that George Berkeley was the real discoverer of "Christian Science," or rather Christology, to use a more brief and comprehensive designative of the system of divine metaphysics, that he deduced from his profound study of material law in the light of the Holy Scriptures, his lofty intellect being illuminated and guided in the way of truth by the teachings of the Master who is "the Light of the World."

We should state that when Berkeley wrote his celebrated treatise concerning the principles of hu-

man knowledge, he had not yet entered the Christian ministry. He was possessed of an ample fortune, had graduated from Trinity College, Dublin, with the highest honors, and as he possessed a large family influence, being closely related to several of the highest nobility in England and Ireland, he might well have aspired to the loftiest political preferment. He was in high favor with his enlightened sovereign, Queen Anne, the liberal patroness of men of letters, who was attracted to him no less by his known piety and learning than by his noble presence, his majestic stature, faultless features and benign countenance, stamping him as the most exalted type of glorious manhood. But he turned away from all the allurements of public place and power held out to him by the crown to take his station at the cross, and dedicated his life to preaching the gospel of Jesus Christ, and was ever mindful of his divine Master's admonition—

"Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matthew xi, 29.

While Berkeley preached the gospel fervently for more than forty years, and illustrated it in the purity of his life, his writings were devoted chiefly to philosophic subjects, and it is noteworthy that his only published sermon was on the text taken from the last chapter of The Revelation:

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

"In the midst of the street of it, and on either side of the river was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."—Revelations xxii, 1-2.

With the view to establishing missionary stations in this country for the conversion of the North American Indians to Christianity, Berkeley sailed from England for Newport, R. I., in the winter of 1729, he then being in the 45th year of his age. After a perilous voyage of seven weeks he arrived at that town, and there had erected a spacious residence, which still stands and is known as the "Brekeley Mansion." It was a part of his plan to found and literally endow two colleges, one at Newport and the other on the Island of Bermuda, for the education of young men of piety in theology

and in the Indian languages, to qualify them for their appointed missionary work. Circumstances beyond his control prevented the full execution of his plan, although he established several schools for the education of Indian youth of both sexes. It was while he was at Newport that he wrote his famous poem in which with the forecast of what seems now like divinely inspired prophecy, he predicted the future national glory and greatness of the then American colonies, in the following oft-quoted verse:

"Westward the course of empire takes its way,
The first four acts already past,
The fifth shall close the drama with the day,
Times noblest offspring is his last."

He thus fifty-four years before American independence was achieved, saw with prophetic vision our great republic holding the primacy among all the nations of the earth, and destined to become what it is to-day,

"The hope of all who suffer,
And the dread of all who wrong."

After a residence of three years in America Berkeley returned to England, but before his departure, he conveyed as a free gift to Yale College, at New Haven, Conn., his Newport mansion and the large and well-cultivated plantation attached to it, together with his library of over one thousand choice volumes.

During the whole seventy years of his useful life upon earth, Berkeley, though engaged in many heated theological and philosophic controversies, appears never to have made an enemy. His was a most extraordinary exemption from the common lot of man as portrayed in Shakespeare's lines:

"Be thou as pure as snow, as chaste as an icyle,
Yet thou shalt not escape calumny."

Toland, the infidel writer who published a pamphlet entitled "The Christian Religion no Mystery," which was a most virulent attack upon Christianity, which he claimed to have traced to pagan sources, said of him: "George Berkeley is to me a human paradox, for although his life marks him as one of the best of men, he is at the same time made

by Nature the greatest of hypocrites, for no man can ever be so divinely good as Berkeley looks to be."

The poet Pope who was very far from being a zealous Christian, and wielded the most caustic of pens in his criticism of leading men of his time, being in doubt as to which of his noble qualities deserved the most praise, concluded to ascribe:

"To Berkeley every virtue under Heaven."

Francis Atterbury, one of the most learned scholars of his age, and an astute man of affairs, whose coffin was opened a year after the burial of his body in Westminster Abbey by order of King George the first, to ascertain whether it contained papers relating to the royal house of Stuart, which might reveal important state secrets in connection with Charles, the late pretender to the throne of England, thus wrote of Berkeley, a few years before his death:

"So much wise understanding, knowledge, innocence and humility, I should have thought confined to angels had I never conversed with Bishop Berkeley."

Yet, transcendent as were the spiritual and personal endowments of the great Christologist, the real discoverer of what is now designated as Christian Science, every fundamental principle of which can be traced to his writings, he was never tempted to encircle his resplendent brow with a halo to proclaim him the "holiest of the holy," but was content to do the Master's work in all meekness, and died with the words of the Apostle Paul upon his lips:

"I have fought a good fight, I have finished my course, I have kept the Faith."

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only but unto all them also that love His appearing."—II Timothy iv, 8.

Voltaire and Berkeley were contemporaries, and were certainly the two most brilliant writers of the age in which they lived. They both wrote learned essays upon humanity and the laws of nature, but let the modern agnostic judge the opposing systems that they advanced "by their fruits."

Let him compare the last words of the Christian preacher and philosopher with these utterances of

despair penned by the renowned infidel of France in the very year that Berkeley passed on to a blissful immortality:

"Who can without horror consider the whole world as the empire of destruction.

"It abounds with murders, it also abounds with victims. It is a vast field of carnage and contagion. Every species is pursued without pity, and torn to pieces through the earth, air and water.

"In man there is more wretchedness than in all the other animals put together.

"He loves life, and yet he knows that he must die. If he enjoys a transient good he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he may command, and in repenting of all he does.

"The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcasses than men.

"I tremble in the review of this dreadful picture to find that it contains a complaint against God, himself, and I wish that I never had been born."

HOW TO BE HEALED.

When one is just commencing to be introduced into what is now being called "new" or "higher" thought, he is likely to get a great many suggestions that will be different to those of his regular life experience. In order for such to come under the beneficence of the higher realization for the restoration of health it is necessary that they let go of a great many supports that they relied upon before, and come to a state of rest and repose in that all-pervading soulful nature that we find when once we commence to trust it and rely upon it, and which when we come to know it, we call divine, and which is divine, because it is wholesome and the all. There must be a perfect faith in this Divine power and a perfect faith in the healer, and there is necessarily faith in the healer on the part of him who seeks health, else he would not have come to be

healed. The fact of coming is an evidence of faith and sufficient unto the day is the faith thereof. With the beginning of improvement there will be added faith, but each degree of faith as it comes to you is perfect. Act upon present faith for the first step, and there will be faith for the second step. Trust to this—that is a part of the faith. Then in this faith, just for a little while let your healer be your authority. Do not let your thought at this time run to the philosophy of the thought. It is not philosophy that you need, it is the realization of the greater measure of life manifested in mental harmony and physical health and strength.

We are not to stop at the question of whether we can or ought to be well, but we read an evidence clear in every fact of experience and in every intuition and in every perception that gives us a glimpse of a gleam of truth, that we have a right, out of the relation we sustain to nature and to the Infinite Perfect Life out of which we come, that we have a right to health in its fullness, and not only to health but also to material welfare. Nature never withholds herself or her possibilities from us, but we in our unwise and mad state for accomplishment, under the spur of high ambition, so cramp our nature that there can not be yielded through it the measure of Life we require. For remedy for all this, withdraw from the accustomed routine and put more attention to the cause and source of your existence and to the reason and meaning of life. At the present do not try to justify your new attitude on the evidence of apparent facts and instances of the details of every day experience. All this you can do by and by when you realize more health and strength and are better fitted for the study, which your inquiries really are. It is not argument, but conviction that you now most need. Ask now no intellectual questions. Let your spiritual nature open to a perception, not of things but of the Truth itself.

—Higher Thought.

The glory of truth is love, and the praise of love is truth. Love is poor unless it be true, and truth is dry and forbidding unless it be filled with love. Love in truth and truth in Love are absolutely essential to any divine perfection.

—George Chainey.

THE ALLNESS AND UNITY OF GOOD.

BY M. E. CRAMER, FROM HARMONY.

My substance was not hid from thee, when I was made in secret, and wrought in the lower parts of the earth.—Isaiah cxxxv, 15.

Some suppose that unity and true liberality consists in gathering together all kinds of statements, beliefs, conditions, or actions of every sort, and calling them equally good. This is done, seemingly, as a preparation for an attempt to source them in a common cause, even the Creator and Expressor of the universe.

The practice of unity and true liberality does not consist in such a superficial view of things. It consists in the practice of science—classified knowledge—the truth of eternal, unchangeable, and limitless principle. Truth's practice testifies that the nature of the One all is good; not good and evil, not life and death, not health and disease, not God and a devil. It testifies that like produces like; that Good, Life and Health express themselves, and their expressions are good—life and health, and never otherwise, never their opposites. The infinite source and cause is in what it does. That which is required to be a broad and liberal thinker, is the same that is required to be a true, just and lawful thinker. One is required to embody, formulate from, and give form to the principle and nature of infinite cause in his conclusions and ways.

True charity consists not in the blindness of ignorance that would accept a mistake in mathematics, or in the effort to practice any science, and say that is all right, go ahead, it is equally good with correct statements. To do so would be virtually saying peace, peace, where there is no peace.

There is a true view to take of the practice of charity; it consists in the practice of Truth, and in so plainly showing the nature of Truth to others that they can not err in judgment; but if through force of habit they seem to do so for a brief season, they can turn again and again to the living and vitalizing principle of Truth, and image it forth until every habit is adjusted and harmonized to the ever present good.

Good is extended to no one by trying to harmon-

ize statements that contradict each other, and to source them in one cause or principle. Such an effort, no matter by whom it is made, is on a par with the assumption that God sends afflictions upon His children to discipline and benefit.

If out of the fullness of my heart I say things this morning that you do not understand, or do not endorse, I ask you to kindly throw the light of Truth upon them before deciding upon their merits or demerits. Then to be as charitable with me as you would be with any one else, but no more so.

With the knowledge I now have, I must speak the living Truth, for it fills my convictions and demonstrations continually.

It is of lasting credit to Divine Scientists (and to all scientists who do so) that they hold the permanent good, the reality and possibility of being before the people with unvarying love, and insist that all Truth applies alike to each one. This enables Scientists to treat all people with kindly consideration, which is not recognized to be possible by those who believe in Dualism, or who believe that contradictory results come from the one and only good source and cause.

There is probably no statement that Scientists love to make more than the statement that "All is Good." This statement is broad, generous and all-inclusive, and is the basis for broad and generous thinking, and is essential to round out the characters of fully developed men and women. Some who are zealous and enthusiastic, when first they hear the blessed Truth that the "All in All is good," are eager to find a place in the good for former false opinions, beliefs and conditions, of every description or type. They earnestly endeavor to find a place for such conditions as sickness, sorrow and poverty, and ask: "What are our mistakes? They are something; where can we place them; there is but one power! If we have not drawn them out of the one power, where did they come from?"

Let me say, that to believe that mistaken belief or mistakes of any kind are something, is a fallacy, a supposition that there is something that is not, a mere supposition of what might be if God were not all in all. To suppose that we can draw both erroneous and true conclusions from God, and source good and evil deeds in Him, then overcome the erroneous one's, is to suppose that we can over-

come God. For the supposition amounts to this, that we are to eventually prove ourselves to be a unit of good, and God to be the author of both good and evil. Brethren, be not deceived, the allness and unity of good is not a contradiction in being, action, or in the result of action. A good tree can not bring forth evil fruit.

SCIENCE IS CONSISTENT.

A discussion once arose in a convention about whether the visible universe was an expression of God, or whether it was a reflection. Some truthfully claimed that as there could be no focal distance in omnipresent light, an intelligent reflection was not possible.

Others claimed that creation must be a reflection, even though a centralized light was essential for focal distances or reflection, thereby doing away with the omnipresence of God. Finally, an elderly gentleman claimed the floor for a few moments and said: "I don't know very much about the subject, but I know that the farther an object is from the sun, the longer the shadow, and the nearer it is to the sun the shorter the shadow; so it stands to reason that if the object was centered in the sun there would be no shadow." This seemed to settle the question. If omnipresence is a fact, and we exist within it, to the Creator there is no focal distances nor reflection; nor is there any shadow. So, in all things a right view point is essential; and where can we find a better view point than the omnipresent Creator to study creation from?

The attention of the world is surely being drawn and given to the Basic Principles of Divine Science. One of the sure and substantial signs of the general acceptance of these principles is a new conception of the Infinity of God, and of all that the meaning of the word implies.

That the Supreme Being, the One All, Omniscient, Omnipotent and Omnipresent, has hitherto been accepted theoretically, is apparent in the feeling of helplessness that people have, and the seeming ungratified wants.

People often say: "Mrs. Cramer, I have believed in the omnipresence of the good God from childhood, but He does seem so far off in this hour of need and in times of trouble. How is it that you have such perfect confidence and unwavering faith,

and enjoy the presence of good continually?" Friends, my answer is, "I have heard of the omnipresence by means more convincing than that of hearing with the ear; I know Truth is all inclusive. It is faith, hence certainty is mine. Truly a God that we can only progress toward, a life-giver whom we may possibly approach at some future time, in some far away place, has in Divine Science given way to the true God and good of our being, who is life and breath and all things. This teaching practically applied must bring "Eternal Life and Immortality to light" to the individual, then to humanity, for humanity is the sum of individuality. The true destiny of Divine Science is to demonstrate bodily immortality.

Divine Science, the Truth of God expressed in creation, is science, and it is religion; hence it is scientific religion in which omnipresence is a working basis; and it is basic principle of right thinking, and true judgment, and of their application in word and action in our business relations. The presence of good in every place, all the time, is ever active in showing itself in visible creation.

In the language of Theodore F. Seward, the author of an excellent pamphlet bearing the title of "Don't Worry," the three formidable Latin words—Omnipotent, Omniscient and Omnipresent—are now being translated into Anglo-Saxon. "We are now enjoying the *allness* and everywhere-ness of God, and the now-ness of Eternal Life, and are beginning to comprehend the infinite inclusiveness of the words. The Allness and Everywhereness of God means that no atom throughout the universe can exist that is not contained within Him, no member of the human race can escape loving care."

This scientific view of religion is revealing the stupendous Truth of the universality of the Son of Man, that He is the Christ, the Son of the living God—the embodiment of the infinite's idea. The height and depth, breadth and immensity of infinite being, embodied in man, is what must be realized and enjoyed by each one who is in full consciousness of the omnipresence of good. This enables us to enjoy the companionship of omnipresent spirit as a loving father with loving interest in us, and with perfect supervision within His own; we see

that each one is cared for as if he were the only child, "The first born" or "only begotten."

IMMORTALITY.

Immortality means the quality of being immortal; exemption from death and annihilation; unending existence; so it is clear that immortality does not necessarily refer to life after death, an existence that begins with the death of the body. It is more than this, it is unending existence; Life entirely exempt from death. Life that has always been, will always be. This is what the allness and unity of good means.

"Earth's crammed with heaven, and every common bush's afire with God. But only he who sees takes off his shoes."

Like produces like. The perfection and purity and fullness of Infinite mind produces pure thought—thought fully rounded out, which shows accurateness in word and deed.

To accept the Creator as our being, one must stop the effort to create being, or to create anything except by being the creator of it, or the expressor and revealer of it. From within outward does the law of infinite being work; therefore, to form or reform outward conditions or anything, the work must commence within. Not that the work of reformation is that of infinite mind or being, reforming itself or making itself different from what it is; such a thing is simply impossible. To re-form is a repetition of the creative work, it is an imageing forth the nature of being.

Immortality is not gained by personal works that any man should boast, but is the truth of an everywhere present mind of intelligence. It is to be brought to light. So, if ye abide in me, the One ever with us, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Ye shall speak good words. "In Him is light and the light is the life of men."

Many at the present time as well as in the past, have believed bodily immortality possible, and have worked to attain its demonstration. The general belief held is that immortality of form depends upon some special unfoldment, due to personal effort. I have met with spiritual students who were trying to immortalize their bodies by affirmation of words spoken without any knowledge of or refer-

ence to the greatest thing ever known, that there is but one substance or one spirit, and not two; and that two substances can not be found any more than can the Holy Spirit and another spirit be known. This consciousness is the day, or light, in which Jesus said, "Ye shall know that I am in the Father, and ye in Me, and I in you." What is not, can not be demonstrated. What is, can be. The following testimony of a theologian is appropriate here. Rev. Wm. T. Brown says: "The most radical and far-reaching disclosure of the evolutionary philosophy is that of the unity of Law and Life and Truth. It is the revelation and convincing proof that there is not a dualism in the universe—that there is not two verities, one of the Divine and one of the human; that there are not two moralities, the one of heaven the other of earth—but that all law is one, all life is one, all Truth is one. It is almost bewildering to think of the effect of such a revelation upon all our thinking. It has already been the solvent of many ancient superstitions, and it will be the solvent of many more."

The law of heaven is the law of earth. Those who are seeking the law of heaven through death, ignore the fact that it is the only law of earth manifested here and now. They are dealing with a supposed separation that does not exist. The law of God is God Himself. The law of good is good itself. It is to be seen that Divine Science is entirely free from worldly opinions of materialism, mortality and dualism.

Where this great Truth is not understood, immortality is argued for, as possible for the future.

Paul speaks of immortality as something that already is, and is to be put on. "When this mortality shall have put on immortality, and this corruptible shall have put on incorruption," death is swallowed up of life.

What is the truth to which Jesus referred when He said: "If a man—any man—keep My sayings, he shall never see death." One of these sayings is "I am the resurrection and the Life." Another is "I am the Way, the Truth and the Life;" also, "I and my Father are One." Then it is clear from this teaching that we must see the unity of substance and accept the Truth that *we are it*, which is oneness with the Father; that in Him we have being; that in Sonship is life, and the life is the light

of men; that in my flesh do I see God; that my substance was not hid from Thee or me before I was expressed in the earth; that I am co-eternal in and co-existent with God.

Divine Science and natural science meet in the infinitude and omnipresence of God. Divine Science has a definite system of teaching based on and in the allness and everywhere-ness of God, and the now-ness of Eternal Life. Natural Science has formulated nothing, but it holds in conjecture what will be the result of this mighty Truth.

The old line of demarcation between what was supposed to be the natural and the real, or the natural and the spiritual, has disappeared, for science proves that we are here and now in a spiritual world, in the true sense of the term; and it is only to false beliefs and opinions that it does not seem so to us.

A minister once said to me, "I would be afraid to teach as boldly as you do, for fear that some professor would discover something to the contrary." Do you wonder that the feelings of so many people are deeply stirred at the present time on this mighty truth, when, as one Natural Scientist has expressed it, they see "God as the ultimate fact and spirit the one foundation on which all things rest?" This is a well known fact, into which we of the twentieth century have entered and are living.

Dr. S. Stanley Hall has said, "Out of the research of chemists and biologists there is unfolding something that might as well be called love as anything else. The word 'love' is the most fitting motto to be placed in any of our biological laboratories; for the reinforcement of the good old bible doctrine of love is *coming through* the microscope and laboratory."

Professor Dolbear says, "I think we are very near to a scientific basis of immortality that will transform most of our thinking."

Prof. A. J. DuBoise believes that the discovery *has already been made*, and presents his arguments with great force in an essay entitled "Science and Immortality."

The following is an extract: "The Scientific basis of Theism is recognized by all scientific men, whatever their religious beliefs or their views of a future life."

An eminent Physicist was asked the question

"Will college text-books declare the unity of force, the oneness of phenomena, physical, mental and spiritual?" He replied, "Yes, even the most elementary manuals will begin with the fact of Deity as the first fact of physical knowledge, and thus bring Theology and Science into solidarity."

Commenting on this statement, Dr. C. T. Stockwell says: "What a thought is this! As we look out into space we see God. In a rose, a lily, a sunset, we see God's idea of beauty. Looking out among the swimming worlds of stars, the majesty of God is revealed to the open mind. *This view leaves no room in the whole universe for death or dead matter. There is absolutely nothing but life anywhere.* * * * God has nothing but himself to make His children of. They are perfect because He is perfect. They live because He lives. There is only one mind and they share it; only one spirit and they are spirit."

The foregoing testimony of scientists must forever do away with the belief that we are mortal, and establish the fact that there is no mortal mind, mortal man or self, or mortality whatsoever.

SCIENCE NOT DUALISM.

I was made exceedingly glad, not only for myself but for others when first I realized that God, the all good, did not send disease, trials and tribulations upon us for our good, our unfoldment and general discipline.

I was very, very happy in the knowledge that there was a source and cause that I could look to and demonstrate from that was not dual, or divided against itself, and from which dual or opposite expressions could not result. I was glad and happy therefore in training myself to think and voice Truth as being the unity of good, as strictly so as that of unlimited and unalterable principle demonstrated in all examples in the science of numbers.

As a student of mathematics, I was not trained to try to account for mistakes and to call them demonstrations of principle, nor to endeavor to source them in it.

I am so glad that I know there is no partial Truth, and no contradictions in Truth, in mathematics, or in any science whatever. I am glad that for one to be a professor of mathematics it is not essential in his profession that he source the mis-

takes in principle which underlies every solution. I am glad that such statements as that twice 2 make 5, and three times 7 make 28 are not to be considered necessary in our mathematical education.

I am glad that in order to be a scientific teacher I do not have to instruct my pupils that these mistakes are also necessary to their progress and advancement; that they are just as essential to true education as are correct statements sourced in the principle of Truth.

Now I am so glad that in order to teach the Truth, and be a scientific teacher of classified knowledge I do not have to account for past mistakes in belief, word or deed, by sourcing them in being eternal Life, or the Truth that the All is One. I do not have to believe that they were absolutely essential to my unfoldment and the unfoldment of the community. I am so glad that science does not teach me that a belief, a supposition, a statement or experience, such as sickness, grief, and a general sense of inharmony, that has passed from me forever was ever sourced in the principle of the unity of good. How could that which is sourced in God pass from me? "Of all that thou hast given me I can lose nothing." "All mine are thine."

If men should come to me who in ignorance had committed crimes, murder or otherwise, I am glad that in order to tell them the Truth, the whole Truth and nothing but the Truth, which to know makes free, I would not have to tell them that the act of murder was absolutely essential at that time, for this unfoldment; that it was alike necessary for the unfoldment of the man murdered, and for the good of the community. That it was as much the act of the Divine as to Love neighbor as self, and worked for the good of all. No, no, Divine Science does not indulge any such wild fancies.

What would I teach them? I would teach them the Truth of their own divinity, the unity of substance, or oneness of all Life, and keep on and on until I convicted or convinced them of their own godly power or nature. I would teach them the Truth of God, and that what is true of God is true of man. Thus would I prove the unity and allness of good to them. Were I to teach them what I have said was not in Truth, how would our dear brothers know that they were unfolding properly if they ceased committing crime? What standard

for conduct is there in that kind of teaching? What science or principle? I notice that those who teach such doctrine and call it unity, oneness, advise in their summing up that we love one another, for love is the law; but why not murder instead of love, if it is Divinely ordered and actually necessary to unfoldment?

I tell you, dear ones, science is consistent. Like produces like and never otherwise. The infinite source and cause is not a contradiction, nor does it express itself in contradictory ways, nor can it be made to do so through personal ignorance. The infinite variety of expressions in creation blend in the unity of substance, and are in no way antagonistic to each other.

NO PENALTY.

It is argued by some who do not perceive the Truth of revelation, that there is no forgiveness of the violation of natural law. Let us consider this in the matter of healing. Healing is taking place all the time and we know that it is the presence of wholeness that is doing the work. It is argued that if you violate the law you must suffer the penalty; that there is no forgiveness of natural law, and no forgiveness of mental and moral states that are a violation of law. Men and women have gone to insane asylums through supposing these false statements to be true. Forgiveness of sin—a falling short of Truth—is proven in Divine Science not to be an exceptional manifestation of Supreme power; it is the revelation and effect of the supreme nature of omnipresence. The law of forgiveness is the practice of the Almighty good—the one God.

Freely you have forgiven, now freely forgive yourselves—give up former habits freely and you will demonstrate fully.

It is said that if you put your finger in the flame of fire it will burn, pray as you will; and yet Divine Scientists have demonstrated instantaneously over severe burns, through denying so-called natural law and affirming the Truth. It is further argued that if you fall any distance you will break a bone, however pious you may be. It is indeed true that there is no forgiveness in natural law? What a strange looking audience this would be if there were none! The boy

cuts his finger, and the spirit, present within and around him, begins to heal it at once; he breaks his arm—the same spirit, the only power, begins to knit the bone; he burns his finger—the same Holy one provides a new skin. Some say that it is nature that does this, but spirit is everywhere present and is manifest in nature, hence it is the source and cause of nature who gives to all life and breath and all things, and it is the same source and cause which does the healing; it is the spirit expressed in man which, to know, gives a realization of freedom.

No explanation but a scientific one can enable us to see that the work of each one personally, is to drop all claims of sin in connection with the world.

Shall we think that the Holy Spirit that heals the finger and helps the man to a new skin, and knits the bone, cares nothing for the moral and mental state, and will not illumine those who in calculation have fallen short of Truth? No, the law is beneficent in all things. Forgiveness, in the Greek, means sending away of sin, doing away with the habit of falling short of Truth, ceasing to miss the mark of oneness.

It has been proven time and again by scientists, that if we cut a finger, burn the hand, or break a bone, we need not suffer what is generally called the penalty. When we work in concert with the power which begins the healing at once, there is immediate redemption from the whole thing; the healing is instantaneous, the bone has been knit strongly together without pain or soreness. Neither healing nor redemption is barring the doors in one place and opening them in another, literally speaking, it is bearing away the conditions not at one with ease; it is doing away with the claims and theories formulated in a supposed separation from God; it is ceasing to identify ourselves with the claim that there is anything but the absolute good—the eternal substance.

If it were true that there was no forgiveness of natural law, you would be before me to-day with every pinscratch, cut, bruise or burn that you ever had, with every pimple, boil or sore, with the measles, whooping-cough, chicken-pox, toothache, headache, and every conceivable ache and pain that was ever thought of or sensed by you; you would have

every grief, every mental state, every moral or immoral condition, or claim of imperfection that was ever thought of. What a spectacle! What an audience! How could we expect you to hear the word of God, and how could you expect to perceive the Truth for yourselves when presented?

In the face of these facts, let us cease arguing for physical causation and that we are under the dominion of natural laws (separate from the one only law—Love), which, if we violate, we must suffer the penalty. We heal in Divine Science by knowledge of Truth; we know there is no law to God save His own supreme nature, and that many of the so-called natural laws are simply erroneous beliefs.

Divine Science establishes fully, absolutely through its system, that there is no dual power, no duality anywhere in supreme being, or in visible existence; that the pronoun *I*, spoken with limitless meaning, and the word Father, are one. "He is antichrist that denieth the Father and the Son."

Let us conclude: That since there is but one Substance, one Spirit, or one God, two can not be found; so, if the bodies of two men, one in a state of health and the other supposed to be in a state of disease, were resolved back to their original elements, nothing would be found in the one that could not be found in the other; the elements of either would not be found to be temporal and mortal, but indestructible, hence Eternal. They are traceable logically and scientifically to the one Supreme cause. Not an atom of anything that is can in any wise by any means be lost.

Where then is mortality to be found? If not in the elements of which our bodies are composed, then certainly not in our bodies. It can not be found in the idea of form, for the idea of all form is in infinite mind, from eternity to eternity, which is the basis of its continuous demonstration.

Mortality then is relegated to the realm of false opinion, false supposition, error of belief, into the nothingness of which all falsehood consists. It is therefore in the bottomless pit, sunk into oblivion, with no chance to appear, for it cannot strike bottom anywhere.

Jesus taught that "If ye abide in Me and My words abide in you, then are ye *My disciples*, and ye shall know the Truth and the Truth shall make you

free from death." He taught His disciples that they were what He was, and said: "Go tell the people that I ascend unto my God and your God, and my Father and your Father." He taught the common origin of us all, and that we are all one in nature; and the only demand that was made was that we "believe on Him whom God hath sent," even on ourselves who are sent into the world. He said "*Ye believe in God, believe also in Me.*" He that believes in Jesus, must believe in himself as the sent of God.

Then can bodily immortality be demonstrated? Yes, Jesus demonstrated it. What has been done can be done and is being done. Jesus was an example of bodily immortality. To follow that example is to be as Jesus and do as He did. The things that I do. How did Jesus bring eternal life and immortality to light? By revealing the truth of being. "If ye keep my saying ye shall never see death." "He that hath seen Me, hath seen the Father," for I and My Father are one." "The words that I speak unto you they are spirit and they are life." To keep His word is to represent the truth of what He is; and to thus represent the truth is to be what He is. Divine Science proves that immortality is not dependent on anything, but is, and is eternal Truth, which every tongue should confess; a truth to be realized both universally and individually. That the Supreme All is Eternal, is the foundation fact of realization.

Then to know that our bodies are included within ourselves, and that we are co-eternal and co-equal with God before our form was expressed, is to know that our bodies are begotten as was the body of Jesus; that God is the Father, source and cause of our bodies. That we are born into the world a living demonstration of the Fatherhood of God.

Divine Science is the one system of teaching in which man's divinity is known and proven, as we find Him here in bodily existence. It is the one system that teaches the absolute salvation of the body, so that it can be understood and applied. It teaches the truth of being, of creative action, and creation; and proves the Creator, creative action and creation to be a trinity in unity, one living and true good.

Divine Science recognizes no mortality, no corruption—"God will not allow His holy one to see

corruption." It recognizes no evil, or falling short in its system. It knows no partial truth, no temporal life, no death, for it is the perfect truth, which is always with us—that has already come; so that which was, in part to observation, is done away with a knowledge of being.

Salvation means to be saved from death, and it means to be saved from death here and now. So let us lay hold of the allness and everywhere-ness of God, and prove that life is eternal; that it is now what it shall ever be. Let us live in the present, and know that now never ends, and we will find that all practical good is already demonstrated.

Life is all in all.

I am Life exempt from death.

I am Substance exempt from mortality.

I am Intelligence unvarying.

I am Power unending.

I am what is, was, and evermore shall be.

This is the true freedom promised us, even eternal Life.

We are in Him who is true, even in His Son Jesus Christ, and we are true.

This is the true God and eternal life.

This is the truth of man, who is life never-ending.

FINE FIELDS FOR AGENTS.

Special territory and liberal commissions allowed to general agents and sub-agents for handling "Christology—Science of Health and Happiness."

Extensive and remunerative fields open to energetic canvassers.

The text of the book speaks forcibly for itself as to its practical worth.

To be seen is to be appreciated.

Containing carefully formulated rules for the healing of all maladies, its valuable instructions prove an ever-present help in times of trouble as well as a welcome friend when emergencies arise in homes.

Every well-regulated family can be greatly benefited through securing an early copy of this valuable book.

For territory and terms apply to WASHINGTON NEWS LETTER COMPANY, 512 Tenth street, NW., Washington, D. C.

"CHRISTOLOGY—SCIENCE OF HEALTH AND HAPPINESS."

The new book, "Christology—Science of Health and Happiness," is meeting with a more flattering reception than we could have hoped for. The third edition of the book is now in press and will be out by the 1st of October, but we have sufficient of the other editions to supply all orders. The book trade seems disposed to take up this book and push it.

We have words of commendation for a great many other books, and many of them are most excellent; in fact, for the advanced student according to our judgment are better than Christology. But for the purpose of teaching others how to heal the sick, to come into the spiritual understanding, the very groundwork, so to speak, of this Divine healing, we do not think there is any book in the world that compares with it.

We give extracts from a few letters that we have received regarding this book for the purpose of giving an idea to our readers of how the people at large are receiving it.

In a letter received August the 8th from Minneapolis, Minn., the writer says:

"I thank you for the book and for the great good that you are doing in Unchaining the Truth. I now know what this kingdom of heaven within means and feel sure that the time is coming when I will fully grasp the Truth. I will speak a word for this book to all my friends, for all ought to have it. I thank God and you for what it is to me. I feel sure that I can heal myself and my husband, and that there can be no limit.

"Yours in Love and Truth,

"(Signed) _____."

A gentleman from Ohio writes: "I am daily reading 'Christology.' I like it the best kind, for it is a great book, and would not go without it for many times its cost.

"Yours truly,

"(Signed) _____."

A friend writing from Tampa, Fla., says: "Your book, 'Christology,' is so full of beautiful thoughts that one can not fully express themselves in words. I have received much benefit from it and know there

will be many, many others who will receive the same.

"Yours in Love and Truth,

"(Signed) _____."

A friend in Philadelphia, who is a member of the Eddy Church, and has been for years, writes under date of July 25, as follows:

"My Dear Col. Sabin:

"I write you briefly about your new book, 'Christology.' I could say a great deal in its favor and yours, and at other times I will try and do so. In the first place, I congratulate you on being able to send forth so useful a work, and those who are so fortunate as to receive and study it are doubly to be facilitated. It is so clear in style and so forceful in the expression of great truths that it catches and holds the reader's attention, and thus instructs and benefits him while pleasantly entertaining his senses.

"When reading this volume, as I do every day, I think of the contrast between it and Mrs. Eddy's Science and Health. When I first began to read the latter book how I used to struggle with the involved and obscure style and statements, and mentally protested against the unnecessary hard task the authoress had set for her readers. I frequently said of Science and Health in those days, 'The writer of this seems to be afraid to tell the reader how to do anything for himself or others lest some teachers should fail to get \$100 for class instruction out of him.' I have been a reader of her books for the past several years; but now when I need help it remains closed and 'Christology' supplies my wants, in terse sentences and frankness of statement, which it seems to me all can understand. I am grateful to you, dear Colonel Sabin, for thus bringing within my reach at a low cost so valuable an aid to my progress in Christian Science.

"I find the many treatments you give in that book of great benefit, and these take the place largely of a healer.

"Hoping you will be blessed in your work as you certainly have tried to bless your fellow-man in 'Christology,' I remain,

"Most sincerely yours,

"(Signed) _____."

A friend from Ohio writes:

"Dear Brother Sabin:

"Your letter bearing date of July 17 was a message of prophecy to me. In substance, you said your new book would do more for me than any other book I could read. It certainly has brought sunshine and happiness to me and I am well. May God especially bless you for your help in freeing me from these earth-bound environments. Enclosed I send you \$5 for the copy you sent.

"Yours in Love and Truth,

"(Signed) _____."

A letter from a friend in Texas says: "Your new book is a perfect treasure. It is like a chain of pearls, both instructive and interesting. Several of my neighbors have been looking at it and are going to send for it.

"(Signed) _____."

A celebrated Scientist living in Chicago, who has been practicing through the Eddy School for a great many years, writes of the book as follows:

"Dear Brother:

"I do not know how your new book, 'Christology,' could be made better. To my understanding it is excellent, and many blessings will be yours for giving to the sick and suffering and all mankind a book so simple and true that the masses can read and understand and be healed. I was delighted to see your picture and also Mrs. Sabin's in this wonderful book. They are good. Both look good and pure, as I know you are.

"With kindest regards for you and Mrs. Sabin, I am

"Your Sister in Truth and Love,

"(Signed) _____."

A friend from Roseland, B. C., writes:

"Dear Colonel Sabin:

"I received 'Christology' and am very much pleased with it and find it just as interesting as can be. I intend to study it and follow the rules laid down in trying to live the life.

"Yours in Love and Truth,

"(Signed) _____."

An old editor, a man thoroughly read in all branches of Christian Science, writing from Mich-

igan, says: "I received a copy of your book, 'Christology,' a few days ago. I have read it nearly through and like it very much. I think you will have a great sale for this book. I hope so, at least.

"Your Brother in Truth,

"(Signed) _____."

A friend from Texas says: "Your book, 'Christology,' received, and is impossible for me to find words with which to express my gratitude and thanks for your continued goodness and unlimited love. I thank you again. May God forever bless you, my brother. The book is perfectly lovely.

"Yours in Love and Truth,

"(Signed) _____."

A lady from Lowell, Mass., writes: "Your book entitled 'Christology—Science of Health and Happiness,' finds a very welcome place in our home. It brings so much comfort and happiness from reading it, for it is such a guide and directs to the Truth, and I think God called you to help proclaim his truths to the world."

"Respectfully yours,

"(Signed) _____."

These testimonials could be continued by the hundreds, which are being received daily; but this ought to be enough to satisfy those who have not seen the book that it is the word of Truth.

The way we know that the book is true is that it teaches how to heal the sick, and any person who will take the book, and read it and learn its philosophy, will be taught how to heal the sick. And it is the only book, as before remarked, that we have ever known that gives the absolute rule in a scientific manner.

MENTAL SCIENCE TREATMENT.

I am supreme,
I cure—redeem,
I lift from the clod to the soul;
—No storm of hate,
No hand of Fate,
Lives where I am control.

I am supreme,
The sun never seen,
That dwells in the Temple of Man.
When from the skies
He turns inward his eyes,
I will show Him myself, the I Am.

—Ann Walker Gould.

Moline, Ill.

HEALING THE SICK.

The double command given by our Savior to "Preach the gospel and heal the sick," is as much our duty to-day to comply with as it was with His early disciples.

Almost, if not the last command, our Savior ever gave was to take His gospel and preach it, carry it into every part of the world, and the evidence that those received of their belief was that they could heal the sick, cast out devils, drink deadly poisons, etc., and wherever these signs followed, that was the evidence by which believers were to be distinguished. It did not mean that one had this healing art and another had not; but it meant simply that they had a knowledge of the Truth which made them free. And where any person may have said that this law was not universal they were talk-ink contrary to the very commands of Jesus Christ our Savior.

The same is true to-day. All true believers can heal the sick. It is the sign given, and the only sign given by our blessed Master, where we can understand and know who are believers and who are not.

As is our custom, from time to time we give evidences of this religion by giving testimonials of those who have been healed, and we submit a few cases of healing with this communication.

The first case to which I will call attention is that of a lady who resides in Washington. She came to see us on the first day of June. She was suffering from what the doctors had told her was a complication of kidney and bladder trouble, causing bloating all around her body, intense pain, and the doctors told her she might drop dead any moment, and as she remarked when she came that she did not expect to live a week. We gave her heroic treatment for five weeks, and although she is a lady over 60 years old, she apparently has the vigor of youth, perfect health, and is rejoicing in her emancipation from evil. She not only is perfectly healed, but during this time by the study of the book "Christology," she is now enabled to heal the sick and do the work herself.

A lady wrote to us from Deadwood, S. Dak., suffering from a complication of diseases. After one week's treatment she wrote: "I am more than

thankful to you for your great healing power. I continue to get better all the time. Thanks be to you and the Heavenly Father.

"Your sister in Christ,
"(Signed) _____."

We received a letter in the latter part of July from a lady at Coronado, Cal., asking for heroic treatment for total deafness. Nine of us took up the case and treated her exactly two weeks, but she was well before we quit. She writes under date of August 4: "I have waited three days since recovering my hearing in order to be certain that it had returned for good, and I have just telegraphed you to stop treatment. I can tell the hour and moment that your treatment reached me July 31. I was at that time almost totally deaf and sick with nervous worry when this indescribable feeling of relief came over me. I said immediately, 'Colonel Sabin has reached me,' and the next day my hearing cleared, and I now feel greatly relieved and very thankful.

"Yours very gratefully,
"(Signed) _____."

Another letter written by a lady from Northern Indiana, says:

"Dear Colonel Sabin: You have indeed sent a blessing. My husband is so much better that we are all surprised, even those who understand something of the wonderful power of Love. As I told you in my first letter the attending physician took four days to decide the disease and then named it typhoid fever, giving me to understand that it must run three weeks, and that from the violence of the attack there was a possibility of a much longer run. Now he says that it is the most remarkable case that he ever saw. I am quite sure he does not know why the treatment he gave could have accomplished so much in so short a time. One friend came with a very long face inquiring for my husband and to offer sympathy, and also to say what a terrible trial I was about to pass through, as the evening paper the night before had announced the case in fine style; and I met her with a smiling face and told her that the fever had left him and he was sleeping peaceably. So the sister said, 'Well, of course, it was not typhoid fever.' My answer was that I did not name it. Dr. _____, our family phy-

sician, took four days to decide. It was his verdict. If he was mistaken, why surely when doctors disagree a sick man may stand some show of help if he be given a bright thought, much of which I know was just as well left unsaid.

"I thank you again for your kindness, and wishing you every good thing. I am

"Sincerely yours,

"(Signed) _____."

Some time in the month of April we received a letter from a gentleman in New York State, or rather from his sister, who was writing for him, asking for treatment. He had so many complaints and diseases that the list covered nearly a sheet of ordinary letter paper to write them on. She asked for heroic treatment. We put nine healers on the case. June 16 we received the following letter from the sister: "My brother wishes me to say that now he feels well, and you may stop the treatment. Should any claim return we will let you know. He looks bright, seems cheerful and all right as far as we can see. Everything seems to have slipped off. Can't think of anything more to be treated for. As a man thinketh so is he.

"No doubt you will be gratified to get this report as we are in turn to make it. We thank you for the interest you have taken in the case and hope that God's choicest blessing may follow your work. He has received the new book, and as we all belong to the same family can enjoy it together and grow in the understanding of this Truth and spiritual knowing. God's ways are past finding out, and we can't understand how it is he has got out so well so soon, but so it seems.

"Yours in Love and Truth,

"(Signed) _____."

A lady wrote and asked for treatment for aggravated erysipelas. We received the letter on the 17th day of June and on the 21st day of June she wrote:

"Col O. C. Sabin.

"Dear Brother: In this glorious Truth, I am thankful to say to you that the strong claim of erysipelas which has tormented me for thirty-nine years, is better. It began to cool the 17th, and has not pained so bad since. I slept that night better than for months, and have slept every night since.

The shining, angry swollen flesh is softening. Oh, how thankful I am. I am more quiet in mind and body, and feel I am going to be well. Thankful for your prayers, and with the Love of God in my heart, I am

"Your grateful sister,

"(Signed) _____."

In the latter part of June we received a telegram from a lady in Northern Illinois, asking for treatment for her son, who was suffering from a complication of diseases, from which he had a great deal of pain. She wrote, under date of July 1:

"I thank you and your co-workers from the bottom of my heart for the relief you have given my son. To-day he is free from pain, the first time in five weeks. I telegraphed you this afternoon and asked you to stop treatment as he is all right.

"Yours sincerely,

"(Signed) _____."

We received a letter in the latter part of June from a gentleman in South Dakota, asking for treatment for a complication of lungs, grippe, etc. On July 2 we received a letter which in part is as follows:

"DEAR BROTHER: Yours of the 29th ult. is before me, and in reply thereto would say that on Sunday morning between 2 and 3 o'clock I was awakened by finding myself uncomfortably cold, from a cold change in the temperature of the room, which to me meant a coughing spell, as past experience had proved itself; but I was agreeably surprised to find myself thanking God and exclaiming, 'I am healed, I am healed.' My heart goes out in gratitude for this manifestation of God's goodness. God bless you. You may stop treatment at the end of the week unless I should think further treatment necessary, of which I will advise you.

"Your brother in Love,

"(Signed) _____."

We have not received any word from him to continue treatment and I take it that he is perfectly well as he said.

We received a letter from a lady in Michigan under date of July 1, as follows:

"DEAR FRIEND: I received the new book enti-

tled 'Christology.' It is a lovely book. I enjoy reading it so much and will study it as much as I can. I am feeling much better. I am not troubled so much with bloating, gas in the bowels, goitre (big neck). My neck is getting smaller; it does not trouble me so much. Mr. Sabin, how can I ever thank you enough for your loving kindness? I hope to be able in the very near future to send you money to pay for the treatments you have given me. I am

"Your friend,

"(Signed) _____."

About a year ago a lady in Washington visited me and asked me if I could treat a member of her family, a young lady about 26 years old, for insanity, and wanted to know if I thought it would do any good. I told her if it was God who healed the sick He surely could heal one thing as well as another. If it was not true then we were all dupes and blind leaders of the blind. The result was that she wanted me to try. I treated her one month without any apparent immediate effect. Then we put her under what was termed heroic treatment. Nine of us treated her right along. Her mind commenced to clear gradually, and finally she was pronounced perfectly well by the physicians in St. Elizabeth's Asylum, in this city.

The doctors in that institution gave her no medicine; said that medicine would do her no good.

When she left the asylum in a week or two her relative took her on a visit to the far off Pacific coast. Before starting she wrote me this letter:

"I leave with (naming the patient); she is now home and seems to be thoroughly well. Give us a thought while we are on our journey, and I will see you on our return. With kindest regards to Mrs. Sabin, and many thanks to you both for your kindly thoughts of me and mine, and benefits derived therefrom, I am

"Respectfully,

"(Signed) _____."

A great many other cases, hundreds of them, could be given to prove that this healing is a practical fact. It belongs to no one person more than another. All healing is done by virtue of God's natural laws. The Unchangeable, Undeviating, Eternal Father, does everything in accordance with

fixed laws. The same thought that holds the world and the sun and stars in their orbits and carries perfect and eternal harmony throughout the created universe, heals the sick. But in order to obtain the benefit of the sunshine one must walk in the sunshine; and if we would understand this Truth and the knowledge which will make us free, we must study and learn the lesson. If a hundred persons were sent to a blackboard to perform an example in mathematics, and only one out of the hundred were to solve it, he would prove the rule; and yet even though not one should solve it, the rule, the eternal principle, would be there. So with this healing. It is a God-given right inherent in man. It is the power of God working through man and in man; and in order to understand it we must know what our Savior said we should. We must know the Truth and the Truth shall make us free.

All prejudice should be laid aside and this thought should be taken hold of the same as any other of God's blessings, and our loved ones should be saved and not be permitted to die and fill untimely graves.

God never created death. God is Life, Eeternal Life, and we are His image and likeness, and as we are like Life we are like God; and when we are looking for death and expecting death, we are as far from God as we possibly can be on this earth. God is Love as God is Life, and anything which does not embrace these is not like God, neither is it His image and likeness.

If only the people will look into this matter, the Truth will convince them. None should be prejudiced against this Truth because of the claims of imposters. All must know it is God working in and through man, and the power is real and can be utilized by all.

NEVER ALONE.

Never alone, for the Father is with us,
 Truer companionship where can you find;
 For mortals with mortals are worlds undiscovered,
 But peace we may have in the Infinite mind.
 Then do not grieve so, nor yearn for the dear ones,
 Who only the comfort of earth can give;
 For lo, "I am with thee!" The glory indwelling.
 Look unto the Father and His life live.

—H. Maud Merrill Phelps.

OF THE CHURCHES.

Our relation to the orthodox churches, so far as we are concerned, is nothing but of the most friendly character. We have great respect and admiration for the ministry and the members of the churches and for the teachings of the churches. The bible which is their guide, is our guide. The truth which they teach we teach. The Savior they depend on we depend on. The God they worship is our God; and we have nothing but respect and admiration for the Christian churches.

It may be said that Christianity is the measure of a nation's greatness. Wherever you find a nation which is devoted to the worship of God and of Jesus Christ, His Son, we find that nation great; and in the measure that it does this free and unalloyed, in that measure is that nation prosperous and powerful. Take a community. Let the members thereof be devoted worshipers of God and of His blessed Son, prosperity settles in around and about that community. We find them advancing in knowledge and learning. It is with gratitude that we thank God that we were born in this Christian land where God and His Son are worshiped as they are.

In our thought we step but one step in advance of the truth as practiced by the churches. We make the healing of the sick through divine power a reality. The churches all pray for God to heal the sick. They pray for it, and we rely on it, and we understand why it is done; and God does heal our sick. We have more perfect results than is obtained through the ordinary prayer of the Christian. Our prayer is more effective because it is given with more certain faith and understanding. We say God bless the churches, and He does bless and will bless them; and it is the object and aim of our life to-day to incorporate in these churches the practice of the healing of the sick as was done by Jesus and His disciples.

Instructions for Addressing Letters.

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and What it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street, N. W., Washington, D. C. **DO NOT SEND ANY SUCH LETTERS TO JOHN H. TURNER.** Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 1800 Belmont avenue, N. W., Washington, D. C.

In following these instructions it will simplify our work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

A GREAT PRIZE.

If any person could be assured that for any sum of money at his command he could obtain information that would absolutely prevent him from ever getting sick, destroy all fear of sickness, destroy all poverty, all want, all sorrow, and the fear of all these things, the price he would be willing to pay for such knowledge would be limited only by his ability.

Here is this great metaphysical fact, which is God's system of communicating with man, and enables all those who understand it to absolutely control circumstances and make themselves masters instead of slaves. It gives each and every one who understands it the power to prevent sickness; the power to prevent sorrow and pains; the power to

prevent all aches; the power to prevent poverty absolutely, just the same and as perfectly as sickness; gives to every one that which God intended he should have, his share and proportion of the inheritance which God gave His children.

In other words, it gives to all who understand it the power of control, and prevents them from being the slave of circumstances. It gives each and every one the power to control circumstances, and to prevent circumstances from controlling him. That is what this new thought claims; that is what it is doing.

These things being true, and it is being attested by hundreds and thousands of reputable witnesses, I ask is it not enough to give any one sufficient interest in this work to at least study and find out whether it is true or not?

AVOID PREJUDICE.

If a person allows prejudice to control him he is in a poor condition to learn any new truth. In this subject of God-healing, the student's attention is directed to an entirely new principle, new thought. For centuries, and it is substantially true yet, people have been taught to believe that materia medica was the only system whereby sickness could be healed; and in the great metaphysical truths which are now being illustrated to mankind when we bring forth a new thought like this, one is met by the prejudice created by this early education. That prejudice often absolutely controls the conduct of those who have it. To such persons of course the Truth can not be given, because they will not receive it.

If any one wishes to learn this Truth it must be studied the same as any other science, and the fundamental principles must be understood, or else no work can be accomplished. The time is passed when a man can sit down and say, "I do not believe." That is now considered the argument of a fool. But the

time is here for investigation, and if a person has not sufficient knowledge to believe, should say this: "I am willing to investigate, and if I find it to be true, then I am willing to accept the Truth."

I know in my own case I could not have believed that which I now know to be true if all the world had told me; but I was interested sufficiently to commense the study of this Truth, and by this study I was taught the underlying principles and was enabled to demonstrate through God this power; and whereas I was then an unbeliever, I am now more than a believer. I absolutely know whereof I speak, and know it to be true.

HASTY SPEECH.

Stonehed—Then I spoke to the druggist and he advised me that I should—

Sawbones (interrupting)—Oh, he gave you some fool advice, I suppose.

Stonehed—Yes, sir; he advised me to consult you.

To-day is a King in disguise. To-day always looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days. Let us not be so deceived. Let us unmask the King as he passes. Let us not inhabit times of wonderful promise without deriving their tendency. Let us not see the foundations of nations and of new and better order of things laid with roving eyes, and an attention preoccupied with trifles.—*Emerson.*

REFORM CHRISTIAN SCIENCE CHURCH.

First meeting for fall to be held on Sunday, September 1, 1901, in the Lecture Room of the Halls of the Ancients on New York avenue NW., between Thirteenth and Fourteenth streets, at 3.30 p. m. Meetings to be held there regularly each Sunday afternoon at 3.30, also each Wednesday evening experience meeting at 7.30.

All are invited. Seats free. Elegant surroundings.

AN APOSTROPHE TO LIFE.

(BY ANNA W. MILLS, IN HARMONY.)

Oh, Life! Thou Infinite, Eternal, Omnipotent One!

Continually active within us and for us, to bring to us happiness and joy!

Life! Active, loving and creative. Thou art God, and thou art man and woman.

Life! Thou are continually creating and recreating us, every moment bringing us into a new birth.

Life! We desire always to glorify thee, and to enjoy thee forever, by always living now and forever.

Thou, Oh, Life, has come to us in the person of Christ Jesus, that we might have Life more and more abundantly through knowing Life and Truth.

Thou hast come to us in the foods and fruits and delicacies of the vegetable world, that we may partake and be sustained thereby in bodily joy and pleasure.

Life, thou hast come to us in the sweetness of the flowers, in their color, beauty and perfume, that our æsthetic taste may be gratified, and our love for the beautiful may be satisfied and expressed.

Oh, Life, thou hast built the mountain and the vale, and covered them with magnificent verdure of lofty tree and waving grass and grain for our delight.

Oh, Life, thou hast created the almost boundless waters of the great seas that we, too, may reach out into the boundlessness of our existence and be conscious of Infinity.

Oh, Life, the Omnipotent, thou art in the air we breathe, which unites with the great invisible universe.

Oh, Life, Victorious, thou hast so blessed us with thy rich conception of us that thou hast created us man and woman in thine own likeness and image, that we may look with ecstasy into each other's eyes

and learn the first lesson of Love, which is the law of Life.

Thou hast given and revealed thyself to us, in the image man and woman, that we may know the unspeakable sacredness of Life, which is Love in its holiness.

Oh, Life, thou art Lord! The earth is thy creation and thy gift to us. Because of thee we speak, and sing, and act, and know, and hear, and taste, and feel, and love.

We have met together this heavenly morning for the healthful and normal honor and glorification of Life.

It is Life that has brought us together. It is Life that is inspiring us; that is creating and sustaining us, and giving us emotions of joy. Therefore we worship thee, Oh, Life. We acknowledge thee and thee only.

We recognize thee and no other. There is no other. Thou in us art all—love, joy, happiness forever and forever, eternally, now.

WHAT CHRISTIAN MINISTERS SAY.

Rev. Percy S. Grant, rector of the church of the Ascension in New York, wrote as follows:

"I wish every church member were as spiritually alive and willing to sacrifice as much for their principles and for their soul development as are many of the Christian Scientists I know of. It is spiritual life. Every church member ought to practice Christian Science. The more Christian Scientists I can have in my church, the better I like it. When I meet a Christian Scientist I find a person who is religiously alive and striving after spiritual advancement."

Rev. E. Winchester Donald, successor to Phillips Brooks, rector of Trinity Church in Boston, says:

"Is Christian Science leading men out of the darkness of unbelief into the light of God? Yes, it is; there can be no doubt about that. You and I know too many Christian Scientists whose lives are blameless to doubt that."

WASHINGTON NEWS LETTER.

—Published Monthly—

312 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C. as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year.....	\$ 1.00
Eleven copies, one year.....	10.00
United States and Canada.....	1.00
Europe, Asia, South America—in those countries in the Postal Union.....	1.26
Oriental Asia, with postage additional.....	1.00

SINGLE COPY RATES.

One copy.....	\$ 10
100 sample copies.....	8.33

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please do NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

Two years ago on the 6th day of September I took my stand and dedicated my life to the purpose of "unchaining the Truth" that the world might know of this great natural law which was being invoked for the healing of the sick, and that knowing, all people should be enabled to practice and enjoy the benefits thereof.

At that time, as is well known, there had been no champion raised up strong enough to combat the combine which was chaining this Truth, and which had for purposes of private gain environed it round and about in such manner as to place it under the control of a coterie of persons who, for selfish purposes, were smothering it except to those favored ones who were enabled to pay the enormous price charged.

God has blessed the Reform movement. We now have church organizations and societies in all

the Reform Christian Science Church.

The work is but commenced. We have mountains and in all countries, where this Truth is being taught free. There is no civilized flag which floats that does not cover and protect adherents of taints of prejudice to destroy. The great body of the people belonging to the different denominations of Christianity had become disgusted because of the practices of the combine of which I spoke, and they will have nothing to do with such error; and in their prejudice have lost sight of the fact that in the real inwardness of this movement there is a great truth which belongs to all the children of men.

The Christian world will not endorse and does not believe that our Savior has come the second time; or that He is represented by a fraud in Denver, or another one in New England; or that the prophet Elijah has come the third time. These monstrous claims substantially shut out all religious denominations; and, in fact, everybody who have any considerable amount of self-respect. These very claimants who are parading before the world are themselves unable to heal the sick, can not heal the sick, and do not heal the sick, because in order for one to heal the sick he must live a life of righteousness, of holiness, of purity and uprightness; and evil persons who make any of these claims know in their inward mind that they are liars and that the Truth is not in them.

This God-healing belongs to all people, is as much the law of the unchangeable God as are the laws of gravitation, the laws of light and heat, the laws of electricity, or, in fact, any other of God's natural laws. It is only by bringing into action these latent forces that this power can be invoked. If a person wants to stand in the sunshine he must not seek a darkened cellar, but must walk out boldly where the sun will strike him, and he will then receive its beneficent rays. So it is with this Truth. It belongs to all; but all in order to apply its principle must study and understand its prob-

lems and the philosophy upon which it is built.

In my work for the next year I wish to accomplish one object more than any other, and that is that the Christian churches of every and all denominations, the ministers and the membership thereof, may be induced to study this Truth, study it independent of Eddyism, Dowieism, and every other ism—to study the Truth, the naked Truth—and thus bring themselves into harmony with this great principle of natural law which heals the sick, and then the Christian world will adopt it; and like every other great Truth, it will become a universal rule, and those who do not believe in it will be exceptions so rare that they can scarcely be found.

The scientist who first discovered the law of gravitation did not create anything. The law was as old as the universe, but yet its discovery is of comparatively recent date. The scientist who first discovered the power of combined fire and water discovered no new power, but the power which he discovered was as old as God himself; and yet our knowledge of it is of recent date. The scientist who chained the lightnings and made them do our biddings become our slave, discovered nothing new, because that power was as old as creation; but he simply brought into our possession this great principle. So it is with this healing. The perfect knowledge and the perfect science of this healing has but recently come to our knowledge.

Our Savior, Jesus Christ, was the first one who practiced this great science to any great degree, and He taught it so that we can understand it; but the age in which He taught it did not permit it to be taught in its perfect simplicity, and hence He told us that we would do these works and do even greater works than He.

George Berkeley, in 1710, in his book, gave a clearer enunciation of the idea than was given by any author up to his time after the early apostles, and the thought has been growing in the minds of men; various persons have written about it until finally in the last half of the past century, it became

more and more disseminated until to-day there are millions of people who not only believe but practice this great healing law throughout the world. The members of the Christian churches have held back, and been held back, because of these prejudices of which I have spoken, but the time is coming when they must know the Truth, that they must learn to separate the wheat from the chaff, the true from the false; and they must be induced to practice this Truth because it is as much a revelation and as much a discovery to this age as have been the other great scientific discoveries which we have mentioned.

My object and my aim above and beyond all others is that in the year ahead of us this Truth must be dissiminated among these Christian people. They must be taught it; they must be impressed with the thought that God Almighty does heal the sick; they must be impressed with the thought that they, each and every one of them, can learn this science and make it practical; and that it is as simple as Truth, as unerring as mathematics. There is no place, there can be no place, for failure if all the conditions of the Science are complied with.

In this work I call upon our thousands of students throughout the world to give us their earnest help, to hold up our hands and demonstrate that God will give us the power and the wisdom and the understanding to carry forth this mighty work. Let every one make himself or herself a committee for the purpose of propagating the Truth and writings connected with this great Reform. Let us spread broadcast throughout all Christendom this knowledge of the Truth which gives us freedom. I feel that God has called forth this movement for this great purpose. I feel that the command which was given to me to "Unchain the Truth" is to be fulfilled, and that God in His goodness and His wisdom will bless us in this mighty work.

Lovingly yours,

Oliver C. Sabini

A CARD OF THANKS.

For many days I have been pondering over life. Accepting the teaching of "Basic Statements," I have been affirming "I am spirit. I am the Divine Life made manifest." Reading Harmony, it seemed to me the writers of those articles must be a different order of beings, far above this workaday plane of life, and I wondered what their everyday life was like, and I did so wish I could see a real live scientist, a leader, one of those in the front ranks; and grasping myself by the shoulder, as it were, I said to myself with a vindictive shake, something is wrong with you; no use to sit here affirming "I am light," unless you do something Grand (with a big G), to demonstrate that as a fact.

To-day came my April and May copies of Harmony, and taking the April number I opened and began to read an article on "Doing," and lo! from across the continent my own had come to me. I read a part of it, not once, but many times, and then with a happy sigh I laid it aside and returned to the kitchen to sweep the floor, to wash the potatoes, to get dinner. Many, many thanks for that article.

My dearest friends are among those who write for Harmony, although I have never met any of them yet.

Still I should like to see a real live scientist.

West Swanzey, N. H.

E. M. B.

In answer to the above, I am glad to say that I am this kind of a live scientist. That there is nothing that should be done in my home, or in any branch of my science work that I can not do, and there is very little that I do not do at one time or another. And whether I am preaching, teaching, healing, or editing Harmony, or doing housework, I am just the same. I demonstrate my limitless freedom by doing each day what should be done.—EDITOR.

INSTRUCTIONS HOW TO TELEGRAPH.

Those of our patrons who telegraph or cable the editor of the News Letter for treatment will do well to follow the following instructions:

When sending cable message simply address it "SABIN, WASHINGTON," and give name in single word, of disease. Sign name of party who wishes treatment. I will then understand that the party whose name is signed to the message desires treatment for the disease named, and treatment will commence at once.

In sending telegraphic messages, follow these instructions as nearly as practicable:

First. If the message is for immediate delivery do not use night message blank.

Second. State name of the one who wishes treatment, and if a child under 10 years of age, give the mother's full name also. State name of ailment, and immediately after telegraphing, send by mail a letter giving particulars of case.

Third. When it is safe, telegraph or write for treatment to stop.

Fourth. A letter or telegram ought to be sent us every day during the treatment when patients are very low, stating conditions.

Fifth. What is known as "urgent treatment" is always given to telegraphic cases, and this should not be continued any longer than is necessary.

Sixth. We never reply to telegrams or cable messages unless by special request, as reply is not necessary; treatment in all cases commences as soon as requests received.

A NEW BOOK FOR BOYS AND GIRLS.

It is with pleasure that we learn of Mr. Alwyn M. Thurber's latest venture in the field of fiction. His new book is for boys and girls—anywhere, say, from 5 years up—and if we mistake not, it is just the work so many of the Scientists have been looking for so long. Its title is "Elsie's Little Brother Tom," and opens with a beautiful Christmas scene in Elsie's home. The reader is carried along through the other holidays of the year, and the youthful mind is taught the Truths of the Science without being made aware of it. It is a book that adults may read with profit. This excellent publication, and a new book by Hannah More Kohaus, entitled "The Science of Sciences," are the latest announcements of the Universal Truth Publishing Co., to be found in our advertising columns this month.

THE VIGOR OF EXPECTANCY.

BY WILLIAM RANSOM, IN FREEDOM.

It is a duty every one owes to his fellow-man to be vigorously expectant. By this mood of mind we acquire a wonderful serenity that comes of a trust in the Supreme Good. Unconsciously we live up to the golden rule of doing unto others as we would they should do unto us. If we are always expecting good, and if we search for the good in everything and every living creature, only the higher and spiritual qualities will be attracted to us. The lower, and those forces we call evil, will be repulsed. They can not exist within the circle of our thought radiation. Our highest aim will be to do good to ourselves and all with whom we come in contact. Men and women who may have harbored bitter and evil thoughts of us, will find that their malice will gradually lose its venom. They will not probably notice this. But as we keep in the attitude of good will to all, thoughts that are spiteful and inimical to us will be neutralized. At first indifference will take their place. This at last will change to feelings of actual friendship; and before they recognize it, they will be acting toward us as we are striving to act toward them. We must keep in the mood of expecting our enemies to become friends. We need not tell them of this expectation in words. But our power of silent and higher thought force will achieve it.

It is wise for us to watch ourselves closely as to what we expect for others as well as ourselves. Once our consciousness is awakened and we realize the power we have within us, it behooves us to guard vigilantly the kind of thought force of expectancy we send out when we think of others. If we have a sick relative or friend, we must send to him the vigor of expectancy. Expect him to get well, rather than that his ailment shall grow worse. No matter how serious the malady from which the relative or friend may be suffering, expect recovery. Even if he should succumb, the fact that we have not changed our attitude of mind toward him will have temporarily benefited him. Much more, it will have benefited us. It must never be forgotten that thought force is always reactive. If we send to our sick friends the thought that they will not

improve, our use of the vigor of expectancy is in a wrong direction, because we expect them to become worse. By the law of reaction we get in return the force of sickness, not of health. Instead of assisting those whom we are desirous of improving, we but add to their troubles and at the same time weaken ourselves.

Many of those who pass away do so because the spirit has to cast off the physical body, owing to the load which has been placed on it through the thoughts of others. Numerous men, women and children have been virtually killed by those to whom they were nearest and dearest. Loving and sorrowing mothers surround sickly infants too often with an atmosphere of their own fears. This imparts the power of the spirit, and it is forced to leave the body. Fear, as has been said before, is nothing but the use of the vigor of expectancy in a wrong channel. It is the expectation or fear of death that brings it to pass; it is the expectation or fear of continued illness that makes the chronic invalid; it is the expectation or fear of poverty that causes misfortune and what we term ill-luck to overtake us.

There are hundreds of thousands of men and women to-day whose whole surroundings, material and spiritual, can be changed by a reversal of their use of the vigor of expectancy. It simply requires an entire change of their mental attitude. Our thoughts are perverted more than we are at present conscious of. But as soon as we feel this to be true in the slightest degree we are on the right track. This can be proven to our own satisfaction if we but try.

Men and women are recognizing more and more the wonderful powers with which they are endowed. As they realize that they are a part of the Divine and Supreme Force, the sense of the responsibility resting with them becomes awakened from its long slumber. We are all answerable for our conditions. All the suffering and wrong-doing in the world have been created by the thought force, which all use consciously or unconsciously for ill or otherwise. It rests with us, therefore, to do our share in cultivating the vigor of expectancy. Exactly in the degree of vigor we acquire, shall we influence our surroundings and those of our relatives, friends and every one with whom we come in

contact. It is not necessary for us to argue on the merits or demerits of any particular religion, sect or denominational shadings of the one great Truth. When we have the vigor of expectancy, our mere presence will have an influence that will place false ideas in the background and still the tongues of the contentious.

Many of the foregoing assertions concerning the power of expectancy may, to many, appear dogmatic. They may require to have a series of deductions and long arguments constructed carefully on the most approved school of logic before they can in any way consider the subject. This is not for them. It is for those who believe that there are truths which are above the present development of the average reasoner. The force of the vigor of expectancy will appeal only to those who are ready to sense the higher truths of which this is but a fragment. What has been written has not been set down from any other motive than that of honest conviction.

Despite the doubt of skeptics that there is any such force as the vigor of expectancy, they would fain believe it to be true. And this, for the reason that no matter how much surrounded with materiality, the inner self tells all that such a force is desirable. Our lower forces, when the first suggestion is made by our spiritual self that good is all, rise with combined strength. They seek to smother the first glint of light which has entered, as soon as possible. Once, however, in receptive mood allow our minds to dwell on the possibility that expectancy is a two-edged sword, a weapon of offence and defence, then the citadel of our lower thoughts begins to totter.

There are many glad to testify that a large measure of success, physical and mental, has been achieved by striving to live up to what is suggested in the foregoing. Constantly recurring instances of the happy results to be attained by the healthy use of expectancy daily increase and strengthen their faith. The proofs of the wondrous possibilities of this mood of mind will soon come to all who put into practice the principles outlined.

Once we are sensible of the power of expectancy, we must take care that all our desires are placed on those things that are honest and legitimate, and that tend to further the highest good. If we ceaselessly

seek the aid of the universal good, the physical manifestation of our desires, which we shall create by our thought force, will be to this end.

It is right for us to desire plenty of light, color and enjoyment in our lives. We all need more of it. A legitimate desire is that we may have money. Radical and even preposterous as such an assertion may seem to many, by simple expectancy, the exact amount of material wealth we need will come to us. Opportunities will arise whereby we can make more money, or we shall be placed in a position where our material needs will be furnished us under more pleasant circumstances than at present.

If it has been understood what has been attempted to be explained here, it will be found that our desire for material prosperity will not come from the sordid aim of simple accumulation. It will come because of the knowledge that it will create surroundings which are pleasant to ourselves. By putting out the force generated by expectancy toward the improvement of our own spiritual and physical conditions, we materially benefit the spiritual and material environments of others. It is a duty, therefore, that we owe to the race to cultivate the vigor of expectancy. Satisfy yourself that your desires are good, and then trust them. By constantly doing this, we shall gradually clarify ourselves so that we shall feel that what we desire is good for us to have, because it will assist in the gradual development of all. Life, when properly understood, is a psalm of joy, no part of which is set in a minor key.

It is for all to choose. Shall it be the vigor of expectancy or the vigor of despair? Ask and ye shall receive.

FOR COURAGE AND FAITH.

We stand for right whatever may come,
No foe shall pass on our way;
We bring Life and Joy to many a home,
And turn darkest night into day.
On the ladder once seen, by Jacob in dream,
Angels come down from the fair courts above,
And with sunshine and flowers,
Make fragrant the hours,
And baptize all hearts with pure love.

We stand for the right, though clouds may look dark,
Behind them still shines the bright sun;
No billows shall swamp our spirit-led bark,
The harbor ahead shall be won.
The smiles and the tears, the fruitage of years,
Shall be garnered at our Lord's command,
Each bright flashing gem
Set in Truth's diadem,
Shall mark our way through the land.

THE NAMES BY WHICH THE FOLLOWERS OF JESUS WERE FIRST CALLED.

Jesus bestowed upon those who believed on Him no special title by which they could be designated as a distinct class of religionists. That was in harmony with His benign mission upon earth. He was the Healer of the Nations, and stood for all mankind, and He intended that those who were His followers, worshiping Him "in spirit and in truth" should be known rather by their works than by any name conferred upon them.

With infinite love and tenderness as indicating His parental relation to His disciples and their dependence upon Him as the objects both of His kindly care and teaching, as well as His desire that they should possess in their souls all the purity and trustfulness of innocent childhood on the day before his crucifixion, He thus spake to them:

"Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye can not come, so now I say to you." Our Lord evidently used the term Jews in this connection, not in a racial sense, for He and His disciples were all of the Jewish race, but to designate them as living in accordance with the Mosaic law as distinguished both from His followers and from the Gentiles.

Paul, who was a Hebrew of the Hebrews, used the term Jews in the same creedal sense in his address to the elders of the church at Ephesus, when referring to his labors, and his many perils in preaching the Gospel and doing his Master's works he said:

"Serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews."—Acts xx 18.

In the Talmud of Jerusalem, which was a record of important events in the history of the Jewish nation, Jesus is termed an Egyptian, and His followers are referred to as Nazarenes, and it is stated that he dwelt in Nazareth before coming into Judea, and with his necromancy he drew around him many people of the baser sort and that He was crucified according to the judgment of Pontius Pilate, for setting himself up as a king and conspiring against the Roman empire.

The followers of Jesus were also called, both by

Greeks and Jews for some time after His crucifixion, by the strange title "Men of this way," meaning probably the propagators of a new faith or way of salvation.

Paul doubtless referred to that appellation having been given them in the following sentence in his address to the Jews at Jerusalem. When standing on the stairs of the castle he declared the circumstances of his conversion, and made to them his defence of abandoning the faith of his fathers. After stating that he was brought up in Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God he said: "And I persecuted this way unto the death, binding and delivering into prison both men and women."—Acts xxii, 4.

That in the popular estimation Jesus was an Egyptian, and His followers criminals, was shown in the question asked Paul upon his being rescued by the chief captain of the band from the hands of the Jewish mob, that laid hands upon him in the temple and were about to put him to death. That officer, whose name was Claudius Lysias, had no religious prejudice against the apostle, and treated him with respectful consideration, and twice rescued him from the hands of the Jews who were the pioneer lynchers of antiquity, and seemed to have been wrought to madness by Paul's noble and eloquent defence, for we are told that "they cried out and cast off their clothes and threw dust into the air."—Acts xxii, 23. That officer, who did his duty to his prisoner and to his government with fearless fidelity, thus addressed Paul: "Art not thou that Egyptian which before these days madest an uproar and leddest out into the wilderness four thousand men that were murderers?"—Acts xxi, 38.

Lysias evidently mistook Paul for Jesus, a mistake that indicates that the popular belief was that Jesus, although crucified and dead and buried, was still living upon earth, for the Roman officer thus spoke, about twenty years after the crucifixion, and must have derived his opinion both of our Lord and His followers from the Jews of Jerusalem where he was stationed, who were the object servitors of their priesthood to all matters of religion. No name was more odious amongst Jews than that of Egyptian, for it recalled to their memories the cruel

bondage that their race had suffered for more than four hundred years in the land of Egypt, and the Jewish priesthood in applying that term to Jesus, and styling His pious followers "murderers," illustrated at once their deep cunning, their systematic lying and their deadly malice. It should be stated as an evidence of that retributive justice which causes the evil that the wrong-doer inflicts upon another to recoil upon himself, that the great mass of the people of Russia, styled the Jews "murderers," and persecute them most bitterly, unrestrained by the authorities in the monstrously false belief that the Jews are in the habit of kidnapping the children of Christians and sacrificing them on their altars in the synagogues. The Russians are almost universally of the Greek Catholic church, but the same malign belief in regard to the wretched remnant of the scattered nation prevails among the Roman Catholic peasantry of Austria and Hungary.

Among themselves the followers of Jesus were for a long period after the crucifixion termed variously "Brethren" and "Believers." Thus Paul, addressing the church at Corinth, said: "But now I have written unto you not to keep company if any man that is called a brother be a fornicator," etc., (I Corinthians v, 11); and he commences his first epistle to the Colossians with these words: "To the saints and faithful brethren in Christ which are at Colosse."—I Colossians, i, 2.

It was very natural that men should call themselves "Brethren," who were not only bound to each other by the tie of a common faith, based upon the divinely revealed truth that "God is Love," and whose Lord and Master's last command to them was, "Love one another, as I have loved you" (John xiii, 34), and who were taught by Him to pray to God as "Our Father who art in heaven." The disciples of Jesus, we are told in the Scriptures, were first called Christians at Antioch.—Acts xi, 26. The gospel was first preached to the Gentiles at Antioch, which was a stronghold of Greek philosophy. Then Paul labored for a whole year preaching the gospel and healing the sick, and it was during his ministry that the term Christian was applied to the followers of Jesus, and they were no doubt so properly designated by the Greek disciples of Plato, who termed themselves Platonists, after their master, and upon the same

principle held that the disciples of Christ should be termed Christians.

That designation, however, although accepted and used by all believers in Jesus of Nazareth, and also by the Gentile Greeks, was not applied to them generally among the Romans until the middle of the fourth century. Julian, the apostate emperor of Rome, writing against Christianity in the early part of that century, termed those who openly professed their belief in the teachings of Jesus Christ, "Galileans." Sharing the popular error, he argued against them as a Jewish sect, although they then embraced in their churches but a comparatively small number of Jews. The same lamentable error probably led to the bitter persecutions of the Christians during the reigns of the emperors Nero and Diocletian, the Jews being required by imperial decrees to leave Italy, as they were generally execrated by the Romans.

Other Foundations Can No Man Lay.

MRS. HUNTER, IN HARMONY.

"Other foundations can no man lay than that is laid." This foundation that no man can lay than is laid is the finished work. It is the chief cornerstone that the builders rejected. The same is the head of the corner; it is the stone that was disallowed; it is our body that is glorified and is of God, that Jesus Christ demonstrated at the last. This is why you can be healed in the twinkling of an eye. We change the thought, and the perfect thought is the perfect answer. The Christ taught perfection. "Say not ye there are four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are *white already* to harvest."

This proves the finished work. Anything that is perfect can not be made more perfect. There is no *more* nor *most*, no high nor low, in Truth. Such a state of consciousness brings disappointment when we seek for more than what is. I can do all things through Christ, who "strengtheneth me." God is *it*, and we *it*, for in *Him* we *live*, are *moved* and *are*. What a glorious satisfaction to know that we can realize from a perfect creation. How could we work out a perfect answer in our problem

if we did not have principle to work from? A late sermon preached by Dr. Roberts, of this city, in regard to the "New Holy Ghost," left his hearers just as much at sea as they were before they heard it. He said: "The new Holy Ghost would be no 'Holy Ghost' at all. It would go out of fashion and not be talked about, just as progression has changed the present thought of future punishment in regard to states of fire and brimstone," etc.

Other foundations can no man lay than is laid. Our bodies are the Holy Ghost. What is of God will stand. We have the proof of this in the recorded appearance of Christ after His resurrection. If the world is blind to this Truth, it does not change the truth concerning it. The great iconoclast, Robert G. Ingersoll, was asked, what is *death*? He answered, "I don't know if it is through a wall or through a door." Jesus Christ was asked, What is *death*? He answered, "God is not a God of the *dead*, but of the *living*." He proved it in his communion with Moses and Elisha, the raising of the widow's son, of Lazarus, and of his *own* Resurrection.

There is no evil. All is holy. The place whereon we stand is holy ground. Everything is thought out, then wrought out. There is nothing seen that was not in the unseen. Mrs. Cramer writes, in *Harmony*, she heard Rev. Minot Savage deliver a very eloquent lecture on "*Modern Thought and Immortality*." At the close, he left his large audience with the statement that nowhere between the lids of the Bible is *Life* after death taught. He said Paul referred to it, but did not actually teach it. This, she says, was a great surprise to her; and, after remaining breathless for a moment, she was comforted with the thought that, from Genesis to Revelations, eternal life is taught. While Eternal Life is taught throughout, it is taught and proven in various ways. In reading closely the conversation that Jesus had with Martha, in "raising Lazarus," with all his seeming effort to make her understand that she could be as free as he was free, and live in freedom, and she should see this glory of God, it was necessary for her to live "in the '*me*,' and believe." She said, "I know thou art the Christ, the son of God." But her faith waned when he ordered the stone rolled away, as she said, "He had been dead for four days." Jesus

said, "Said I not unto thee, that if thou wouldst believe, thou wouldst see the glory of God?" Jesus demonstrated over time and death. He taught that the one Life always was, is now, and always will be, changeless. This is what he called forth in Lazarus, and so Lazarus, he that was dead, came forth, bound hand and foot with the grave-clothes and his face was bound about with a napkin.

Jesus said unto them: "Loose him and let him go." Does not this prove that if a man die he shall live again? He that believeth in the "pure" Being, though he were dead, yet shall he live, and he that "liveth and believeth in me shall never die." Whilst we believe in death our thoughts are clothing our bodies with grave-clothes, and the napkin is about our face. The Christ within us says, loose him and let him go. Where will we go? When we do go we will be merged in the consciousness of oneness, the I in You and You in Me. The one Life that Jesus taught, which he called forth in Lazarus, and proved to the World there is no "*Death*."

"As a man thinketh in his heart, so is he." What is this napkin bound on our face? It is the belief that we are something that we are not; it is this negation that stands between, that makes us claim to be crumbling worms of the dust. Christ says, loose him and let him go—live in the *me*, and believe.

Quoting from the February *Harmony*, it says that the all-round men and women—those that have been freed and are living in freedom—will call forth this Life in the New Century and before the New Century is very far advanced. It is the work of the Scientist, and will be done again and again. Destroy this body, and I can build it again and again. The I is God, and He can build it again and again. The eye of the World is turned on this Truth. They say, "If it is right it will stand; if it is wrong, it will fall." The work goes on silently, without hammer or noise. They say, How do you do this? What do you say and what do you think? The doctor says, "You have taken away my patient;" the druggist says, "You have taken away my trade;" the minister comes in and says, "You have taken away my people." They are all crying out for the great "*Diana*."

When the Scientist calls forth this Life that can answer "to his Word," it will not be *why* or *wherefore*, but they will only be too glad to have their seeming dead DELIVERED to them. Other foundations can no man lay than is laid. And who is he that can harm you if you follow after that which is good?

"No man having put his hand to the plough and looking back is fit for the kingdom of God." Swami Vivekananda says: "Why weepest thou, my friend? There is no fear of death for thee. Why weepest thou? There is no misery for thee; for thou art like the infinite blue sky, unchangeable in thy nature. Clouds of all colors come before it, play for a moment, and pass away. It is the same sky. Thou hast only to drive away the clouds. We open the gates and clear the way. The water will rush in and fill in by its *own* nature, because it is *there* already."

[From Leaflet No. 4.]

WHAT DISEASES ARE CURED.

Frequently we have patients who come to us or who write to us by the direction of their family physicians to be treated, usually for mental diseases. The thought seems to exist that this God-healing is something of a hypnotic or mesmeric principle, and that it is good for mental troubles, but that its advocates can heal no real diseases. Now, this is a mistake in part; that is to say, it is true that it is good for mental diseases, but it is also true that it is good for any other kind of disease. I have cured a number of cases of appendicitis. That is considered about as difficult a thing to cure, from a medical standpoint, as anything, and I never have failed in a case of that kind. I think of one now at Galena, Ill., another at Decorah, Iowa, another at Washington, D. C., and others at other places. In the case at Galena, Ill., they were going to take a woman the next day to Chicago for an operation, giving that as the only hope for recovery. During the forepart of the day they telegraphed here for treatment, and by 6 o'clock that night the woman was perfectly well; got out of bed, sat up until 11 o'clock that night, and the next day worked instead of going to Chicago to be cut open. The healing of one case

proves the rule as well as the healing of a thousand. Consumption in a number of cases we have cured. One lady who resides near Glen Echo was in the last stages and had hemorrhages. She is now hearty and strong, cured by the healing process of God's Truth, and never took an ounce of medicine. I simply mention these cases as being among the worst that material mind says we have.

Fevers and every conceivable kind of disease are healed by this thought, and as a rule, where the cases are new and just commenced, one or two treatments usually heal it; but where the cases have been of long duration it oftentimes takes longer to heal. Why this is so I can not tell. It seems to be the rule, but that rule has exceptions. There is a lady in this town who was suffering with the morphine habit—had had it for seventeen years; had been doctored by physicians and been treated by Scientists—who was healed in a treatment of 20 minutes. Another woman in this city was broken down with a complication of nervousness, malaria, female trouble; in fact, a perfect wreck, was healed in a treatment of half an hour, jumped up while the treatment was going on and commenced to shout and thank God that she was healed.

It can be safely stated that there is no disease that can not be cured, for if the work be of God, there is no limit to it, and if it is not of God we are all blind leaders of the blind.

How can we be deceived? How is it that people will send us letters from all parts of the world, rejoicing and thanking God for the marvelous and wonderful healings that have been performed and praising and thanking God for them? It is impossible that so many thousands of people can be deceived, and that those unbelievers who refuse to study, who refuse to investigate, and who simply sit down and say "I won't believe." I say it is impossible that they are right.

I do not suppose that in all the world there was a more dogmatic, self-opinionated, bigoted lawyer than I was, and one who was so prejudiced against anything of this character that I would not even discuss it with anybody, when accidentally I found out that one of my employees had been miraculously healed, as he regarded it, of a morphine habit of the worst kind. He was taking enough morphine daily to kill twenty or twenty-five men, and he was

healed. That fact I knew, but I did not believe that God had anything to do with it. He affirmed that God did heal him. Of course I was interested and commenced to study to ascertain how he had been healed, what kind of a system of duplicity was practiced on him. The healing itself was a wonderful thing, and in order to know how it was done, I commenced to study and I studied for nine months before the truth came into my consciousness fully. Then I learned how he was healed, for I had the same God-power given to me that had healed him, and I could heal the sick and did heal them, and have healed them ever since; and everybody who will study this Truth, and study and investigate with an honest and sincere desire to know what it is, will come into the light; or as Jesus says, "You shall know the Truth and the Truth shall make you free." That means freedom from fear, freedom from disease; freedom from every kind of calamity (so called) that humanity is supposed to be afflicted with; freedom and happiness with no part or parcel of fear in it.

WORD MONGERING.

It is a common vice among speakers and writers upon Christian Science of the present day to affect, and perhaps believe, that they have discovered a mystic meaning in certain plain words of the Holy Scriptures, and then proceed to support their ill-advised theory by breaking up or disjoining such words and attaching to them meanings that are wholly unwarranted by their derivations. That precocious practice no doubt has its origin in a certain book of doubtful authorship, which has been the fertile propagator of many errors, although its reputed author claims for it the authority of a divine revelation.

In that book we have the word atonement, which has a fixed and well-understood meaning, divided into at-one-ment, which is no word at all, and hence can not be made the basis of any rational deduction.

In the same book short sentences are framed of carefully culled out words that read the same backward and forward, and this capacity for "fore and aft" reading is offered by the ingenious, but misguided writer, as proof that such sentences were divinely revealed to her. The trail of the serpent

indicates itself in a recent very able work on Divine Metaphysics, in which the writer quotes from Scripture the words "Beauty of Holiness," and says holiness means properly wholesome, a deduction which finds no sanction in any lexicon, or in the works of any commentator on the Bible, the substantive holiness meaning perfect purity, being used to designate a state of absolute spiritual sanctity; the adjective holy from the same root being sacred, while the word wholeness means only completeness.

Another writer tells us that the first man was called Adam, and a curse laid upon him by his Creator because he falsified the word of God by adding to it, and his name therefore was probably Add-am.

The writer further argues in this puerile vein that the serpent in the garden of Eden was cursed by God for the same reason, and hence we have the word adder applied to a very deadly serpent. The writer was not aware of the fact that may be learned from any good dictionary of the English language, that adder is a corruption of the Anglo-saxon word atter, which meant deaf, and was applied to a small, venomous snake that was reputed to lie with one ear flat to the ground, and its tail in the other ear, that its sleep might not be disturbed by noises.

Any concordance to the Scriptures will inform the writer of this curious Adamic theory, that the Hebrew word Adam, has three meanings, the same being respectively, earthly, ruddy, beautiful, and it never had any reference to addition, although he being the father of all living might well have given a name that referred to multiplication.

We would add that there can be no orderly or correct reasoning, unless we use words in their known proper sense, and give to them fixed meanings, such as they bear in common usage, and are authorized in the lexicons of our language. The confusion of words is certain to result in a confusion of ideas, and the doing is alike repugnant to good taste and sound scholarship.

There are no Gods and devils, angels and demons, men and women, spirit and body, mind and matter, good and evil, life and death—as separate entities. There are no double standards. One reigns forever, and that One is mind or spirit—omnipotent, omniscient and omnipresent.—*M. S. Norton, Ex-Pres. Cal. State Association Spiritualists.*

BRIEFLETS.

BY CLERICUS.

Love is life, and life is eternal.
 The water of life is a true elixer.
 In sincere prayer, there is potent power.
 The wise doctor eschews dogma and drugs.
 Paid preachers often prove to be poor teachers.
 Health is never contained in a medicine bottle.
 Terror is an architect which builds trouble.
 The true man is absolutely indestructible.
 Doubts are traitors needing immediate excommunication.
 Look well within before peering far without.
 There is but one health—perfect health.
 Faded laurels droop dingily upon dishonored brows.
 The best missionary work is done nearest home.
 The bread of life is food for the hungry soul.
 Selfishness is a nasty, mental narcotic.
 See well that you possess a perfect self.
 Thoughts of strength and purity build up a strong body.
 Some men's souls seem to lie very close to their pockets.
 Invalidism and individualism are twin-brothers of error.
 To get well and stay well, resolve firmly not to be sick.
 The world is just as beautiful as we make it appear.
 Wisdom is not kept on tap for the benefit of fools.
 The wise man is never a noisy man.
 Renounce self and then be spiritually whole.
 Now—the eternal now—is the right time for right action.
 Know the whole truth at all times; not only on convenient occasions.
 Think only good thoughts and evil then has no lodgement.
 People who labor in the Lord's vineyard should not eat sour grapes.

Wicked people delight to wallow in saturated solutions of slimy sin.

The ten commandments are about nine too many for most evil-doers.

The gates of hell have greased hinges and no locks or bolts.

In the hands of a fool, even the Bible may become a blunderbuss.

Religion, pure and simple, is the tie which binds man to God.

Justice is often a poet's dream which fades into empty air.

Christology is a bright beacon light unto the sick, sinning and suffering.

Nobody can be too good for this world nor too bad for the next.

Light overcomes darkness; hence keep well illuminated with mental sunshine.

Shame found enthroned in Honor's seat is but vice clad in virtue's chaste array.

The common salutation "How-de-doo," is the doctor's skirmishing agent for prospective patients.

Gilded sin, like the sugar-coated pill, is rank bitterness disguised as seductive sweetness.

Remember the Lord in the days of your youth, as in old age your memory may be sadly impaired.

Never shut the door of your soul to God, or the Devil will hold high carnival within your earthly tabernacle.

Bold pretention oft seizes the stately place which modest merit scarce can attain.

Law and decency are set at naught by those who deep in infamy are fraught.

Glittering gold buys venal slaves, while cheating prison-houses of corrupt knaves.

The psalms, proverbs and parables of the Holy Bible are replete with poetry, philosophy and wisdom for all who will read them carefully and sincerely.

"So Skinflint paid the doctor's bill without a murmur?"

"Yes. He was pleased to find somebody who placed so high a value on his life."—*Life*.

PERIODICALS AND BOOKS.

Mr. Henry Wood's publishers, Lee & Shephard, of Boston, have forwarded us a copy of the last book from the pen of this widely known and spiritually illumined author. The volume is entitled "Symphony of Life," and is a series of constructive sketches and interpretations. In the introduction the author says:

"It is by the positive light of Truth that the shades of error are to be dissipated. There is a deep spiritual hunger among men the nature of which is often not clearly discerned, and this is the real cause of the universal restlessness. This craving can not be satisfied upon the plane on which the search is generally made. The higher nature must receive proper sustenance, and failing in that, no physical, intellectual or ethical redundancy made can make good such a radical incompleteness. There is a general though mainly a blind quest for the normal Divine counterpart which alone can round out the vital existence of the human constitution. Such a demand is a positive prophecy of supply."

Then in twenty-three chapters the author gives some of his best thoughts. The second chapter, "In the Bush," is particularly helpful and emanates a Divine influence that brings the reader into a self-realization of the omnipresence of the Infinite Good. "Thinking as a Fine Art" is another very helpful and practical essay on the power of thought and the virtue of idealization. The seventeenth chapter on "the Unfulfilled Ideal of Religious Liberalism," is remarkably clear and valuable and timely. In this he sets forth the weakness and consequent degeneracy of the earlier attempts of liberality in religion and very clearly points out the ideal in religious thought which the effort of liberality has allowed to escape. The lack of the liberal religious thought is positivism. He says "a positive spiritual philosophy, when vital at the soul center, will radiate, and as its legitimate fruit transform ethical, social and physical conditions." Of the church which is to serve as an agency in aid of mankind opening to this consciousness, he says further: "While neither the church nor any other objective institution can furnish him from without with that Divinity which can only be found within the depths of his own Being, it can powerfully aid in arousing and warming its latent and benumbed energies into wholesome activity." Later on the author enunciates the vital principle which must be recognized

in the relation of religious organization to the individual. "Man is," he says, "and will be restless until he finds his supplement and completeness in the Universal. Man must be interpreted to his own consciousness not as formed of the dust, but as a spiritual entity in the process of spiritual unfoldment." Other chapters on "Nearer to Nature's Heart," "What is the Higher Law," "The Cosmic Consciousness," are equally of great merit. The book is sold at \$1.25.

OMNIPOTENCE, OMNIPRESENCE, OMNISCIENCE.

"Be still and know that I am God;
I will be exalted among the heathen,
I will be exalted in the earth."

—Psalms xlii, 10.

The power of silence is felt in thought
And through the knowledge of God is wrought
The wonders by humanity so eagerly sought.
God is Omnipotence, all power divine
He is Omnipresence, unlimited mind,
He is Omniscience, all knowledge combined,
He reflects unto each and to all the mind
Of intelligence, wisdom and love.

Man, like his Creator, is perfect in good,
Brings forth in expressed image, God's word,
Through the silent consciousness understood
His oneness with God.

Declare the Truth,
God will it manifest,
Trusting His love,
Thought is expressed.
Knowing the Truth,
Man is True.

Made in God's image and likeness was he.

—M. A. Nothstine.

TRANSPPOSITION OF THE LORD'S PRAYER.

Our Father who in heaven art,
All hallowed be Thy name,
Thy kingdom come, Thy will be done,
In earth, in heaven, the same.
Wilt Thou this night, fair pearls of light,
Drop deep within each soul,
And with Life's wine, Thy love divine,
Fill up each golden bowl?
From out of evil's path, Oh, God,
Lead Thou our sinking feet;
Forgive and teach us thus, Oh, Lord!
That to forgive is sweet;
And Thine the kingdom, Thine the power,
Shall heralded be from worlds afar,
And chanted by angelic choir,
Whose echoes sing from star to star.
While thus on earth life's waves we stem,
Hear this our prayer, O God! Amen!

—Addie Walker Gould.

"Flowers of Thought"—1895.

[From Leaflet No. 4.]

WASHINGTON MINISTERS.

I wish to call the attention of the ministers of the Christian churches especially in the city of Washington to this great Truth. The Truth I refer to is divine healing, that is, healing by virtue of God's natural law. The general belief that all divine healing has been the result of miracles is very erroneous. Miracles exist only in the minds of the ignorant, and the more ignorant we are the more miraculous are God's workings. All healing done by divine law is the natural working of such law, and the person who heals is no more inspired naturally than any other person. All persons are inspired as they are taught of God, seek, ask and knock: We can obtain any of God's blessings if we ask for them in the proper way, and we can receive them in such way as we know we have that for which we ask. If you would like to heal the sick by divine methods, you must know and understand the rule which Jesus taught and then you will know the Truth which makes you free. You must remember that He told His disciples just prior to His ascension: "Go ye into all the world and preach the gospel to every creature. * * * And these signs shall follow them that believe, in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Now Jesus tells us of the signs that shall follow those who believe. He did not say that you, my followers, and my disciples only shall have these signs; *but they were to follow those who believed.* And these signs did follow those who believed and they follow them to-day.

Can you, or should you, Christian ministers of this city, set yourselves up and deny the evidences that are coming to us every day of the world of the healing of the sick; can you afford to stand up against such evidence and deny it when all the world is learning it is true? I admit that this truth has been taken advantage of by charlatans who have sought to make it subordinate to their selfish purposes; but that of itself does not affect the truth. Here a great cardinal principle stands forth,

and if you will learn it you can heal the sick; and the time has come when you should not sit down and say "I do not believe it." This is a truth, heaven born and Christ taught; that all the world is gradually reclaiming and will universally practice, and I appeal to you, Christian ministers, to fairly and prayerfully consider and teach this thought in your churches. Let the Truth which gives all mankind freedom shine out so that all may receive this beneficent power of God Almighty. This responsibility rests with you.

A STORY BY TELEGRAPH.

Earlham, N. Mex., Aug. 11, 1901.

O. C. Sabin,
1800 Belmont ave., Washington, D. C.
Treat son Earnest for fever.

(Signed) _____

Earlham, N. Mex., Aug. 13, 1901.

O. C. Sabin,
1800 Wyoming ave., Washington, D. C.
Fever yet, some better; treat parents for fear.

(Signed) _____

Earlham, N. Mex., Aug. 15, 1901.

O. C. Sabin,
1800 Belmont ave., Washington, D. C.
Earnest well; stop treatment.

(Signed) _____

BENEDICTION.

(From "Glad Songs of Praise." Publishers: Oliver Ditson & Co., Boston; Charles Sheard & Co., London.)

Be with us all as we depart,
And may we meet again;
Bring comfort to the absent heart,
Take from it mortal pain.

Be with us ev'ry fleeting hour,
And when we take our rest,
May we receive Thy Godly pow'r
And feel that we are blest.

Bless those who are in erring mind,
To them Thy love unfold,
And make Thy holy spirit find
The stray'd ones from the fold.

And we, to Thee alone confess,
Which makes our slumbers light;
We pray Thee, all mankind to bless
And keep them in the right.

—William H. Watson.

DEMONSTRATING OVER FEAR.

BY ALWYN M. THURBER.

Has the New Thought been the means of lessening the world's habits of fear? If it has not, then it stands for nothing as a Science. But I believe it has. As the old fades out the new and better takes its place. People are becoming more rational, less superstitious, and therefore less prone to look with shrinking upon the ups and downs of life. Fear of any kind is the groundwork of all mental and bodily trouble, the heritage of an age when men believed the earth was flat, and that God sat upon a far away throne, a vindictive ruler and destroyer of souls. Our advanced minds have come to know the baneful effects of fear from a scientific standpoint. But we still see evidences of these effects everywhere about us. A shadow perchance has flitted across our path, and in the stillness of the night we look upon it almost with distemper. The very stillness of the hour deepens the darkness, and if our imaginations are ever active it is during a sleepless vigil of unrest. How to best meet and overcome these psychic conditions—and I maintain they are largely psychic and abnormal—must engage our closest study. Fear becomes so much a slavery that when the habit is formed it is a taskmaster which knows no middle ground of compromise. Some physical inharmony is sure to follow a prolonged state of fear, the same as a state of health is sure to follow a sanguine state of mind.

When we stop and think that four-fifths of the worry of the world pertains in some way to its bodily demands and ailments, is it any wonder that medicine vendors can and do pay so roundly for advertising their nostrums in the daily papers? The first expedient is to give their specific a high-sounding title. Next, with glaring headlines and gaunt pictures of suffering men and women they work adroitly upon the fears of the sick. By these means they are able to turn the tide of shekels their way, and after a time retire with coffers full of wealth, but with a little true regard for their patients as if they never existed.

Fear is the tyrant that whips the suffering crea-

tures into the pen with countless other sick, and, knowing as we do the tangibility of thought, what kind of an atmosphere must they dwell in when thus housed together? Fear will kill a human being when conditions are favorable. We have only to recall the story of the experiment once tried upon an unfortunate fellow-creature who had been convicted of a capital crime. In the name of science word had been sent out that he was to be beheaded. All the usual preparations had been made—the headsman's axe, the block, the crowd of morbid sight-seers, and a priest to attend the accused in his last moments. It had been prearranged that the axe should be raised to strike the blow, but was to go wide of its mark and strike the block close to its victim. There, understand, was the crowd of people, with their thoughts fixed unitedly upon the criminal, and was it any wonder that when the axe fell, imbedded in the block, and though the felon's body remained untouched, the chord of life was snapped and the victim killed the same as if he had been beheaded?

We do not govern our children through fear. A generation or two ago we did, but the world has been moving forward since then. A very good and convenient way is to substitute the word love for fear. It is surprising how many times in life this can be done. The old-time religionist tells us to *fear* God. How much more rational to say *love* God, for since He is omnipresent there is no need nor room for fear. It is the birth of the love principle that is robbing us of the fear of death. It is making life endless and eternal. Limitations are swept away and immortality has become our heritage instead.

When the tell-tale pistol is placed at the head of our beds, ought we not to know that we are inviting rather than forbidding the robber to enter? It is a direct notice put into the astral currents that we have something worth risking life and limb to secure. The astute burglar, keenly alive to these telepathic messages, can and does scent our wealth, and will enter at our bidding. Yet people follow up the habit of reading and re-reading accounts of robberies, hold-ups and the various doings of criminals—talk about them, fear them, and gloat over their frequency, and then wonder, after the porch-climber has paid them a visit, how the burglar

should ever suspect *they* had secreted wealth worth breaking the law to secure!

Is not the fear engendered in a single day by the operators of the New York Stock Exchange sufficient to paralyze both the bodies and mentalities of thousands? At first the stock manipulator works with a reasonably steady nerve; then comes his fear of the other fellow, then his shaking hand and sleepless eyes, and finally we see him a physical wreck, without a possible retrieve anywhere in sight. This much for the stock manipulator himself; but what of the thousands who daily watch the ups and downs of the markets? The fears of many an anxious investor are many times realized—some are not. A fear not realized is a destructive as one that is. It all amounts to a see-saw tension of the brain and nerve forces when we ought to be asleep or up to more legitimate business.

But in the midst of this Babel of madness comes the dove of harmony and peace. A new religion has been born—a new power discovered. It is not a religion of self or a power measured by brute force. It is the benign thought quality that gave point to the teachings of the Christ. The pen of the mystic has forewarned us, and the history of the past teaches us that real life is not the life lived upon the surface. Once we become fully conscious of this, is there anything in the universe to fear? One life, one God, one eternity. No man or woman can get outside of the cosmic whole, no soul can be lost, no birthright can be forfeited, no loss result anywhere. Were it possible to dispense with a single atom, chaos would be imminent any moment.

The mistaken teachings of the past have taught us fear, and great religions have been founded thereon. Do they ever endure? Fear is but a temporary makeshift to coerce the weaker one into submission. But to set all to rights we have with us the process of change in all mundane affairs. The old crumbles and falls away and the new and better temple is built upon the ruins of the old. To-day, as in ancient times, we have those who are engaged in the divine art of healing. The key to all metaphysical healing is the banishment of fear. This is the first admonition of the true healer, and when fear is demonstrated over the coast is clear and God and Nature do the rest.

Many a prospect has been blighted by fear, many a promising life has been dwarfed by the constant concern of another thrown around it. A mother can so fear for her child as to draw to it some bodily contagion. The overly-anxious parent, sending his child forth into the world, can and frequently does so corral such child with the ban of fear that a fixed melancholy and lack of hope will soon weaken his prospects for life. We fear for our own, forgetting that the child, when he enters the world, is a living, responsible creature of God, the same as we; that he must rise or fall by his own personal hold upon life. The majority of our statesmen were homeless and friendless lads—no ban of parental fear over them—hard knocks to be sure, greeted them in early life, but were these hard knocks not vastly better than an overweening fear thrown about them by anxious parents?

There remains much to be written and said upon the subject of fear. But it is a subject every observer can get wisdom from, for we see it all about us—in the home, in social life, in public life. We will do well to watch ourselves and note how often we say, "I'm afraid not;" or, "I fear something will happen;" or "I can't shake off a dread of this or a dread of that;" and though many times these remarks are made insincerely they each have their effect, rest assured, it is the same as if you were to say, "I can't see why Smith does that;" "I can't see any good in that;" "I can't see what there is in this or that belief," and so on indefinitely. In a few years you find the person using these phrases has taken to wearing glasses—why? Has he not been laying the foundation for failing eyesight by his own habit of words? Every word manifests somewhere or at some time, and constantly admitting our inability to see gives us poor eyesight, in time, of course.

A sensitive dog will look you in the eye and know at a glance what is your mood toward him. If it be one of unfriendliness his tail and ears will drop in fear, and he will crawl away out of sight. If you greet him with a look of love and admiration, his whole being responds to yours and he is your faithful servant from that hour on. Invariably change the word fear to love. Instead of saying, "I fear such a person," say "I love him or her." One is the positive and the other negative affirma-

tion. The fearless heart is normal at all times; the shrinking heart must of needs be the opposite and subject to the very ills it fears. A knowledge of these dangers—a mere knowledge of them if you will—forearms and forewarns us, so that they are harmless, and in that sense they do not exist.

An entire abandonment of fear must precede our most successful accomplishments. Working under a load of fear is direct proof that, recognizing the negative things of life, we have put above the good and the eternal that which appears to be evil. It is but a moment's work to reverse this habit. Then to us evil does not exist, fear can influence none of us, and success is ours by right of inheritance and becomes an expression of our normal faculties.

DEMONSTRATIONS.

BY MRS. E. A. RADCLIFF

Dwight, Ill., July 24, 1901.

Two years ago while I was visiting my parents in Iowa, my sister, my father and I drove 84 miles to visit another sister, Mrs. C.; we drove the family horse and hired another one to drive with it. We were to stay a couple of weeks. While there Mrs. C. said she would prepare a supper and we would go out to a friend of hers and enjoy it on the lawn. As my little nephew had to put the horses away I thought I would help him. The barn doors were very large and he could not manage them alone. In the drive-way of the barn lay a big load of clover and timothy hay. The little boy asked if he couldn't put some in the manger; I said "Yes, but do not give them very much," because I had heard when I was young that horses should not be fed too much clover at a time. I did not know what effect it would have. Instead of denying the power to effect injuriously right then and there, and demonstrate over the error that did manifest itself in discord, I never gave it another thought, and when we started home Mrs. C. said: "Della, we will let you drive; as you want to go to Wednesday evening meeting perhaps you can make better time." So I drove on a trot all the 4 miles home, and when we arrived at the house the horse we had hired fell in its harness. Papa and

my brother-in-law were right there to take care of it, but in a few minutes it was so swollen and bloated that they feared it would die. And then the little nephew spoke up and said, "Oh, Aunt Della fed the horse clover hay out there." They were all so excited, and thinking that they would have to pay for him and wondering how they would get home, knowing that the horse had the colic, etc. But I went on getting ready for the meeting, making a demonstration of harmony, quieting their fears. I had to know the Truth at once, I realized that that horse was perfect, that God gave the horse and it was an expression of good, could not have colic; that it was a mortal belief that clover could injure that horse, that it was a lie from beginning to end. I gave these thoughts over and over for an hour before I started off to the meeting. A half hour after the experience, I said as I passed the alley where the barn was, "How is the horse?" "Oh, it's a little better." I continued treatment until I reached the room, and as the congregation were all strangers I introduced myself. They were chatting, and then I was introduced to all of them, about thirty in number, and when several had given testimonies of the past week it was quiet for a minute, and the Spirit moved me to give this, as it was so fresh in my memory. I gave it under the head of "The Results from Erroneous Thoughts," and it seemed to interest all. After this my sister, Mrs. B., voiced the thought, "Oh, if that horse falls on the way home with so many hills to travel over," but whenever it came to my mind I would never let it pass over without realizing the Truth for the horse. So in a week or so we drove home, and when the horse was returned to the owner he said that it was subject to the colic; it, however, had only this one spell. Mrs. B. was so thankful when we reached home. I have had a good many demonstrations with horses, and they are helped with one or two treatments.

Last winter my husband told the girls to feed our chickens a little cayenne pepper, saying it was good for them in several ways. I fixed the food for them every morning before they took it to the chickens, and I thought if a little was good, more would be better, so I fed them as much as a teaspoonful twice a day, and finally our chickens be-

gan dying. I kept giving the same until seventeen were lost. One day a lady came in, and I was speaking of it to her, and she said it was the pepper, so I stopped giving it in the feed and took up the thought of it being a mortal belief, and other thoughts. They all got better in a short time, but I still thought. "Why can't I feed them pepper?" and the thought came to me that sin can not be come until one quits sinning.

About sixteen years ago I was crossing the alley between our home and my mother's and there was quite a spot of ice, and just as I turned the corner I fell, and so quick and hard that I wrenched my back badly, and when I would stand it would not bend; besides I would take spells of fainting, which would last perhaps three days, and every time that I would overlift or do more at times of house cleaning these would come on. I treated myself, but seemed to get little relief, until it was revealed to me by a student the things that were voiced against me by other pupils of the same class, that I did not get help. I commenced to declare thoughts to the contrary that I was taught right, that God was my teacher, that I did reflect love, that I loved my brother man, that nothing but good could dominate, and it has been four years since my last attack.

An experience in financial affairs caused me considerable anxiety, as it meant several hundred dollars lost if the demonstration was not made, and as soon as I fully made up my mind to join the Reform Christian Science Church the demonstration was made with little effort on my part.

If we will only listen for the "still small voice" of Truth to direct our footsteps and crown our realizations we would not be led astray.

OPPORTUNITIES.

Would you speak a word of love,
Speak it.
Would you seek another's joy,
Seek it.
Would you have the sunshine glow,
Make it.
Would you have what "Gods" bestow,
Take it.

Would you reach the mountain peak,
Scale it.
Would you Wisdom's process seek,
Nail it.
Days and months are drifting by,
Life's work passing low or high,
Here is immortality,
Nail it.

—Abbie Walker Gould.

ALWAYS SUNRISE SOMEWHERE.

There is always sunrise somewhere,
Though the night be round thee drawn,
Somewhere still the East is bright'ning
With the rosy flush of dawn.
What though near the bat is flitting
And the raven croaks his lay,
Somewhere still the sun bird's greeting
Hails the rising of the day.

Let us lay to heart the comfort
In this sweet reflection found,
That however dense the darkness,
Somewhere still the world around
Dews are glistening, flowers uplifting,
Wild birds warbling, as reborn;
Lakes and streams and woods and mountains
Melting in the kiss of morn.

Ne'er was light, however dismal,
But withdrew its wings of gloom;
Ne'er was sorrow, but a day star;
Hinted at the morrow's bloom;
Ne'er was woe, but in its bosom
Was the seed of hope imperaled;
There is still a sunrise somewhere
Speeding, speeding round the world.

—Nathan D. Urner.

LOVE VERSUS THOUGHT.

I see the way, but still I wait.
Fear master is, and weak I stand.
But O, my heart rebels! My hand
Puts forth for that, Thought can not slake!
"My daily bread!" in pain I sigh!
This hunger call I ever hear!
I've lost my power, I know not why!
O, Father take me in thy care!

* * * * *
Afair has fled this vagrant thought.
Faith took my hand, and strength is mine.
She led me to Love's inner shrine,
And Life became with blessing fraught.
Love's wisdom was the wished for goal.
Blinded by Fear, I, hurrying, passed
All the peaceful pastures by.
But now I sense—I'm Love's, at last.

I knew—All's good! and—All is One!
That I, Love's child was Love also!
That—All is Mine! Now this I knew—
I recreant was, claimed not my own!
But now I Realize! No more
Wan Hunger hounds along my path!
Love brought clear vision to my eyes!
As His, I now claim All He hath.

—Henry Harrison Brown.

The Law of Prosperity.

JANE W. YARNALL.

It has not been understood, nor even conjectured by the average individual, that there was and is a law that is divine and universal that makes for prosperity and even opulence, just the same as it makes for health and peace; and the fact that men in general have heretofore been ignorant of such law is no proof that it does not exist; nor should we look upon it as too transcendent or incomprehensible for us to understand and make practical.

It will be admitted by every reasoning mind that all law that is law in reality is based upon some principle that is eternal and unchangeable; otherwise it could not be law in the true sense.

We do not refer to the man-made ordinances and enactments that go by the name of law on the plane of human judgment and erroneous conceptions regarding justice and equity; *not at all*, but to the immutable principle which is infinite and divinely harmonious in expression.

The fact that such things have not been more generally understood is due to the tardy unfoldment of the race, and the tendency to judge all things by what we see and hear on the sense plane regardless of the unseen law back of all things. All newly discovered principles meet with incredulity, and even ridicule at first. Less than sixty years ago the telegraph was scarcely heard of, and to the average plodding individual not even dreamed of.

The most able statesmen were heard to scoff at the presumption of Morse the inventor, in asking Congress for a very modest appropriation by which he hoped to demonstrate the utility of his invention, having exhausted his own private resources. Little did they imagine the time when our government would be helpless, in a degree, without the telegraph; but incredulity and opposition were obliged to give way to actual proof, as it has been compelled to do with many new discoveries, and as it will be compelled to do with many more, because many important discoveries are being made continually, and we often wonder why the world has been so long in ignorance of principles that have

always existed, only waiting for some luminous soul to turn the light upon them.

When such discoveries are made and their utility established, the thousands who enjoy their uses rarely think of the manner by which they were made to serve us.

That the powers of mind are responsible for such discoveries is rarely thought of. The spirit of investigation is pushing many into the study of principles that are eternal, that have always been ready to serve us, and only waiting for the unfoldment of such souls as are sufficiently luminous to grasp the nature of the unseen powers and study out the way to utilize them.

During the last half of the nineteenth century the most wonderful strides have been made in the discovery of principles that, when understood, render man the master of every situation, circumstance and condition, if he will but follow in loyalty to principle; but he must know that mastery depends first upon knowledge, then upon loyalty. In seeking knowledge we seek the kingdom of God, and just so far as we open the door do we catch glimpses of the light that always shines, that is always waiting our seeking. In other words, just in the degree that we willingly put away prejudice and overcome the fear of going wrong, and the fear of what people say or think, and the fear of disastrous results, will we be rewarded by a conscious knowledge of our powers to dominate over undesirable conditions. All such fears are groundless and only bar the door, and shut out the light of truth.

To be satisfied with what we are told and what others think, without knowing from within, is not knowledge, but merely second-hand belief.

A conscious recognition of principle and our relation to it is what we call unfoldment of what is already latent within, and which could never be evolved without first being involved.

If we would keep pace with the advancement of the age we must put under our feet all that hinders or in any way oppresses investigation of the powers of mind. Start with a sound basis from which to reason, then allow the intellect to consult the intuition, and never ignore the prompting. In proportion as we understand this, and by righteous aspiration invite the influx of that all-wise intelligence, do we enlarge our perceptions and awaken the in-

tuition which renders us capable of judging between the true and the false.

All our ills and misfortunes may be laid at the doors of ignorance of this mighty law. Harmony is the law of the universe, and only by ignorance or perversion do we experience discord.

Harmony *means* where and when all things agree; where there is perfect adjustment of all things; where there is no friction, no fear, no sorrow, no anger, no doubt; but perfect confidence in the law of righteousness, and perfect willingness to trust it and let human judgment find agreement in it. The law is exact, and any deviation from it brings confusion. That exactness is illustrated by the Prophet Isaiah, twenty-eighth chapter and seventeenth verse, "*Judgment also will I lay to the line and righteousness to the plummet.*"

We find corroborative proof throughout the Scriptures that this law of harmony was taught thousands of years ago, and why should we not seek to understand it now and apply it to every circumstance and condition?

The fact that we see discordant conditions about us on every hand, in the way of poverty, crime, sickness and death, is proof positive that things have not been conducted in agreement with the law of righteousness which is the law of harmony.

What is meant by the dominion given to man in the beginning if man is not to dominate over circumstances as well as over the ills of flesh? Among the thousands who have accepted and proved the utility of the law in demonstrating health, few comparatively have gone beyond the simple practice of healing the body, not realizing that the same law covers the whole ground of human needs. We can not limit the law of God by any mistaken ideas or opinions; but we place a limit upon our own powers of control by ignoring the righteous law and following the traditions of men.

One who takes and maintains a consistent attitude toward the law will find the law ever ready to meet every righteous demand.

One who envies his neighbor's prosperity unwittingly places an obstacle to his own interests. He is not aware of the fact that his state of mind toward his neighbor is the enemy that shuts the door in the face of prosperity for himself. We invite

adversity ignorantly when we harbor such unholy emotions.

The law says "*Love your neighbor as yourself.*" Not *better* than yourself but *as yourself*.

To love your neighbor is to help your neighbor, and the result will be love and help in return; unless your love is given in anticipation of reward.

People have strange and erroneous opinions as to what constitutes *real prosperity* or genuine opulence.

Many think they are not prosperous unless they are outdoing their neighbors in the chase for riches, and they bend every energy to get ahead of others and worry over the fact that some neighbor is getting rich so fast they can not keep up, much less outstrip him in the chase as they would like to do; and all the time they don't know that the envy and haste shuts the door right in the face of their best interests.

We read in the Proverbs of Solomon: "*He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.*"—Proverbs xxviii, 22. Again he said, "*The blessings of the Lord it maketh rich, and addeth no sorrow with it.*"—Proverbs x, 22.

To analyze that statement we find the Lord is the image of God, and that image is *man*, not a man, but man the genus; the spiritual expression of God Almighty acting as law, and we are blessed by its action so long as we do not go counter to it nor prevent it; therefore it is the *blessing* of the law that maketh rich and the perversion of it that addeth sorrow.

The law itself is a perpetual blessing, though the blessing is not recognized by one who perverts it, hence the sorrow.

One who aims to gather riches regardless of the rights of others perverts the law; and though he may obtain the material riches the sorrow is added in one way or another.

It goes without saying that the acquirement of riches without a consciousness of integrity does not bring genuine satisfaction; and the honors bestowed upon wealth thus obtained are but hollow mockeries at best. The Psalmist said, "*A little that a righteous man hath is better than the riches of many wicked.*"—Psalms xxxvii, 16.

What we desire to set forth is the fact that riches

and even opulence may be obtained by any one who will go about it wisely, and with confidence and trust in the law so divinely appointed *for all*. How shall we go about it wisely? you ask. First, by seeking knowledge of the law of cause and effect, which is the law of harmony before referred to, and when you understand that law you will discover that everything, every condition and circumstance that comes under your observation *as effect*, is *as it is* because of that law. The condition or circumstance will always accord with its producing cause. In fact, there is nothing in the whole universe but *cause and effect*, therefore it is plainly *knowledge* of that immutable law that makes for freedom; and after the knowledge is obtained there must be a willingness to think, speak, and act in harmony with the law of righteousness (rightness) in order to obtain results that are satisfactory.

Now, we want to apply that law to the problem of prosperity, success, and opulence just the same as to any other problem.

Of course, no one would knowingly so pervert the power that is good as to make it show forth in adversity, but so little is known of this divine law that it is always in ignorance that it is perverted; thus we prove that knowledge of truth is the real savior.

The causes of adversity are many and varied, but all are on the mental plane.

The complaining individual is generally in adversity, but never sees the connection between his complaining habits and his adversity. He don't know that "*His word is his only burden.*" As the prophet declares in Jeremiah xxiii 36, He complains of bad luck and the "*fruit of his lips*" is bad luck *as it appears*.

Prosperity never comes to one who is perpetually admitting adversity, and brooding over his lack of success. People in straightened circumstances are so apt to talk about being poor. They keep the thought of poverty uppermost, they think and say "*Oh, I can't afford it.*" They fellowship with poverty, and gather about them conditions that correspond; they build poverty-stricken conditions by their habits of thought and speech, with no conception of the power of words.

It is written "*By thy words thou shalt be justified, or by thy words thou shalt be condemned.*"

Why the world in general have lacked an understanding of such significant gospel statements is a marvel.

One who appreciates the good he has, and the blessings that come in his experience is not troubled with any lack of good things. A daily habit of giving thanks for every good, small and great, is sure to bring more and greater blessings, no matter how insignificant they may seem at first. The gratitude attracts more, while the complaints drive away the very thing desired. The growling, grumbling individual is not aware that his moods, his words, and his complaints have any effect upon his circumstances, but he may be taught the law of cause and effect if he will. He may repent of his mistaken ideas, opinions, and habits of thought as many have done and are doing continually.

Cheerfulness attracts prosperity, and radiates the same. On the other hand the pessimistic individual radiates doubt, discouragement and adversity. He talks "hard times;" he believes in hard times; and his very presence creates a hard times vibration.

We should never voice hard times; we should never say money is scarce; but rather say "The earth is the Lord's and the fullness thereof."

Then *who is the Lord?*

The image of God is lord over all earthly things, but he has been afraid to claim his dominion; hence the belief in limitation, and the adversity which comes as a result. The attitude of mind has much to do with success or failure in any matter of business on the temporal plane. Take for instance the man who is out of employment, as so many are, and have been by thousands. One who honestly and sincerely desires work suited to his qualifications and ability *may* fail for a time to obtain it; and if he weakly yields to the discouraging aspect and becomes despondent, he carries with him that attitude of mind that destroys confidence in his ability, and he is liable to fail as long as he radiates that depressing influence.

One who has confidence is sure to inspire confidence in those he approaches in his search for employment.

A case in illustration well known to the writer, is of a young man, a recent graduate from the Massachusetts Institute of Technology. On re-

turning home after a four years' course he set himself to finding employment. His credentials helped him to a temporary position at once at \$75 per month, *but only temporary*; and when his engagement was ended, he found himself again out of employment. Feeling confident of his ability, he wrote a large concern which employed many men on important work, and suggested working for them one week without salary, and if they found his services satisfactory and could give him work he would be glad of a position. They wrote him to come on; he did so without knowing whether he was to receive a dollar or not. At the end of the week the superintendent came to him, paid him a week's salary, and told him they would be glad to continue him at \$75 per month.

He believed in himself. He had worked hard for four years to qualify himself for his chosen profession, and he knew he understood his work.

There is a great difference between offensive self-conceit and a proper degree of self-appreciation that invites confidence.

The attitude of mind is what tells; and if people only knew the potency of thought forces how quickly they would turn away from negations and cultivate a positive attitude.

When one is weighted down with doubt, uncertainty and gloom, one feels moved to favor him in any way. These ideas apply equally to any transaction or business relation; always remembering that integrity of purpose is essential to success in any effort to make the law of harmony manifest in results, while a lack of integrity is not consistent with the law.

Another phase of the subject is in the attitude you have toward those you deal with.

Suspicion and distrust are poison to a business transaction and often defeat the very object sought.

If a man owes you money don't follow him in thought as intending to avoid the obligation.

Your thoughts regarding the matter act as a suggestion to him and he *may* take advantage of the suggestion, all unconscious of its source; and *you* all unconscious of having suggested it; but *you did*, and then you will probably say, "*It's just as I expected.*" Thought forces are *immeasurable* in their influence, and the world is just awakening

to the importance of that dominant factor that has so much to do with the problems we all have to meet.

We build conditions about us that accord with our habits of thought.

When the idea of material prosperity was first introduced into the "New Thought" teaching it brought forth much severe criticism from such souls as were still in bondage to the old, mistaken ideas of separateness. The predominating belief that sacred things could have no fellowship with things secular was very general; and using the divine law for purposes of temporal profit was considered sacrilegious; but how short-sighted and shallow such a reasoning seems to one who studies divine law with the understanding that whatever is right is sacred.

The human intellect *alone* is so often guided by prejudice that it sees things inverted; while if united to the intuition of spiritual perception it sees clearly that if prosperity on the temporal plane is wrong, no one has the right to seek prosperity. If it is right, it is Godly and should not be expected to come by *un*Godly methods.

We are admonished to "*Seek first the kingdom of God and his righteousness and all these things shall be added,*" which simply means to seek a knowledge of the law of harmony, and all things needful will come without effort; just as the sun shines; just as the lily blooms, "*They toil not neither do they spin,*" but human judgment says struggle and toil in order to win, and we are proving daily that human judgment is faulty when *not* united with spiritual perception. We obtain spiritual perception by seeking knowledge of the divine law which is spiritual, and the seeking is no solemn, disagreeable duty as we once supposed, but a joyous pleasure instead, because it opens such a grand vista of wonderful possibilities that only good can come of such righteous seeking.

The suggestions that properly belong to the subject of prosperity are too numerous to be dealt with exhaustively in this brief article, and lest we occupy more space than is lawful we shall be compelled to leave much unsaid, but we may add a few Don'ts that have a bearing upon the subject.

Don't say, think, or believe that you were born to misfortune.

Don't hold the thought of limitation or inability.
 Don't try to get the advantage of your neighbor.
 Don't covet your neighbor's wealth, which is *mental theft*.

Don't struggle to get rich *in haste*.
 Don't make the admission of poverty—*never*.
 Don't forget the gratitude due the law or Lord for all you enjoy.

Don't look upon this advice as foolishness, for it is not.

Don't fail to claim your inheritance to all good.
 Try it all, and you will be astonished at the result if you try it faithfully and in confidence, which you *will* do if you realize the power of the thought forces.

TRUTH VS. MEDICINE.

The position of the Reform Christian Science Church upon the subject of materia medica and the employment of physicians is this: While we do not believe in the necessity of medicine, because we believe that the power of God is sufficient to heal everything, yet we make no objection to the taking of medicine or the employment of physicians.

The honest physician who has made the subject of disease his study and is versed in anatomy and physiology ought to know a great deal more about the human system and how to treat disease than those who are not thus favored; and oftentimes the employment of a physician is beneficial in this, that it satisfies the minds of those around the patient and prevents this material mind from dragging down the patient and making him more difficult to heal. So far as our custom goes we always advise the employment of a physician where the patient wants one.

There is another class of diseases where the employment of a physician should be universally demanded; and that is where the patients have what is known as contagious diseases, such as small-pox, diphtheria, scarlet fever, etc.; not that the physician is necessary for the healing of the sick, but he is necessary for the fulfillment of the law of the land; and all such persons when they come to one of our cult for treatment, are universally required to obtain a physician, and we let the physician have free sway as to his remedies. We simply treat the case

then as if no physician was there, and God heals it.

It is universally understood by the ordinary mind that certain classes of disease are contagious, and so long as that universal thought has control, contagion will be the result. Solomon says, "As a man thinketh in his heart so is he." If you believe in contagion you will have disease; if you believe in disease you will have it. Therefore, it is not only imperative that a physician should be called in cases of contagious diseases, because of the patient and the fulfillment of the law, but to prevent those taking it who believe in such contagion.

The employment of physicians is objected to by certain scientists because they say it cheats God. Any person with ordinary sense ought to be able to see at once the utter absurdity of such a proposition. The idea that a man could cheat God, God the Infinite! Argument to refute such an absurd proposition is not necessary, and as to the proof it can be said that the Reform Christian Science students heal the sick better and with more unerring certainty than any other class of metaphysicians. It is simply because we trust God for all; we are not afraid of physicians; we are not afraid of medicine; and we endeavor to exercise some common sense in our intercourse with the world. The result is that the physicians are our friends, and the people are our friends, and we do more work than all the others combined.

THE NEW TREATMENT.

The proper name for this treatment is **THE VIBRATING TREATMENT**.

For Malicious Mental Mal-Practice and kinds of acute beliefs, this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely typewritten and substantially bound. The price is \$1. Send all orders to—

JOHN H. TURNER, DEAN,
 512 Tenth street, N. W.,
 Washington, D. C.

Disease, Despair and Failure.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Pierce Building, Copley Square, Boston, Mass.)

What we most covet or aspire to are light and knowledge, which is part of divine principle, or God. If we neglect the teachings of Divine Science, we pay the penalty in failure. That is why people are unsuccessful in their lives; they read their bibles in search of a panacea for the cure of their troubles, and fail to find it. They listlessly go to church with a faint hope of getting it in the pews, and in the constant monotone of repeated prayer and responses, but the devil stalks them home and lays them on a bed of sickness and despair. To such people, we can only read the promises of God, given to those who walk aright: "For God has shined into our hearts to give us the light and knowledge." "The creature shall be delivered from the bondage of this corruption into glorious liberty."

Orthodox Christians have hitherto failed to find Christ the healer in their churches, and I have a friend in Boston who is a great churchman; he can memorize and repeat verses from the bible *ad libitum*, but he is woefully sick, almost a physical wreck, and his friends say he is a splendid "Bible scholar." Now, a bible scholar knows that language can not be literally translated, so he reads it in the original Greek, and also studies contemporary history; by so doing, he finds that the leaders of all nations taught metaphysical healing, and that the bible is a part of a great system. The sick man above mentioned has not been taught to grasp the esoteric or inner meaning; he needs lessons to teach him "how" to read his bible, and not to repeat it parrot like, and when he gets the understanding, the physical knowledge, he will be healed; at present he is despairing, diseased and a failure, but he tells me he is trusting God; a blind and illiterate trust which is at variance with reason, and the teaching of Scripture.

It is desirable that every person appeal to the Great First Cause, in spirit and in Truth, for He only will cast out the devils of disease, despair and failure, and it must be fully understood that no

person can supercede Him, and we must realize that we are growing in grace, continually progressing, not stopping one moment never looking back to catch a glimpse of yesterday (which does not exist, therefore out of sight) for we are truthfully told that "The inward man is renewed day by day." "Flesh profiteth nothing; it is the spirit that quickeneth." "He restoreth my soul, I fear no evil, for Thou art with me."

I am asked to answer a personal question, publicly. By what authority do I teach metaphysical healing? In answer I will say that by virtue of my preceptive and instinctive faculties I have been enabled to grasp the science from boyhood, with a faculty of imparting to others successfully. I never held up this science as being mysterious, and I am surprised to know that some teachers in Boston hold themselves aloof, thinking they are "superior" to the "vulgar crowd," having had an interview or having been taught by a certain lady, who poses as "the mother." There are lecturers from law offices and from the drummers' show-rooms, who pose in this self-constituted superiority, and many people pay them \$100 for lessons they can get for \$10. The absurdity of paying for "inspiration" to teachers who have lately taken up the work, shows that they are governed largely by the money-making and scheming faculties, and that their pupils are imposed upon. The Reform teachers charge \$10, and we teach the truth, as far as human beings can know it. We make no other claims beyond a thorough qualification, and there is no mystery at all, but knowledge to be imparted, which any one can understand.

When we grasp the real meaning of the growth of righteousness, we can begin to make a demonstration over evil, because divine healing is a method of practice, a Christian life that can not be told in words. There are no rules beyond those laid down by the Master. He was of few words, but many deeds. He taught the purification of thought, and never turned any one away who needed His services; for He knew that "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." And He proved also that "They that seek the Lord shall not want any good thing." By seeking the Lord we undo and overcome the evils of failure, and the carnal law of sin and death.

is paralyzed and obliterated by the advent of the law of Love. "The poor man cried, the Lord saved him out of all his troubles," and will continue to do so if we turn over a new leaf in our lives, begin anew and learn to know and feel the spirits of love and compassion.

Human thought has claimed upon us the great bug-bear which clings to innocent babes, that of hereditary disease. As God is all, and around all, we deny the strange absurdity; it is only an excuse for incompetence and ignorance on the part of the practitioners of *materia medica*, who have repeated this lie over and over again. They say, "We can not cure this disease; it is hereditary and can not be cured." By fostering this neglect of duty, by laying sickness aside as incurable, calling it hereditary, is only believing in the ignorance of the dark ages, when Europe was swarming with empirics and charlatans, who knew nothing but "blood-letting" and "cupping," and even that duty was relegated to the barbers who shaved and cut hair, and they sought protection under William, the Conqueror, when he founded the "Barber-Surgeon's Company," at the Guild hall in London. There were thirteen companies formed called freemen; and I am thankful that my forefathers, or ancestors belonged to the "Merchant-Tailors Company," a quiet and gentle craft.

Divine Science denies hereditary, condemns all error and false promises, as to the people suffering for the sins of their ancestors, which is as foolish as it is unjust. We think no longer of the "King's Evil," as that thought of disease is stopped long ago. Indeed, the troubles of our ancestors were different from what our troubles are now, new diseases have been thrust upon us by sinful and bad thought, but it is our duty to check those scourges, and to deny their existence by turning to God, the Divine Healer of all. "There shall no evil befall thee, no plague shall come nigh thy dwelling."

The light of Truth as found in Scripture has been forgotten by doctors and preachers alike, and they are the "blind leading the blind," and often work together (in ignorance) to the destruction of people, by saying that miracles are past, when we know and are told that healing by divine science is the only way out of sin, sickness and death. The light carries healing with it, against which no dark-

ness can prevail. As the laws of God are the same yesterday, to-day, and forever, we teach the doctors and the preachers the important lesson found in Scripture, although it is also found in every religious philosophy known to man, and is not new. "Thy light shall break forth; thy health shall spring forth speedily."

A diseased brain arises from a diseased thought. How the noble army of martyrs suffered by people of such diseases. The debauched Romans ruined themselves and their empire by bad thought. The pages of history are full of virtuous heroes slain by diseased villains. France now regrets the massacre of St. Bartholemew. England mourns the death of Joan of Arc, but she is now canonised as a saint. These bad thoughts are not hereditary, for good thoughts take their place, and people look upon the pages of history with regret and remorse. Our lunatics are troubled with what the doctors call incurable disease; it is only evil thought, and if Divine Science is brought to bear upon these patients, it would cause them to get rid of all their troubles. "Many are the afflictions; the Lord delivereth him out of them all."

The transformation from bad to good requires conditions, contact with a good person, or one who earnestly desires the patient to get well. In many instances lunacy is slow, but there is no reason to ponder over this wrong idea; complete denial of "slowness" will evaporate its own preconceived idea. For the time, companionship is needed, all outside influences must be kept away, and the spirit of the patient will commune with God in the silence. "Be not conformed to this world; be transformed by the renewing of your mind."

There is no such thing as failure to the true scientist, for he is not "afraid of the arrow that flieth, nor of pestilence that walketh in the darkness, nor for the destruction that wasteth at noon-day." And he knows very well, feeling it his solemn duty, and his office as healer, to be of the utmost importance, and that suffering humanity is crying for the bread of life, that "His truth shall be thy shield and buckler." He can not entertain fear, for again the Scripture reads thus: "I sought the Lord, He delivered me from all my fears."

In lunacy, the treatment must be made so that the healer doesn't notice or observe the idiocyncra-

cies of the patient. Go from this man, thou undeveloped spirit; his person is his own. Thou shalt not occupy his mentality. Disappear from whence you came, and do not steal from him his earthly tenement, which God has given him. Be gone, and learn to respect the rights of human brotherhood, as taught by Jesus. In His name, be gone!

Patients who have failed in business are liable to accident, for they have not the acumen or foresight to guard themselves from accident. It is psychological conditions which send people to sudden death, over which they have lost control; their disease (failure) brings on them chapters of accidents, and they despairingly ask why "they" are so troubled, nor do they know what they have done to merit such troubles.

"He keepeth his bones, not one of them is broken," applies to scientists only who understand and know the laws which are governed by over-ruling Providence, but we read that "Evil shall slay the wicked," and persons who have broken God's laws (ignorantly) are necessarily wicked, and they fall into pitfalls and snares of evil, and make themselves easy victims to the wily ways of carnal mind. We can not draw the line between an ignorant bigot and a besotted criminal, for they are equal and on a perfect level.

The sickly churchman and the contented Atheist are sinners, and therefore they must be classed with the wicked; for they pay the penalty all the same; no matter what their private opinions may be about the good and the bad. The laws of God are inexorable, but "His ears are open to the cry of the righteous." Mark well the words of Scripture, and study the laws of cause and effect, and discover that all disease, despair and failure arise from those evils which slay their own victims—the wicked.

There is no saving grace in the dogmas of creedal doctrine. There is no efficacy in the innocent being punished for the guilty. Every person must work out his own salvation. Great wrong is done by casting your burdens on other people's shoulders; by blaming others for your misdeeds. The grumbler is never happy, and he makes others unhappy; grumbling must be treated as a disease, so that other and worse conditions may be prevented from coming to the front, as evil begets evil al-

ways, and the tide must be strengthened as the accumulation of evils leads to more grumbling, and more people become miserable. Treat it as you would a poisonous viper. In your mind, rise superior to it, and God alone will take away the burdens of despair and failure.

THE FORGIVENESS OF SIN.

FANNY M. HARLEY.

There are but few among us of riper years, it is safe to say, who have not some recollection of having heard sometime at a religious service of one kind or another entreaties from the pupil that God in His great mercy would forgive the sins of all who would, in a contrite spirit, ask to be forgiven. In fact, until very recent years, to conduct a yearly revival was considered as being a part of the work of each individual pastor, and he who could best stir the emotions and work on the imaginations of his hearers, and consequently add the greatest number to his list of converts, was considered to be the most greatly endued with the Holy Spirit.

How often will a few moments of retrospection show one the very hour in which one either experienced a change of new point or established one for himself, and from which hour one's present inner consciousness has evolved.

When about 15 years of age I attended one evening, in company with one of my young girl friends, a revival meeting, held in a denominational church near my own home. The minister plead with the people to forsake their sins, and begged God to forgive them as though he was pleading before some awful judge for mercy. I was so startled that I trembled from head to foot, because I did not understand what it all meant. Here was a congregation of people, the most of whom I knew, well meaning people and respected in the community, being talked to by this new minister as though they were a lot of murderers, as though each one was responsible for the tragedy of the cross eighteen hundred years ago; and that unless he publicly repented it would be a sign that he still had it in his heart to repeat the act on this particular winter night if opportunity should be given him to do so. Now I inately felt that this was not the case, all

accusations of the minister to the contrary notwithstanding. He did not seem satisfied with the results of his preaching, but addressed himself with still more earnestness to some particularly sinful ones in one part of the room, and I wondered to whom he could be speaking. Then he said something about "hearts that seemed too hard to be touched, and that he would "yet try a personal appeal," whereupon he left the pulpit and *came straight to my young friend and me*. She became hysterical and laughed and cried. He accused her of wicked levity and begged her to accept this last chance to have her sins forgiven.

His accusations caused me to look myself over. The words of my music teacher to my mother within the past few days, "I wish more of my pupils were as conscientious as Fanny with her practising," and the consciousness that I was doing my best day by day, to be a good girl, all made me see that I was not the sinner that this man said every one was, and that none could be saved from endless punishment unless we accepted his teaching about being saved by the blood of the Lamb, Jesus Christ. Returning to the pupil he reported us to the congregation, who had been watching us with craned necks and troubled eyes, as being "frivolous" and "hard-hearted," then pointing at us with his long arm and extended fore finger he dramatically said, "I have preached to you, I have prayed for you, I have plead with you without avail, now, if you want to go to hell, go!" My hysterical friend pulled me from the church as quickly as possible, and we ran to my home with all speed. When my mother discovered the cause of our excited faces she said to me "Never ask to go to that meeting again, for you can not go."

From that awful night I date my desire to really know what sin is; why it is committed, and how it is forgiven. But it was not till long years afterward that the logical, sensible and self-evidently correct teaching about sin was given to me. In speaking of this minister how surely does the belief in a punishing God cause one to be harsh and condemnatory, while to perceive the nature of God to be pure good is to have one's consciousness touched with charitableness and to gradually ripen until it attains the love that "thinketh no evil."

Now, what is sin? According to the dictionary, sin is "a transgression of the law." Some students of the Scriptures in their original say that the more literal rendering of the word sin means "a missing of the mark." So sin, then, is to fail to do what one ought to do. This failure may be the result of ignorance or it may be from choice. In either case a mistake has been made, and a mistake is sin. The motive for the mistake lies within the consciousness of the sinner, but nature takes no account of motives. She is impersonal always. Water will drown the innocent child as well as the suicide. Nature says keep away from the water if you do not want to be drowned. Lightning will strike the son of the poor widow as quickly as the rich man if they are both in its way. Nature has no favorites. Her fiat stands, "Hit the mark or take the consequences." "Fulfill the law or reap the whirlwind." "Comply with conditions or take the consequences."

Who then, is free from sin? He who makes no mistakes. "He that is without sin among you, let him first cast a stone."

One may be without sin in one particular, yet make many mistakes on other points. Who is it then that commits sin and why does he do it? It is the human personality who commits sin and he makes mistakes because of ignorance of his divine self in which, when it is evolved, will be found no guile. Personality is a degree of soul using a physical shape. It is the thinker, the speaker, the doer, who has existence and who mingles in the world with other personalities of whom all are more or less sinners—make more or less mistakes day by day.

How is sin forgiven? By discontinuing to do it. To forgive is to *put far away* from one's doing and one's remembrance. We forgive our own sins by ceasing to do them. We forgive the sin of others by ceasing to remember them.

From this reasoning it would seem as though God has nothing to do with forgiving our sins. How useless, then, to pray to have them forgiven. On the other hand, they will all be forgiven when we cease to do them. *Principle is God, and when I think and speak and do that which accords with principle, there is no sin in me.*

One of the most definite ways of eradicating sin

from one's character and consciousness is by the constructive work of cultivating virtues. Norway gives a fine illustration of this; she has a law which not only compels all saloons to be closed on pay days, but that all savings banks must remain open on these days, to receive deposits, until midnight. This remedial legislation would do more for the cause of temperance in our own country than any amount of crusade work will ever accomplish.

Sometimes the question is asked: "Is there not a sense in which we may say that we are punished by God?" Only in this sense—Thought—Force is the activity of creative mind. Personalities use Thought—Force. If they use it according to principle they are without sin; if in a way that is contrary to Principle, they sin. In either case they will reap, *in the fullness of time*, the consequences of whatever kind of thinking they have done. God being principle, can have no favorites. Because of its impersonal nature it must treat all alike. For instance, the principle of mathematics can not withhold its truth from one and reveal it to another. No, all may seek and appropriate its benefits. This is just as true with the principle of music. It must also be true with Life—the principle that includes, and is absolute, to all lesser principles. The soul who perceives this fact may have to "Let patience have her perfect work" before he demonstrates it, because between the flash of perception and the moment of demonstrative is *the process* of appropriations and assimilation. It is this process which brings demonstration, otherwise demonstrated as ability or talent.

Mr. Henry Wood says, "Sin is an experience which comes from ignorance. Redemption is learning to choose the higher instead of the lower."

(I hope the readers of the News Letter give themselves the pleasure and profit of reading the books of Mr. Wood.)

We need to wash our conscience (our souls) of sin (mistakes) by learning what is true, and by thinking, speaking, and doing in conformity therewith. We will not attain the sinless state by any waves of emotion or by means of physic phenomena. It will be achieved only by steady, patient, every-day pulling with principle. It will not come through blind faith, but by common-sense obedi-

ence—by the heart culture of kindness, gentleness, charity and pure goodness.

Our present thoughts and words, our present motives and deeds, make to-day the father of our environment, ability and conditions of to-morrow. It will be seen, then, that we will never regret having done right to-day. We will never repent having lived a temperate life. We will never deplore having been kind, honest, and compassionate. Living by the rules of spirit to-day will bring the fruits of spirit when the fruits upon the Tree of Life have developed to the ripened period. To-day's righteousness will yield, "First the blade, then the ear, after that the full corn in the ear."

To work with principle is to eventually prove that all things are possible.

"Wash you, make yourselves clean; put away the evil of your doings from before mine eyes; cease to do evil."

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

"Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"If ye be willing and obedient, ye shall eat the good of the land:

"But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Boarding Notice.

Scientists, or friends visiting Washington, who desire to stop at a private house can be accommodated by Mrs. Carrie A. Dean, 1518 T street N. W. It would be well to write her a letter of the time you expect to arrive, and if any person should desire to come to Washington to be treated by any of the scientists here, they can make reasonable arrangements with Mrs. Dean for their lodgment. She is a student of the Reform movement and in thorough harmony with the new thought. Her prices range from \$1.00 to \$1.50 by the day, and from \$8.00 to \$12.50 per week, owing to the room accommodations.

I KNOW HIM NOT.

"I Know Him Not."—Luke xxii, 57.

In these decisive words the Apostle Peter denied his Master, who stood silently contemplating him in Pilate's judgment hall. It required much self control for the sturdy Galilean fisherman to deliver such an utterance in the presence of his Lord.

It would seem that of all men he must have known Jesus of Nazareth.

He it was that had called him and his fellows from their nets at the Sea of Galilee to make them "fishers of men."

He had wandered with him along the shores of the lake of Tiberius, had sat by his side at the wedding feast in Cana when the conscious water saw its God and blushed; had slept with him beneath the dew-laden palms of the Judean hills, had trodden with Him in homeless companionship the stony paths of the wilderness, and with Him he had sought refuge on many a night high up on the mountain side under the white fire of the stars, when He and the sinless was being hunted of men. He had beheld His works for three years of His benign ministry; had seen Him heal the sick and raise the dead, and had listened to His divine teachings, so full of infinite love for sin-burdened, suffering humanity. He had witnessed His unspeakable agony in the Garden of Gethsemane, and had heard the cry of anguish that came from His loving heart weighed down with the guilt and sorrow of a world. On that very night Peter's sword had flashed in the torch-lights carried by the Roman soldiery, as he smote off the ear of the high priest's ribald servant, and he had beheld His Master restore it; his wounded enemy being thus the last person on earth that he healed. That very night at their last meagre supper, Peter had been told by Jesus, "I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren;" and he had answered with manly self-reliance, "Lord, I am ready to go with Thee both into prison and to death."—Luke xii, 32-33. And yet, as we are told in the Scriptures when a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said "This man was with Him," Peter denied Him, saying, "Woman, I know Him not."—Ibid. lvi, 57.

As we read those words we are ready to execrate the apostle for his gross falsehood, and unblushing duplicity. Yet in the highest sense Peter spake the truth. He did not know Jesus of Nazareth, the Redeemer of men. He knew the mere human features of the Nazarene, Him of the seamless robe, who stood near by with the crown of thorns platted around His bleeding brow, but he did not know Him in spirit, realizing that He was indeed Jesus Christ, "The Way, the Truth and the Life." Had he thus really known Him, his heart would not have sunk down with craven fear at sight of the three crosses that he must have beheld standing grimly on Mount Calvary, and filling that early morning hour with horror.

But happily for the fear-stricken apostle, Jesus, the searcher of hearts, knew him—knew him in his strength and weakness—knew all that was best and worst in his nature. Weighed his fall against his temptation, and Peter's sin could not transcend his Lord's love.

Peter, after he "went out and wept bitterly," must have realized in his inmost soul that his sin was forgiven him, for not otherwise could he have thrice answered when thrice asked by Jesus after the resurrection, "Lovest thou me?" "Yea, Lord, Thou knowest that I love Thee."

Let us all take heed that we know Jesus; know Him "in spirit and in Truth," or we too may come to deny Him in the hour of trial and temptation, and let us prove before the world that we do know Him, and that He is in us and we in Him, by doing His works.

A CARD.

Doctor and Mrs. Yarnall, who have long been known as successful teachers and healers, still receive patients and students, both present and absent.

Mrs. Yarnall will take classes in distant cities or towns when suitable arrangements are made by correspondence or otherwise.

Patients received and private lessons given on application. Any communication relative to their work will meet with prompt responses.

Address, JANE W. YARNALL,
2450 Michigan avenue, Chicago, Ill.

THE BEAUTY OF IT.

The beauty of this metaphysical truth is that no one has to believe the word of another in order to be convinced of its truth. The Truth can be demonstrated by one person as well as another, so soon as such person becomes equally well posted. God, when he created man, created him in His image and likeness, and endowed him with power and dominion over the fishes of the sea, the fowls of the air, the earth and all that in it is. Man has that power and dominion now, and the only reason that it is not exercised by all is because of their self-denials. They say "That is not for me. I can't do this, or I can't do that." Solomon says: "As a man thinketh so is he."

The great beauty of this Truth is that all may learn it and all can learn it, and that it belongs to no one more than another. Any person or persons who set themselves up as being specially favored of God are simply frauds. God has no favorites; we are His children, and are all entitled to perfect health and enjoyment of the same privileges, and all can have them if we but reach out our hands and accept.

Here is a Truth which will emancipate the world, destroy misery, destroy heart-aches, destroy all the evil passions of men and women, and bring the time when God Almighty's love shall dominate everything; when evil shall be no more; and all we have to do in order to understand it is to study with an honest and sincere purpose and God Almighty will give us the spiritual understanding and the spiritual light, so that we can walk in the Truth.

Reader, will you test it? Is the prize big enough to tempt you? Could you ask for more? You do not have to pay any money to learn this Truth. It is as free as the air you breathe. It is God's gift to man.

Now will you accept? Or do you wish to live in this perpetual hell called materiality and enjoy the fruits of death and of sin and iniquity?

Within man is the soul of the whole; the wise silence; the universal beauty; to which every part and parcel is equally related—THE ETERNAL ONE.—*Emerson.*

MENTAL SCIENCE CONVENTION, 1901.

The second annual convention of Mental Scientists will convene at Sea Breeze, Fla., November 28, and remain in convention until it has completed the work laid out for it. Persons interested in the New Thought all over the United States will be present, and there is no doubt but that it will be one of the most profitable and influential of conventions ever held in this country. Particulars can be obtained by writing to Charles F. Burgman, secretary, Mental Science Association, Sea Breeze, Fla. It is desired that all who intend to attend should thus write that there may be co-operation among those who are to come from any section. Reduced railroad rates from all points.

JUST PUBLISHED:

The Builder and The Plan.

A TEXT BOOK OF THE SCIENCE OF BEING.

By URSULA N. GESTEFELD.

This book is the ONLY ONE among the many belonging to modern Metaphysical Literature that presents A POSITIVE SCIENCE as exact and unvarying as the science of numbers.

- It contains no Opinions; it states Principles.
- It embodies a COMPLETE LOGICAL SYSTEM of Thought.
- It EXPLAINS; it never Asserts.
- It offers LOGICAL PROOF OF HEALING and the conditions under which it is accomplished.
- It shows the difference between a Positive Science and a Religious Faith.
- It shows the difference between HEALING and HYPNOTISM.
- It teaches SELF-PROTECTION and WHY THERE IS NEED OF IT.

PARTIAL TABLE OF CONTENTS.

The Builder and the Plan—Creator and Creation—Expression—Active and Passive Aspects of First Cause—The Composition of Man—Body—Environment—The Influence of Environment—Susceptibility to Impression—Mortal Sense—Mortality and Immortality—Original Sin—To Create and to Form—The Immaculate Conception—The Origin of Evil—Duration of the Human Person—The Relation of Person to Embodiment—Indestructibility of Matter—Sin, Sickness, and Death—Therapeutics—Curing and Healing—The Use of Auto-Suggestion for Healing—The Limitations of Hypnotic Suggestion—Heredity—The Responsibility of a Healer—The Use of Material Remedies—Science and Religion—The Relation of the Bible to the Science of Being—The Difference between Christian Science and the Science of Being

It will place you on your feet and make you independent of mental manipulators, for it will prove to you your own power.

SEND FOR IT.

Beautifully printed from new plates, on Dickerman antique paper, well bound in Holliston linen cloth, stamped with special cover design.

Price, \$2.00 net, Postpaid.

THE GESTEFELD PUBLISHING COMPANY,
Pelham, N. Y.

Complete Descriptive Catalogue of our publications free on request

A NEW BOOK - A GOOD BOOK - A VALUABLE BOOK.

ENTITLED—

"Christology,"

—OR THE—

Science of Health and Happiness.

BY COL. OLIVER C. SABIN.

Price, Two Dollars per copy. Sold by subscription only. Edition Limited.
No extra charge for mailing.

Price of the book may be remitted by letter,
at risk of the author, addressed to THE NEWS
LETTER Publishing Company, No. 512 Tenth
street N. W., - - - Washington, D. C.

"Christology" IS THE - CLEAREST - AND - MOST - COMPREHENSIVE - WORK
ever issued from the press upon the subject of Pure, Primitive, Metaphysical Healing as taught
by Jesus and His Disciples. This intensely interesting book, elaborately bound in cloth and
well printed in large, clear type on heavy paper, contains over three hundred pages, and presents the
absorbing subject in plain but convincing language. Nothing dubious, confusing or uncertain as to
actual meaning appears within its covers. Carefully formulated rules for the healing of all maladies are
tersely set forth, and may be easily mastered even by the most ordinary intellects, as the text is not
written above the heads of the people to mystify and confuse. Its valuable instructions prove "an ever-
present help in times of trouble," as well as a welcome physician when emergencies arise in homes
requiring prompt and effective action.

As a clear, concise and comprehensive exposition of the principles of Metaphysical Healing the
book is absolutely free from all sectarian bias, and may be advantageously read and carefully studied by
persons of all Christian denominations who are anxious to benefit themselves and others through the
healing power of Divine Truth.

The present edition being limited in point of numbers, subscriptions will be listed in due order of
reception, and the books promptly mailed in accordance therewith, the publishers assuming the payment
of all postage thereon.

ADDRESS:

Washington News Letter Publishing Company,
512 TENTH STREET N. W.,

Washington, D. C.

Persons sending the names of five subscribers at one time, with cash accompanying same, will be
entitled to an extra copy free.

General and sub agents wanted in every city, town and hamlet in the Union. Write for terms
and territory.

—THE BOOKS OF—

FANNY M. HARLEY.

Simplified Lessons in the Science of Being.—337 pages. Price, cloth, \$1.25; paper, 50 cents. This book gives a satisfactory, because a self-evidently true, explanation of every question which the human soul ever asks.

IT SHOWS BY LOGICAL DEDUCTION:

What man is; Whence he came; What the meaning of existence and what its ultimate.

IT WILL TEACH YOU:

How to attain health; How to attain satisfaction; How to become prosperous; How to evolve your possibilities in every and any direction; or in other words, how to actualize your ideals, whatever they may be. This is a book worth its weight in gold.

Sermonettes From Mother Goose, For Big Folks.—179 pages. Price, cloth, \$1.00; paper, 50 cents. One critic writes: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons, containing life, light, love, wisdom, truth, health and all the other good things of God, hidden in Mother Goose's nursery rhymes."

Heilbrunn, or Drops from the Fountain of Health.—133 pages. Made only in leatherette covers, price 50 cents. This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body.

Address the author.

(Mrs) **FANNY M. HARLEY,**

1653 ROSCOE BOULEVARD,
CHICAGO, ILL.

**"THE A, B, C
OF
SCIENTIFIC CHRISTIANITY."**

BY

HON J. R. CLARKSON,

450 Bee Building,
Omaha, Nebraska.

PRICE, 50 CENTS. - Postpaid to all places.

I WILL BE GLAD TO FREE ALL

Those tutored with CARE, or heal any troubled with diseases, no matter what form they may take.

Price within the reach of all.

Address:

**Mrs. EMILY P. HANNON, Divine Scientist,
EAST WINDSOR HILL, CONN**

(mar 2')

**THE BOOKS
OF**

JANE W. YARNALL,

**"Practical Healing for Mind
and Body."**

Is a book universally accepted as the clearest and most concise treatise on the subject of healing yet published giving, as it does, a full explanation of the causes for diseased conditions as well as the manner of healing the same.

The book is just what its name implies, a practical treatise on the law of cause and effect, which law may be applied to every situation, circumstance and condition in life with profit. Price, \$1.50.

Testimonial.

**"The Good Time Coming or The Way
Out of Bondage."**

Is a more recent work which deals more with the higher and more advanced ideas of the laws of life and being, and is as its name implies, a guide to "The Good Time Coming," when all shall know the truth of being from the least to the greatest.

These books should be in every home and in every library. Price, \$1.00.

Testimonial.

Send to the Author, **Jane W. Yarnall,**
2450 Michigan Avenue, Chicago, Ill.

Dr and Mrs. Yarnall also take patients, either present or absent. Classes are taught on application, and private instruction can be arranged for by correspondence. Hours for receiving patients at home from 10 a. m. till 4 p. m.

JANE W. YARNALL.

Patents Secured.

Have you an Idea of a Good Thing?—Get it patented. It may bring you a fortune—Terms reasonable. Personal attention given to your claim.

**ALBERT O. McLAUGHLIN,
PATENT LAWYER.**

Attention also given Pension Claims.

Address, 1325 Twelfth St. N. W., Washington, D. C.

INTERNATIONAL METAPHYSICAL UNIVERSITY

—OF—

WASHINGTON, D. C., U. S. A.

OLIVER C. SABIN, President.

JOHN H. TURNER, Dean.

This University is under the auspices of the REFORM CHRISTIAN SCIENCE ASSOCIATION. The teaching of Divine Metaphysical Healing is made a specialty.

Correspondence Department — Class Instruction.

This University has perfected all arrangements for giving Class Instruction by correspondence. This means Unchaining the Truth so that none shall lack for that Gospel which saves and heals.

Others in material thought are successfully teaching Law, Theology, Civil Engineering, Journalism, &c., by correspondence, and we are teaching Christian Science by correspondence just as successfully.

TEN LECTURES.

with Quizzes, carefully and thoroughly prepared by Oliver C. Sabin, President of the International Metaphysical University, will be used in this work.

DIPLOMAS

will be given those who pass the examination after taking this course.

THIS COURSE.

will thoroughly prepare Students for the work of Teaching, Lecturing and Healing.

Terms for Course Complete \$10.00.

For further particulars, address:

JOHN H. TURNER, Dean,

512 10th St. N. W.,



Washington, D. C.

Christian Science

What it is and What it Does;

OR...

Primary Rules of Metaphysical Healing.

By OLIVER C. SABIN.

THIS IS THE FIRST BOOK ever printed that tells how Christian Science heals the sick and sinful. It is written in a plain straightforward way, giving the facts in such a way that the humblest can understand.

Price, single copy by mail prepaid, - - - 25c.

" by dozen " " " - - - 18c.

On application, special rates will be given Lecturers and Teachers who take them in large quantities. Address,

JOHN H. TURNER, Sec'y, R. C. S. C. A.,

512 TENTH STREET N. W.

WASHINGTON, D. C.

THE RADIANT CENTRE.

A Monthly Journal teaching the way to the Radiant Centre, of Divine Life, from which any one can control environment and command Health and Prosperity. Strong Treatment to, Success given to each subscriber.

PRICE, \$1.00 a Year; FOREIGN, 5 Shillings.

Send for Sample Copy.

KATE ATKINSON BOEHME,

2016 O STREET N. W.

WASHINGTON, D. C.
(112)

Immanuel Church

OF THE

Reformed Christian Science Association.

271 Macon St., Brooklyn, N. Y.

SERVICES,

SUNDAYS: At 10.45 A. M., and 8.00 P. M.

SCIENTIFIC LECTURES,

WEDNESDAYS: 8 P. M.

All Are Welcome.

"HARMONY"

A MONTHLY MAGAZINE,
DEVOTED TO DIVINE SCIENCE,

M. E. & C. L. CRAMER, - - Editors and Publishers

Subscription, \$1.00 Per Annum

Send stamps for sample copy. 3360, Seventeenth Street, San Francisco, California.

PATENTS.

ESTABLISHED 1843

KNIGHT BROTHERS,

Solicitors of Patents.

HERVEY S. KNIGHT,

Counsellor at Law.

Member Patent Law Association. Associate Am. Society Mechanical Engineers.

McGill Building,
Washington, D. C.

Reference:
Col. O. C. Sabin

Feb 17.

COLLEGE OF FREEDOM.

MRS. M. J. THAYER, }
WALTER DEVOE, } METAPHYSICIANS.

Present or Absent Treatments for
All Diseases.

Mind Culture taught by correspondence.

6126 Ingleside Avenue, Chicago, Ill.

OBSESSION SUCCESSFULLY TREATED.

OCT 16 1928

